Ars Quatuor Coronatorum

BEING THE

TRANSACTIONS

OF THE

LODGE QUATUOR CORONATI, NO. 2076,

LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA 1500 A.D.

EDITED BY G. W. SPETH, P.M., SECRETARY.

VOLUME I.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE.
MDCCCLXXXVIII.

THE LEGEND OF THE FOUR CROWNED MARTYRS.



From the "Breviarum ad usum fratrum Ordinis Prædicatorium in Hispania; cum calendario præmisso." Presented by Francisco de Roias, Spanish Ambassador at the Emperor's court, to Isabella of Castille, Queen of Spain and Sicily, on the occasion of the marriage (arranged by him) of the Infante Don Juan to the Archduchess Margaret, daughter of the Emperor Maximilian, in April, 1497. Now in the British Museum, Additional MSS., No. 18,851.

Ars Quatuor Coronatorum,

VOLUME I. 1886–1888.

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Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

LODGE QUATUOR CORONATI of A.F. & A.M., LONDON

No. 2076.

VOLUME I.

COPY OF PETITION.

We, the undersigned, being regularly registered Master-Masons of the Lodges against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the Art; and for the conveniency of our respective dwellings and other good reasons, we are desirous of forming a new Lodge, to be named QUATUOR CORONATI. In consequence of this desire we pray for a Warrant of Constitution, empowering us to meet as a regular Lodge, at Freemasons' Hall, London, on the first Wednesday of every month, and there to discharge the duties of Masonry, in a constitutional manner, according to the forms of the Order and the Laws of the Grand Lodge; and we have nominated and do recommend Brother *Sir Charles Warren, K.C.M.G.*, who has served the office of Warden in a regular Lodge, to be the first Master, Brother *William Harry Rylands* to be the first Senior Warden, and Brother *Robert Freke Gould* to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the laws and regulations of the Grand Lodge.

Charles Warren, B'Colonel, R.E., P.M., Lodge of Friendship, No. 278, and Charles Warren Lodge, No. 1832.

William Harry Rylands, Lodge of Autiquity, No. 2

Robert Freke Gould, P.S.G.D., and P.M. of Nos. 92, 153, 570, and 743.

Adolphus F. A. Woodford, P.C.C. and P.M., No. 2

Walter Besant, M.A., P.M. Marquis of Dalhousie Lodge, No. 1159.

John Paul Rylands, Lodge of Lights, No. 148, Marquis of Lorne Lodge, No. 1354.

Sisson Cooper Pratt, Major, R.A., Nos. 92, 1615, and 1724.

William James Hughan, P.G.D., P.M., 131, (Lodge of Fortitude.)

George William Speth, P.M. of Lodge of Unity, No. 183.

We, the undersigned, beg to recommend the annexed petition for a Warrant of Constitution.

WILL BOHM, W.M., No. 92.
BERTRAM NOAKES, S.W., No. 92.
ALFRED DENT, J.W., No. 92.

Sir Charles Warren, K.C.M.G., (now G.C.M.G.), born 1840. Entered Her Majesty's Service as Lieutenant in the Royal Engineers in 1857; Captain, 1869. Conducted the Palestine Exploration 1867-70. In 1876 settled the boundary line of the Orange Free State and Griqualand West; Gazetted C.M.G. in 1877, and appointed Special Commissioner in the latter district. Was engaged in the Griqua-Kaffir War, and made Lieut.-Colonel in 1877. In 1879, Administrator of Griqualand; 1881, Surveying Instructor at Chatham. Served in Egypt against Arabi, and recovered the bodies of Professor Palmer and his companions in 1882. Proceeded to South Africa in command of the Bechuanaland Expedition, in 1884, and was created G.C.M.G. for his services. On his return he was placed in command at Suakim, but was recalled in 1886 to re-organise the London Police Force as Chief Commissioner. Is the author of "Underground Jerusalem," "The Temple or the Tomb," and of many papers to various learned societies.

Bro. William Harry Rylands, born 1847, Fellow of the Society of Antiquaries, Member of the Asiatic Societies of London and Paris, &c., &c., Secretary of the Society of Biblical Archæology, was initiated in 1872 in the Faith and Unanimity Lodge, Dorchester, No. 417; joined Antiquity, No. 2, London, in 1881, and was exalted in St. James' Chapter No. 2, London, in 1882. Grand Steward, 1887. He is the Author of Freemasonry in the xvii. century in Warrington, Chester, &c., and of many other works and contributions to the Masonic press, as well as papers, &c., on Antiquarian matters.

Bro. Robert Freke Gould was born in 1836. Entered her Majesty's Service in 1855 as Ensign, 86th Foot; Lieut. 31st Foot in 1855; served in the North China Campaign of 1860 (medal and clasp); Barrister at Law, 1868. Was

initiated in the Royal Navy Lodge, Ramsgate, No. 429 (then 621) in 1855, and successively joined the following Lodges—Friendship, Gibraltar, No. 278 (then 345), in 1857; Inhabitants' Lodge, Gibraltar, No. 153 (then 178), in 1858, as first W.M. on its revival; Meridian Lodge, in H.M.'s 31st Foot, No. 743 (then 1045), in 1858, of which Lodge he was elected W.M. in 1858 and again in 1859; St. Andrew's in the East, Poona, East Indies, No. 343, under the Grand Lodge of Scotland, in 1859; Orion in the West Lodge, Poona, No. 415 (then 598), in 1859; Northern Lodge of China, Shanghai, No. 570 (then 832), in 1863; elected W.M. in 1864; Royal Sussex Lodge, Shanghai, No. 501 (then 735), in 1864; and Moira Lodge, London, No. 92, in 1866, serving as its W.M. in 1874 and again in 1875. Was exalted in Melita Chapter, Malta, No. 349 (then 437), in 1857; joined the Scotch Chapter at Poona in 1859; the Zion Chapter, Shanghai. No, 570, in 1863, of which he was Z. in 1865; and Moira Chapter, London, No. 92 in 1875, Z. in 1878. In 1858 he was appointed Provincial Senior G.W. of Andalusia, and in 1880 Senior Grand Deacon of England. Appointed 5th December, 1877, a member of the Special Committee to enquire into and report to Grand Lodge on the action taken by the Grand Orient of France in removing from its constitution the paragraphs which assert a belief in the existence of T.G.A.O.T.U. Served on the Board of General Purposes in 1876, 1878, and 1879, as an elected member, and from 1880-83 by nomination of the G.M., and as an elected member of the Colonial Board from 1876-1879. Besides numerous contributions to the Masonic press, dating almost from his initiation, he is the author of "The Four old Lodges," 1879, "The Atholl Lodges," 1879, and "The History of Freemasonry," 1882—1887.

Rev. Adolphus Frederick Alexander Woodford, born in 1821, gazetted Christmas Day, 1838, Ensign and Lieutenant Coldstream Guards, retired in 1841, matriculated at Durham University 1842, took B.A. degree and Licence of Theology in 1847, and M.A. degree some years after. Ordained Deacon in 1846, curate of Whitburn, near Sunderland, 1846-7, ordained priest July, 1847, and in the same year presented to the Rectory of Swillington, Leeds, which he resigned in 1872. In 1852 he was chaplain to Sir John Lowther, Bart., as High Sheriff of Yorkshire. Initiated in the Lodge of Friendship, Gibraltar, No. 278, in 1842, and subsequently joined the following Lodges — Marquis of Granby, Durham, No. 124, in 1842, W.M. in 1844 and 1845; Philanthropic Lodge, Leeds, No. 304, in 1854, W.M. in 1858 and 1859; and Lodge of Antiquity, London, No. 2, in 1863, D.M. in 1878, under H.R.H. the Duke of Albany. He was exalted in Concord Chapter, Durham, No. 124, in 1848; joined the Philanthropic Chapter, Leeds, No. 304, in 1863, and its first Z.; and St. James' Chapter, London, No. 2, in 1874, Z. thereof in 1882. Appointed Provincial Grand Chaplain of Durham in 1847, Provincial Grand Chaplain, West Yorkshire, 1860, and Provincial Grand Senior Warden, 1857, and finally Grand Chaplain of England in 1863. Was first Chairman of the West Yorkshire Charity Committee from 1859-1870. He has been a constant contributor to the Masonic press, few names being better known than "Masonic Student," one of his many *noms de plume*, and was the editor of the London "Freemason" and of the "Masonic Magazine," from 1873 to 1886; and the author of "Kenning's Cyclopœdia," "Defence of Freemasonry," "The Sloane Manuscript," and other works —as well as of the learned introduction to Hughan's "Old Charges of the British Freemasons."

Bro. Walter Besant, M.A., Cambridge, Secretary to the Palestine Exploration Fund. He was initiated in Lodge of Harmony, Port Louis, Mauritius, in 1862, and joined the Marquis of Dalhousie Lodge, No. 1159, London, in 1869, of which he became W.M. in 1873. Is the author of "The French Humourists," "Early French Poetry," "Life of Coligny," "Life of Whittington," "Rabelais," "Readings in Rabelais," "The History of Jerusalem from Jesus to Saladin," joint author with James Rice, (deceased) of the "Golden Butterfly," and other novels, and sole author of "Children of Gibeon," and other novels.

Bro. John Paul Rylands, born 1846, Barrister at Law, Northern Circuit, Fellow of the Society of Antiquaries. Was initiated in the Lodge of Faith and Unanimity, No. 417, Dorchester, in 1872, joined the Marquis of Lorne Lodge, 1354, Leigh, Lancaster, in 1879, and the Lodge of Lights, No. 148, Warrington, in 1880, where he served as J.W., in the same year. Was exalted in the Elias Ashmole Chapter, No. 148, Warrington, in 1880. Is the author of "Account of the Holcroft Family," "Arms in Warrington Church," "Lancashire Inquisitions Post Mortem," "Cheshire and Lancashire Funeral Certificates," "Visitations of Cheshire," "Visitation of Dorset, 1623," "Genealogies of the Families of Bate and Kirkland," "Genealogies of the Families of Culcheth and Risley," and numerous pamphlets and articles on Heraldic and Genealogical subjects.

Bro. Sisson Cooper Pratt, born 1844, Major Royal Artillery, P.S.C., Professor of Military History, R.M. Academy, Gold Medallist, R.A. Institution. He obtained his commission in June, 1863, served throughout the Bhootan Campaign of 1864-65, was present at the capture of Fort Dalimkote, the affairs at Chumurchi and Nagoo, and the recapture of the Bala Pass. Was appointed assistant Field Engineer to the Left Brigade, Dooar Field Force, three times mentioned in despatches, Medal and Clasp. Served as District Staff Officer to the South Western District during 1867-68, passed through the Staff College in 1873, and has since held the appointment of Instructor in Tactics and Professor of Military History at the Royal Military College. He was initiated in the Bayard Lodge, No. 1615, London, in 1876, and subsequently joined the Kiser-i-Hind and Moira Lodges. Is the author of "Field Artillery, its Organisation and Tactics," "Military Law, its Procedure and Practice," "Précis of the Franco-German War," "Notes on Field Artillery," "The Strategic Defence of Egypt," "The Egyptian Campaign of 1801," "Notes on Military History," etc., etc.

Bro. William James Hughan, born 1841, initiated in Lodge St. Aubyn, Devonport, No. 954, in 1863, joined the Phœnix Lodge, Truro, No. 331, in 1864, and Fortitude Lodge, Truro, No. 131, in 1866, serving as W.M. of the latter, in 1868, and again in 1878. He was exalted in Glasgow Chapter, No. 50, in 1865, and joined Killwinning Chapter, Ayr, No. 80, in 1868, of which he became Z. in 1873. Is an Hon. Member of many Home and Foreign Lodges and Societies, such as the Penn's Association of Masonic Veterans, etc., and was in 1880 made Hon. Senior G.W. of Grand Lodge of Quebec, an honor from which he withdrew in 1886. In 1876 he was granted the rank of Past S.G.W. of Grand Lodge of Egypt, and has been Grand Representative of the Grand Chapter of Pennsylvania from 1872. Besides holding past rank as Grand Secretary, etc., in his own province of Cornwall, he was, in acknowledgement of his masonic researches, granted the rank of Past Senior Grand Deacon of England in 1874, declining at the same time the offered past rank in Grand Chapter, which he however accepted in 1883, as Past Assistant Grand Sojourner. He was the editor of the "Devon and Cornwall Masonic Calendar," 1865-8; originator and editor of "Cornwall Masonic Directory," 1870-1887, and in addition to innumerable communications to the masonic journals of both hemispheres, the author of the following works (all now out of print), "Constitutions of the Freemasons, 1869," "History of Freemasonry in York," (Kingston Masonic Annual, 1871), and "Unpublished Records of the Craft," in one volume, as "Masonic Sketches," 1871, "Old Charges of the British Freemasons," 1872, "Memorials of the Masonic Union of December, 1813," 1874, "Numerical and Medallic Masonic Register," 1878, "Origin of the English Rite of Freemasonry," 1884, and numerous pamphlets. He is a frequent lecturer on Masonic History and Biblical Archæology.

Bro. George William Speth, born 1847, initiated in 1872 in the Lodge of Unity, London, No. 183, W.M., in 1876. Exalted in Sir Francis Burdett Chapter, No. 1503, Twickenham, in 1883. Is the author of "A History of the Lodge of Unity, No. 183," 1881, and of "Royal Freemasons," 1885, besides having been a frequent contributor to the Masonic Press of London and Philadelphia, and the writer of several articles in the "Masonic Monthly."

COPY OF THE WARRANT OF CONSTITUTION.

G.L. Seal

ALBERT EDWARD, G.M.,

To all and every our Right Worshipful, Worshipful, and Loving Brethren,

We,

Albert Edward, Prince of Wales,
Knight of the Most Noble Order of the Garter,
&c., &c., &c.,

Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of England send greeting.

No. 2076.

Know ye—That We, by the authority and under the sanction of the United Grand Lodge of England vested in us for that purpose, and at the humble petition of our Right Trusty and Well-Beloved Brethren *Sir Charles Warren, K.C.M.G.*, *William Harry Rylands*, *Robert Freke Gould*, *The Rev. Adolphus F. A. Woodford*, *Walter Besant*, *John Paul Rylands*, *Sisson Cooper Pratt*, *and others*, do hereby constitute the said Brethren into a Lodge of Free and Accepted Masons under the Title or Denomination of

THE "QUATUOR CORONATI" LODGE.

The said Lodge to meet at Freemasons' Hall, London, on the first Wednesday of every month, empowering them in the said Lodge, when duly congregated, to make pass and raise Free Masons according to the Ancient Custom of the Craft in all ages and nations throughout the known world. And further at their said petition and of the great trust and confidence reposed in every of the above-named Brethren, We do appoint the said *Sir Charles Warren, K.C.M.G.*, to be the first *Master*, the said *William Harry Rylands* to be the first *Senior Warden* and the said *Robert Freke Gould* to be the first *Junior Warden* for opening and holding the said Lodge and until such time as another Master shall be regularly elected and installed, strictly charging that every member who shall be elected to preside over the said Lodge, and who must previously have duly served as Warden in a Warranted Lodge, shall be installed in Ancient Form and according to the Laws of the Grand Lodge that he may thereby be fully invested with the dignities and powers of his office. And we do require you the said *Sir Charles Warren* to take special care that all and every the said Brethren are or have been regularly made Masons, and that you and they and all other Members of the said Lodge do observe, perform, and keep the Laws, Rules, and Orders contained in the *Book of Constitutions*, and all others which may from time to time be made by our Grand Lodge or transmitted by us or our Successors Grand Masters or by our Deputy Grand Master for the time being. And we do enjoin you to make such By-laws for the government of your Lodge as shall to the majority of the members appear proper and necessary, the same not being contrary to or inconsistent with the General Laws and Regulations of the Craft, a copy whereof you are to transmit to us. And we do require you to cause all such By-laws and Regulations and also an account of the proceedings in your Lodge to be entered in a Book to be kept for that purpose, and you are in no wise to omit to send to us or our Successors Grand Masters, or to our Deputy Grand Master for the time being, at least once in every year a list of the members of your Lodge and the names and descriptions of all Masons initiated therein, and Brethren who shall have joined the same with the fees and monies payable thereon. It being our will and intention that this our WARRANT OF CONSTITUTION shall continue in force so long only as you shall conform to the Laws and Regulations of our Grand Lodge, And you the said *Sir Charles Warren* are further required as soon as conveniently may be to send us an account in writing of what shall be done by virtue of these presents.

Given under our *Hands* and the *Seal of the Grand Lodge* at London, the 28th November, A.L., 5884, A.D., 1884.

By command of His Royal Highness the M.W. Grand Master.

SHADWELL H. CLERKE, G.S.

LATHOM, D.G.M.

Owing to the departure of Sir Charles Warren, the W.M. designate, on a diplomatic and military command in Bechuana Land, Africa, the Brethren were unable to meet as a Lodge for the purpose of Consecration until after his return at the end of 1885.

12TH JANUARY, 1886.

On Tuesday, the 12th January, 1886, the Lodge met at Freemasons' Hall, at 5 o'clock p.m., for Consecration. The Consecrating Officers were the V.W. Bro. Col. Shadwell H. Clerke, G.S., as W.M.; V.W. Bro. Thomas Fenn, Pres. B.G.P., as S.W.; W. Bro. Ralph Gooding M.D., P.S.G.D., as J.W.; W. Bro. Frank Richardson, P.S.G.D., as D.C.; and W. Bro. Henry Sadler, G. Tyler. Of the Founders the following were present:—Brothers Sir Charles Warren, G.C.M.G.; Rev. A. F. A. Woodford, P.G.C. (who acted as Grand Chaplain); W. H. Rylands; R. F. Gould, P.S.G.D.; and G. W. Speth.

The Grand Secretary opened the Lodge successively to the third degree, and in addressing the Brethren said that many distinguished and zealous students of Masonic history having started the idea of banding themselves together as a lodge where they could have better opportunities of discussing the various matters in which they were specially interested, had petitioned the Grand Master about a year ago, and that his Royal Highness had readily acceded to their request. The members of the new lodge had selected a worthy brother, who was distinguished as a soldier as well as a Mason, to

preside over them—Sir Charles Warren—through whose absence on military duty in South Africa until recently, the consecration had to be delayed to the present time, when the brethren were happily met to give effect to the warrant of the Grand Master.

At the conclusion of this address, the Grand Chaplain delivered the following

ORATION

at the Consecration of Lodge Quatuor Coronati, No. 2076, by the Rev. Adolphus F. A. Woodford, P.G.C.

WE are met, Sir, once again under your presidency, to consecrate another Lodge, a subject I venture to think of rejoicing to every loyal and reflecting Freemason. For if our professions as members of the Masonic Order in the abstract, and our outcome in the concrete be real and true, if they be something besides the mere repetition of certain familiar platitudes, if they be, as I believe they are, widely above and beyond the "sounding brass and tinkling cymbal" of merely normal utterances, they deserve as before the world and amongst ourselves, the extension and development which each new Lodge is intended and calculated to offer to them.

For Freemasonry as we have it happily in England, is not only a social aggregation however good and pleasant in itself, it is not either intended to promote and foster alone agreeable coteries and graceful hospitality: it is not even solely an assemblage of brethren of "the mystic tie," as we often say, met to discharge from time to time the normal duties of the Lodge, and display the beauties and accessories of an ornate and cherished ritual! Right and good as all these things are in their place and season, they do not and cannot constitute the *raison d'être* of that remarkable association and fraternity to which some of us have heartily avowed and do sincerely avow still, the devotion, the sympathy, the affection of years.

Yes! Masonry has in truth higher aims and greater ends within its purview for all its *alumni*, and without these, I make bold to say, Sir, its mission in the world might seem a doubtful blessing to some minds, and it would forfeit, I venture also to think, much of the fascination it exerts over those of its numbers who have known it the longest and the best, and all of its attractions for mankind. Let us call to mind shortly here what are those peculiarities, nay specialities, of thought and action, of tradition and teaching, which have lent to it its prestige as before the world, and robed it in those colours which always appear bright and dominant to the faithful and understanding Freemason. Freemasonry, in addition to the charms of social geniality and the pleasantness of genuine hospitality, as well as the long-enduring associations of intimate and affecting friendship, comradeship, and living sympathy, proclaims certain truths, which, important in themselves, commend our world-wide society to the allegiance, regard, and devotion of its "band of brothers," wherever its lodges are set up, wherever its banner is unfurled. English Freemasonry to-day, as ever, asserts in unmistakeable tones, Belief in God and Love of man; proclaims the golden message of toleration and friendship for all children of the dust. And thus, while it undeniably announces its enduring principles of equality and comprehension for all creeds and classes and colours, it emphatically seeks to assert loyalty to the throne and reverence for religion. For exactly in the same way as it ever upholds the just and necessary claims of lawful authority on all patriotic citizens, so it in the same measure sets before us the paramount necessity of law and order and public safety, the maintenance of the rights of property, industry, and the public weal, the peaceful upholding and progress and conservation of all the various conditions, distinctions, and grades which constitute the essence, the fabric, and the bond of all civilised society. Like the pyramid, however narrow and many some of the successive steps may seem, which rise from the base to the apex, yet in what has been termed the artificial gradations of society and the world, we have both order and design, and a nice and elaborate system which comprehends and compacts in one marvellous whole, contrasted classes, and apparently discordant elements.

Some have blamed Freemasonry for its absolute neutrality, others have averred that its *dogmata* of law, its injunctions to order and morality, are reactionary and retrograde, simply because holding the even and golden mean as between two extremes, while it enforces obedience to the laws of the land, submission to the ruler, and a correct fulfilment of the duties of the citizen, loyal and law-abiding, it disavows emphatically all participation in, or approval of, those hurtful, secret, and illegal associations, which have done so much to hinder the advance of true liberty and civilizing influences in the world, as well as the hateful and debasing development of revolution and anarchy, plunder and venality, tyranny, confusion, and proscription.

And when to these facts and first principles we add the open admiration and commendation which our English Freemasonry ever demonstrates of humanitarian efforts and charitable labours, we necessarily set before the friends and foes of our order alike, certain energetic truths and ceaseless duties, which have, and I believe ever will have, for our loyal and intelligent English craft, nay for Anglo-Saxon Freemasonry in its entirety, the greatest attraction and the gravest meaning.

Thus much as regards the general interest of Freemasonry proper, and the propriety of our gathering here to-day! I propose in the next place in respect of our specific cause of assembly to call attention, as seems both reasonable and useful, to the idea and aim which have led to the formation of the Quatuor Coronati Lodge, and superinduced the need of this official ceremonial. The Quatuor Coronati Lodge which you, Sir, are here to-day to consecrate for the Grand Master has, besides its peculiar name, a special interest, a special end in view.

In that revival of the literature and study, the archæology and æsthetics of Freemasonry, which we have happily witnessed and welcomed in these our days, the legends of the past in connection with our wonderful Brotherhood, full of interest as they are to any thoughtful mind, have demanded, as in truth they deserved, the close investigations and con-

sideration of Masonic students. But when we talk of the legends of the Craft it may perhaps not inaptly be asked, "What are they?" And whenever launching our Student-boat on the vast sea of masonic history and archæology we seek to realize what are its legends, its actualities, and its illustrative evidences, the expanse is immense, the horizon far off. For in truth, we may find ourselves in our needful researches, among primeval mysteries, we may have to go to far Aryan sources, we may navigate the mystic symbolism of the Egyptian Book of the Dead, we lose ourselves amid hieratic *papyri*, or we may sound as far as we can the remains of the *aporreta* of Greece and Rome. Some of us have made our incursions into Scandinavian *sagas*, others have explored Teutonic mythology, and others have lingered amid the communities of Greece and the *collegia opificum* of Rome. Masonic Students have to consider in their survey of the Masonic Records of the past the accretions of early ages, and the peculiar aspect and colouring of mediæval tendencies. Hermeticism has an attraction for some, the usages and organization of the Craft Guilds affect others. In fact no one can successfully treat the diversified outcome of all these various lines of thought and study, of traditional witness, of masonic history, without paying attention to many apparently conflicting and yet probably coherent testimonies, all converging to one point, all witnessing to one true source of origin and development; if often contrasted, still ever parallel, co-existent, and synchronous.

The legends of the Craft properly, so called, are those which bear on the esoteric teaching and exoteric organization of Craft Masonry, whether or no affected by contemporary influences, or dominated either by monastic, mystic, or hermetic symbolism. We believe, that in some form or other, some way or other, perhaps as yet hardly clear to the student, perhaps yet to be traced through various channels and many lines of progress, thought and symbols, the old Craft Masons were our forbears in many special forms of craft gradation and inner mystic teachings, alike in their usages, regulations, and archaisms; and their legends may take the shape of the "Legends of the Guilds," or may be found in rythmic forms, in archaic remains, in MS. collections, in black-letter chronicles.

Among those quaint old legends of another day that of the *Quatuor Coronati* as it is called, commends itself for prevailing reasons to the masonic student. With all legends, as Time runs on, the story itself becomes confused and hazy, and criticism has often a hard *crux* set it to make that plain and consistent, which through the lapse of years has lost in correctness what it has gained in picturesqueness. And thus to day the Legend of the *Quatuor Coronati* is adumbrated by no little uncertainty and considerable confusion of facts and names.

The story in itself seems to be as follows:

Quinque Sculptores and *Quatuor Lapicidæ*, *Lapidarii*, *Quadratarii*, *Artifices*, as they are indifferently called, in all, nine worthies seem to have suffered in one of the persecutions of Domitian, some say, Diocletian. Bro. Gould clearly points out in his History of Freemasonry that one tradition makes these worthies, or some of them, soldiers, even members of the Prætorian Guard. They are said, some of them, to have been ordered to make a statue to Æsculapius, which as Christians they refused to do, and were condemned to be scourged, and were either beaten with leather thongs with leaden balls attached, or thrown in leaden boxes into the Tiber. These boxes are said to have floated and the bodies to have been taken out on the shore by friends and buried until the 7th century, when a church was erected in their honour called the Church of the *Cuatro Coronati*, still at Rome, and the relics deposited therein, where they are said still to be. But whether the nine, or the four, or the five, is a point which is not clear. There is evidence of the Legend in MSS. of the 7th century, and a Church was built to their honour at Winchester in the 7th or 8th century. The names are also in confusion somewhat. In the Sarum Missal of the 11th century five names are to be found on the commemoration day, November 8th, and they are Claudius, Nicostratus, Symphorianus, Castorius, and Simplicius. The other four names appear to be from various authorities Severus, Severianus, Carpophorus, and Victorinus, and these names vary in different and special Service books and MSS.: so that it is almost impossible to-day to lay down precisely and clearly an absolutely correct list of the names under the two heads, as they seem to have become confused and intermingled. To us as English Freemasons the interest of the Legend is greatly increased by the fact that in the Masonic Poem, certainly of 1415 and probably of 1390, the earliest so far discovered Masonic Legend, they are said to be,

> " . . as gode masones as on erthe shul go,
> Gravers and ymage-makers they were also."

And as this poem is admittedly taken from an earlier manuscript, a Norman French or even Latin original may yet turn up.

The Masonic Poem, I may observe here, forms the first thus far of that still lengthening list of Guild Legends which Bro. Hughan has so ably dealt with and Bro. Gould so forcibly dilated upon, and has an abiding charm for all who like to stray amid these curious relics of other ages. Bro. Findel with great ingenuity and in his German patriotism has claimed the Legend of the *Quatuor Coronati* or "*Ars Quatuor Coronatorum*" as a proof of the German origin of English Freemasonry. But as the day of the four crowned martyrs was fixed in the Sarum Missal of the 11th century and Bro. Findel dates the organization of the German Steinmetzen in the 13th century, his contention falls to the ground.

If the Legend, as far as England is concerned, is derived and not indigenous, it is in all probability taken from some Latin or Norman French form, or may, perhaps, be even Flemish, and has come in with those skilled workmen from the towns and great buildings of the Low Countries, who from time to time undoubtedly migrated to England, and whose names, Flemish rather than German, are still to be traced in old Fabric Rolls and building documents.

When then it was sought to find an appropriate name for our new Lodge it seemed that the *Quatuor Coronati*, who were the earliest patron saints of the German *Steinmetzen*, and who are mentioned in our

earliest Masonic records also "as gode masones," and who we learn died for duty and were faithful unto the end, would suit admirably our special object. Whether they were nine, or five, or four, matters little; they existed and suffered, as is alleged, and that surely was sufficient for us all. For they seemed to us, as a connecting link between the past and present, well to illustrate our own archæological aims and aspirations and admirably to embody the lasting principles of Freemasonry, the avowal of devotion to duty, which is so beautifully exemplified in our ritual, our history, and our mission.

In this, our new Lodge, it is proposed, from time to time, to have papers read on subjects far-off or near, recondite or common-place, to invite discussion on the successive subjects brought before us by "expert workmen," and to issue Transactions. We trust that by this means we may help forward the important cause of masonic study and investigation, may induce a more scholarly and critical consideration of our evidences, a greater relish for historical facts, and subserve at the same time the increasing and healthy movement for the extension of libraries and museums in all Lodges. If the intellectual and cultured study of what Freemasonry is, has been, and may yet be, to ourselves and to the world is in any way promoted by our efforts, believing as we do, that such a study, thoughtful and prudent, zealous yet discriminating, is essential to a proper understanding of masonic archæology and masonic formulæ, we shall indeed rejoice. For thus it may chance that we shall be enabled to rescue contemporary Freemasonry from the charge frequently brought against it, that it sacrifices an intellectual study of Freemasonry proper to the more pervading requirements of the social circle, and that it is too easily contented with a routine of ritual on the one hand, and the pleasing exercize of hospitality on the other. Whether these ideas and aims of ours are destined to be successful time alone can show; but sure I am of this, that this new venture has been essayed in an honest attachment to the Craft, and in a sincere desire usefully to extend the many claims masonic history and archæology have on our time, our intellects and our sympathy, as Freemasons who take a pride in their order, and who feel and feel strongly that knowledge and light, the opposites of ignorance and darkness, are, ever have been, and we trust ever will be, characteristic features and the abiding distinction of Freemasonry.

The selection of the distinguished Brother who will shortly be installed by you, Sir, as the first Worshipful Master of the Lodge, proceeded on the same duplex principle of the recognition of the claims of literature and the discharge of duty under all circumstances. We sought to emphasize the rightful consideration of merit, and merit alone in such a choice, and we venture to think we have been thoroughly successful. To no one could the guidance and ruling of the *Quatuor Coronati Lodge* be more fitly confided than to Bro. Sir Charles Warren. Some of us will remember with what weird fascination the story of "Underground Jerusalem" came upon us in years gone by. A deceased Brother and writer makes one of his most striking characters say in one of his enduring works, "The Cities of Europe for the most part do not interest me, even Rome affects me not. But to stand in the streets of Jerusalem, to ascend the Via Dolorosa, to look on the Garden of Gethsemane, to linger on the Mount of Olives, to see Jerusalem,—that would greatly delight me." How marvellous it seemed to read all those interesting details of discovery and verification in that striking record of energy and enterprise combined, and to realize that still to be seen were the mysterious marks of the mason fresh as the painter's hand, whether Jewish or Phœnician, had left them, symbols of that world-wide fraternity, whose marks, whether early or late, are still such a *crux* to the masonic and the non-masonic student.

When we were told of the "Masonic Hall" we were reminded perforce of that account of an early Greek historian, who relates how a discovery had been made of a secret chamber with a pillar or pillars in it, and from which the workmen disentombed a roll of the Hebrew Scriptures.

By no one, as I said before, could the literary, the intellectual character of the Lodge be so effectually fashioned, maintained, and set forth as by our Worshipful Master elect.

Duty, as we all well know, has been also his ceaseless watchword in high commands and perilous enterprizes, and can any one doubt that in electing that distinguished member of a great service as our first Worshipful Master, the ruler, the organizer, the writer, the commander, the Lodge has sought the very best guarantee of success, and emphatically placed "the right man in the right place."

Under his auspices, devotion, and controlling ability, the *Quatuor Coronati Lodge* is destined to take we hope and trust a very high position amongst the Lodges of the Craft, and to carry out successfully the objects of its founders, in its attractability to its own members, and in its utility to the world at large.

Happily never at any time was English Freemasonry in a more sound and prosperous condition, and less needing the voice of apology or the utterances of defence. Its professions are professions of sincerity, its labours are emphatically labours of love.

In thus adding another name to the long list of honoured English Lodges we feel sure that a good day's work has been affected, the more so, as the *Quatuor Coronati Lodge* seem to emphasize and vivify all those peculiar conditions and attributes which give to Freemasonry its charm, its reality and its utility, both to the order and the world.

Masonic Lodges, like an electric chain of light, seem to be encompassing mankind, bringing intellect and culture, peace and civilization, friendship and fraternity to the distant and the near. Let us trust that they may still advance in numbers and increase in power, and be more and more evident in vitality and activity, as they avow and reflect everywhere the pure true principles of Freemasonry, as they unfold gallantly its fair, broad banner of Loyalty, Religion, Toleration, and Charity to the four winds of heaven. May Freemasonry still go on its ways and mission in peaceful and happy progress, cementing the Union and permeating the

affections of our entire Brotherhood, while at the same time it subserves in no slight degree the happiness of nations the welfare, the healing, and the conciliation of our vast and suffering humanity. Let us all unite in the old aspiration of the Craft that under the blessing of T. G. A. O. T. U.

"So mote it be!"

The ceremony of Consecration was then regularly proceeded with, and on its completion Bro. Sir C. Warren was installed as Master of the Lodge; the Rev. A. F. A. Woodford was invested as acting I.M.P.; Bros. W. H. Rylands as S.W.; R. F. Gould as J.W.; and G. W. Speth as Secretary. Bro. W. Besant was unanimously elected Treasurer.

After the delivery of the addresses, the WORSHIPFUL MASTER in proposing a cordial vote of thanks to the Consecrating Officer, said: Our only duty, and a very pleasant duty, now to perform is to return a vote of thanks to the Consecrating Officers for the admirable manner in which they have conducted the ceremonies this afternoon, and also for their uniform kindness and consideration in giving us assistance in constituting this Lodge. I have a great faith in the benefits that the human race derives from Freemasonry, and I think this Lodge will supply a want that has been much felt. The Lodges under our constitutional law are admirable organisations, and our charities are fully developed, but every Mason has a craving to know something definite about the Craft, and this has never as yet been properly grappled with. This Lodge will be the platform where literary Masons can meet together to assist each other in developing the history of the Craft; much has already been done by the brethren in this way individually, but we can confidently expect more when they can work together. I am only a novice in such matters, but I can believe that when the brethren here present have rolled away the mist that now surrounds the subject, we shall be astonished at the result obtained. I am a strong believer in the antiquity of Freemasonry, and I can conceive that when the mediæval basis is fully ascertained we shall find that it rests upon a more antique foundation. I do not believe much in the originality of the views of men, and I can scarcely think that the present forms and ceremonies were devised in the eighteenth century or even in the Middle Ages. Take for instance the "Seven Ages" of man, we find it based on Horace, and again in our early work. I am of opinion that the arrangements for the Lodge are derived from the worship in the temples which existed in Phœnecia before the building of Solomon's temple. I refer especially to the temple of Tyre—how it came into use in this country is a mystery. The very arrangement as a Lodge seems to show this. Any person elaborating a Masonic temple in the Middle Ages would never dream of putting the Master in the east, just where the chief door of King Solomon's temple was, but would have placed him in the west to observe the rising sun; but it so happens that in the older temples the great image or symbol of the sun was placed in the East. There are many other points which confirm this view. I think at present we shall have plenty of work in assisting to elaborate the history of modern Masonry, but what I wish at the outset to show is that we have no desire to upset ancient traditions. I am a firm believer in them. What we want is to clear them up, to confirm them, and with the assistance of the Grand Officers we hope to do so.

The vote of thanks to the Consecrating Officers having been seconded by the acting I.P.M., was carried unanimously, and acknowledged in graceful terms by the GRAND SECRETARY.

The WORSHIPFUL MASTER next moved, and BRO. WOODFORD seconded, a cordial vote of thanks to the Committee of the Emulation Lodge of Improvement for kindly lending the furniture and jewels, which were used at the ceremonies of the evening. This motion was carried "nem. con.," and

Bro. FENN said it would give him much pleasure to communicate the resolution passed by the Lodge of the Quatuor Coronati to the other members of the Committee (Emulation).

The following brothers were proposed as joining members:—Bro. W. Simpson, No. 860; Bro. W. M. Bywater, P.M., No. 19; Bro. Major F. G. Irwin, P.M., No. 153; Bro. T. B. Whytehead, P.M., No. 1611; Bro. E. L. Hawkins, P.M., No. 357; and Bro. J. Ramsden Riley, P.M., No. 387.

The Lodge was then closed, and the brethren adjourned to the Holborn Restaurant.

In proposing "The Health of the Grand Officers," the WORSHIPFUL MASTER said: Were I to enlarge upon this toast I should only anticipate the few observations with which I have to introduce the toast next in order, as all the visiting Grand Officers assisted at the consecration. Inasmuch, however, as it will devolve upon the Grand Secretary to reply for the Consecrating Officers, I shall associate with the present toast Bro. Thos. Fenn, President of the Board of General Purposes, who has also filled the offices of Assistant Grand Director of Ceremonies, and of Grand Deacon, and whose labours, pre-eminently at the dedication of Freemasons' Hall, at the installation of the Grand Master, at the ceremony of laying the foundation stone of Truro Cathedral, and for a long series of years in connection with the Emulation Lodge of Improvement, are well-known and appreciated by the Craft.

Bro. FENN, in acknowledging the toast, said: Worshipful Master—Knowing that a Grand Chaplain must necessarily be present at a consecration, I did not expect to be called upon to respond to this toast. I presume I am selected as one of those Grand Officers whom you have honoured by a vote of thanks for having assisted in the consecration of your Lodge, and who on that account may be considered the real "Quatuor Coronati" of the evening. There is, however a slight difference between us and the great originals, we cannot in any way be considered martyrs, and we are not *five*. But Bro. Gould in his interesting chapter of the Quatuor Coronati has solved a very difficult problem in arithmetic by proving—and I think it must be admitted satisfactorily—that four are five, so that in that respect we may be allowed to resemble them. As I understand that this Lodge has been formed to settle knotty points in Masonic history, this problem will probably be one of your subjects for discussion. There is also another subject of interest to you in this same chapter. Bro. Gould has there arrived at the conclusion that these four martyrs, or five, or nine martyrs compressed into four, had nothing whatever to do with Masonry, so that the *raison d'être* of the name you have adopted for your Lodge should be a subject to engage your earliest attention. I notice from what fell from Bro. Woodford in his address that there is a difference of opinion between himself and Bro. Gould, so that you are already provided with ample matter for lively argument, which, no doubt, will be very interesting to the members, and result, let us hope, in a satisfactory solution of some of those doubts which have lately disturbed the Craft. We shall know perhaps before long, with some degree of certainty, whether Sir Christopher Wren was a Grand Master, or whether he was no Mason at all. In thanking you on the part of the Grand Officers for the compliment you have paid them, they will, I am sure, join with me in expressing a hope that in all your discussions you will be guided by a true Masonic spirit, and, to use the words of the great Bard of Avon—

> Do as adversaries do in law—
> Strive mightily; but eat and drink as friends.

The GRAND SECRETARY then proposed "The Health of the W.M.," and, in doing so, dwelt on the former services of Bro. Sir C. Warren, both as a Mason and when in charge of the Jerusalem Exploration Expedition, in which latter capacity he brought to light so much of peculiar interest to students of Masonic tradition and ritual. He also alluded to his recent distinguished services in Bechuanaland, and heartily congratulated the Lodge in having been able to secure him as their first Worshipful Master.

The WORSHIPFUL MASTER said: I was very pleased and proud to be made the first W.M. of the Quatuor Coronati Lodge, which I think has a distinct and useful work before it, which should act to the benefit of the Craft generally. I entirely approve of the principle on which it is founded. I am much pleased also with the Oration, as I think the legends of the past in their connection with Freemasonry claim the close attention of Masonic students. I have myself rather

turned my attention to the far Oriental legends, and have not as yet studied the mediæval legends; but I think the study of both would subserve the interest of Masonic culture. I am of opinion that the arrangement of Lodges for instance is much older than is generally believed, and it is very probable that the Jewish Masons had derived the idea of managing a Lodge from the Phœnecian temples, which were west and east, instead of the temple, being as it was, east and west. But all these matters, and many like them, can be studied by the adepts of this new Lodge. As to the history of the Quatuor Coronati it is in that fragmentary state which allows of several readings, it thus becomes more interesting to us. There are several knots to unravel, though the main points are securely fixed. In the reign of the Emperor Diocletian *our* martyrs met with their death. Four of them were Roman soldiers or officers, who having embraced Christianity had suffered death rather than sacrifice at the shrine of Æsculapius, whilst five were sculptors, who—also as christians—refused to make an image of the Sun God. By some curious irony of fate these two sets of martyrs became mixed up, the sculptors receiving the honours of the four soldiers, and even for many centuries were indeterminable. Bro. Gould, however, with his admirable perseverance, has worked the subject up, and shown clearly the names and the condition of the nine martyrs, who now are called the four. It seems a happy idea in these days of uniformity to call attention by the name of this Lodge to the fact that there were days when laymen would venture to die for their opinion. At the present time the idea is constantly inculcated that individuals should not hold opinions, and we have Popes put over us for fashion, for politics, for arts, and even for science, to whom we are to look for our movements and views. Now I believe that the vitality of a nation depends on the sturdy determination of the individuals to hold to their opinion when involving principles of right and wrong, and I believe that the present fashion of allowing matters of right and wrong to slide—whilst it may allow the individual for a time to be more prosperous—must damage the nation at large. I therefore rejoice to see the indication in the name of this Lodge, that we may be permitted to have views for ourselves. Of course we must risk the consequences, but so long as they are in harmony with the Masonic rules—against which their can be no cavilling—we cannot fail to do right in having the courage of our opinions.

The WORSHIPFUL MASTER then said:—In proposing the toast of the Consecrating Officers I must call special attention to the kindness and courtesy they have all shown in assisting to arrange for this occasion, as owing to unforeseen circumstances we have been obliged to put off the day from time to time, and more particularly do I allude to the great interest taken in our proceedings by Bro. Colonel Clerke, with whose name I couple the toast. The object of our Lodge is a somewhat singular one—singular that it should be required—but it points to the ever-increasing interest taken in Masonry by the brethren, and the great vitality that the Craft at present enjoys. The institution of a Lodge for prosecuting the science of Masonry, has no doubt occurred to thousands of Masons, and no doubt many attempts have been made to carry out such a design. We therefore feel the more proud that to us has been reserved the institution of this Lodge in 1886. I have no doubt that all here present have made their efforts in past years, and I will just allude to those I have made myself. In 1862 it was purposed to establish a Lodge in the Royal Engineers with very much the same design, but yielding to the advice of the Grand Secretary of that day the scheme was abandoned. In 1869, whilst engaged in excavating among the ruins of the temple of king Solomon, I had the pleasure of assisting at the holding of a Lodge, almost directly under the old temple. In 1873, with our Treasurer, Bro. Besant, and others, I endeavoured to form a Masonic Society, by means of which papers on Masonic subjects might be read and printed, but this project also had to be given up. How this Lodge has actually got into being I cannot myself say, for I made no effort myself, but simply drifted with the stream, finding a strong current in favour of it. I trust that the Lodge now founded will quite realize what we hope for, and that a substantial edifice will be raised, perfect in all its parts, but we must not be disheartened even if we fail to carry out what we hope for. Like the ripples on the flowing tide, there is a continual influx and reflux, but the motion is onward, and if we should fail others can try again with better hope, seeing how far we have gone; I must, however, say that in my opinion we have gained the day, and are likely to progress prosperously. I feel proud to meet in the Lodge such distinguished members of the Craft, and I think the name chosen is a very happy one. In the original Nine who composed the four crowned Martyrs, there were four old soldiers, and in this Lodge of Nine they are reproduced,* with five distinguished Masons † to represent the Five Sculptors.

In the course of a very interesting response, Bro. Col. SHADWELL H. CLERKE remarked that so much having been said during the evening about the Founders of the Lodge representing *nine* martyrs, the Consecrating Officers must, in a certain sense, be regarded as their executioners.

To the toast of "The Officers," which concluded the proceedings, BRO. GOULD replied, and said that rather more than a year ago a petition for a Charter was sent in, but whilst lying in the Grand Secretary's office, the W.M. designate was ordered to South Africa. Sir C. Warren had suggested that some other brother should take his place as Master. This course, however, the Lodge declined to adopt. The members were content to wait patiently until the Lodge should be consecrated. Nor were they without compensation for the delay. In the first place they were presided over by the worthy and distinguished brother they had chosen as Master, and secondly the very delay itself was sufficiently conclusive of the fact that the Lodge owed its existence not to any sudden impulse or transient enthusiasm, but to the deeply rooted belief of a small body of brethren interested in literature and archæology, that their favourite studies would derive a fresh impetus from the formation of a Lodge like that of Quatuor Coronati. Bro. Gould said he had only a few words to add. "Last year, in proportion as the affairs of South Africa appeared to prosper, so did those of the new Lodge seem to decline. It almost looked as if Sir Charles Warren would be detained at the Cape, if not for the term of his natural life at least a good slice of it. But 'it is an ill wind that blows no one any good,' and however unfortunate it may have been for South Africa to lose the services of so capable and resolute a soldier and administrator, what has been their loss has been our gain; and I can assure the brethren present that the Officers of the Lodge enter upon the active discharge of their duties with every feeling of confidence and reliance, under the sway of the able and distinguished brother who so worthily fills the chair."

* viz.—Sir Charles Warren, Royal Engineers.
Rev. A. F. A. Woodward, late Coldstream Guards.
R. F. Gould, late 31st Regiment.
S. C. Pratt, Major Royal Artillery.

† W. H. Rylands.
W. Besant.
J. P. Rylands.
W. J. Hughan.
G. W. Speth.

7TH APRIL, 1886

The Lodge met at Freemason's Hall, at 5 p.m. There were present Bros. Rev. A. F. A. Woodford, in the chair; W. H. Rylands, S.W.; R. F. Gould, J.W.; and G. W. Speth, secretary; Bro. W. M. Bywater was admitted in the course of the evening.

The following brethren were admitted as joining members:—

Bro. William Simpson, born 1823, Fellow of the Royal Institute of Painters in Water Colours, Hon. Associate of the Royal Institute of British Architects, Fellow Royal Geographical Society, Member of the Royal Asiatic Society, Initiated in 1871 in the Marquis of Dalhousie Lodge, No. 1159, London. He is the author of "The Campaign in the Crimea, 2 vols., illustrated; "India, Ancient and Modern," illustrated; "Meeting the Sun, a Journey round the World"; "Arkite Ceremonies in the Himalayas"; "An Artist's Jottings in Abyssinia"; and numerous papers on archæological subjects communicated to the learned societies.

Bro. Witham Matthew Bywater, born 1825, M.R.I., F.R.M.S., F.P.S. In 1846 he was initiated in the Royal Athelstan Lodge, London, No. 19, W.M. in 1853; joined the Berkhamstead Lodge, No. 504, in 1876; and the Orpheus Lodge, London, No. 1706, in 1881; was exalted in the Hermes Chapter, Gravesend, No. 77, in 1853, and joined Chapter Mount Sinai, London, No. 19, in 1858, Z in 1868, and Chapter Cyrus, London, No. 21, in 1882. Is the author of the "History of the Royal Athelstan Lodge, No. 19," 1869, and of "Notes on Laurence Dermott, G.S., and his work," 1884.

Bro. Francis George Irwin, born 1829. Initiated in 1858 in the Rock Lodge, Gibraltar, Irish Constitution No. 325; joined Inhabitants Lodge, No. 178, Gibraltar, in 1858, W.M. in 1859; Friendship Lodge, No. 345, Gibraltar, in 1858; St. Aubyn, No. 954, Devonport, in 1865; and St. Kew, No. 1222, Weston-super-Mare, in 1868, serving as W.M. of this latter also in 1868 and 1869. Exalted in Friendship Chapter, No. 345, in 1858; joined St. Aubyn Chapter, 954, in 1865, and Inkerman Chapter, Weston-super-Mare, in 1869, passing the principle chair of each in 1860, 1865, and 1869, respectively. Appointed Pro. Junior G.W. of Andalusia, in 1859, and of Somersetshire in 1869, and is Hon. Member of the Lodge Etoiles Réunis, Liege, since 1869. His name will also be found on the roll of several Irish and Scottish Chapters, having joined them temporarily when brought into their neighbourhood by his military duties. Bro. Irwin is the Author of "Sapper's Handbook for the use of Volunteers," "Lecture to Volunteers on Military Engineering," and editor of the "Sapper." He also translated from the French of Bedaride "L'Ordre Maçonnique de Misraim," (the opening chapters of which appeared in the "Freemason") besides writing other smaller masonic works.

Bro. Thomas Bowman Whytehead, born 1840, initiated in 1872 in Prince of Wales Lodge, Auckland, New Zealand, No. 1338; joined York Lodge, No. 236 in 1874, and was a founder of Eboracum Lodge, No. 1611, York, in 1876, of which he became W.M. in 1877. Exalted in Zetland Chapter, No. 236, York, in 1874, and Z. thereof in 1875; founder and first Z. of Chapter Eboracum, York, No. 1611, in 1880. Honorary member of No. 1338 aforesaid, of Ancient Carthage Lodge, Tunis, No. 1717, of William Kingston Lodge, Tunis, No. 1835, of Falcon Lodge, Thirsk, No. 1416, of Londesborough Lodge, Bridlington, No. 734, of United Northern Counties Lodge, London, No. 2128, of St. John's Lodge, Plymouth, No. 70, of Canongate Kilwinning Lodge, No. 2, Edinburgh, and of several American Lodges. In his province of North and East Yorkshire he was appointed Provincial Grand Director of Ceremonies in 1878, Provincial Senior Grand Warden in 1883, Provincial Grand Registrar of the Arch in 1875, and Provincial Grand Haggai in 1885. Besides numerous minor contributions to the masonic press, he is the author of "Records of Extinct Lodges (several parts)," "Freemasonry in York in the 17th century," "Some ancient York Masons and their Early Haunts," "Landmarks of Freemasonry," "Masonic Duties," "Notes on the Early Rosicrucians," etc. Amongst his non-masonic writings may be mentioned "Poetical Remains and Life of the Rev. T. Whytehead, M.A." "Glimpses of the Western Pacific," etc. He was also Editor of the "Yorkshire Gazette" until 1886, when he was appointed Registrar to the Dean and Chapter of York.

Bro. Edward Lovell Hawkins, M.A., Oxon., is a past Master of No. 357, Apollo University Lodge, Oxford, and of No. 478, Churchill Lodge, Oxford; a Past Provincial Grand Warden of Oxon, and at present Provincial Grand Secretary, Oxon. Amongst his contributions to literature may be mentioned the following to the "Freemason." "The Red Apron Lodges," "Freemasonry in Massachusetts," and "Translation of the Pope's Encyclical De Secta Massonum;" also separately printed the "History of Freemasonry in Oxfordshire," and an edition of "Aristotle's Ethics."

Bro. John Ramsden Riley, born 1842, initiated in 1866 in Airedale Lodge, No. 387, Leeds, of which he became Worshipful Master in 1871. Exalted in Moravia Chapter, No. 387, in 1872, and occupied its first Chair in 1878 and again in 1879. In 1881 he was appointed Provincial Grand Director of Ceremonies of West Yorkshire. He is the author of the "History of the Airedale Lodge, No. 387," and of "The Yorkshire Lodges," besides valuable contributions to the masonic press.

The following By-Laws* were agreed to.

By-Laws of the Lodge Quatuor Coronati, No. 2076.

First By-Law.—The regular Meetings of the Lodge shall be held at Freemasons' Hall, Great Queen Street, London, on the Eighth day of November, which shall be the Anniversary Festival, and on the first Thursday (after the Quarterly Communication of Grand Lodge) in the months of December, March, June, and September.

Second By-Law.—At the regular Meeting of the Lodge held in September, the Master and Treasurer shall be elected by ballot, and a Tyler by a show of hands.

Third By-Law.—At the regular Meeting of the Lodge in November—held on the Day of the *Quatuor Coronati* or *Four Crowned Martyrs*, the Master Elect shall be duly installed, and shall afterwards appoint and invest the Officers.

Fourth By-Law.—The following Fees and Dues shall be payable:—

Inititation	20 guineas.
Passing (initiated elsewhere) ...	5 „
Raising	5 „
Joining (including first year's Subscription)	5 „
Annual Subscription	1 guinea.

Fifth By-Law.—The Annual Subscription shall be paid to the Treasurer at the regular meeting in December.

Sixth By-Law.—A Permanent Committee, consisting of the Founders, the Worshipful Master, Wardens, and Past-Masters of this Lodge, shall have the superintendence of the funds and property of the Lodge, and the consideration of all special matters connected with its welfare. The members of this Committee shall be convened annually to audit the Treasurer's accounts, and at other times as often as occasion shall require.

Seventh By-Law.—In all cases where a Ballot is taken for approval of a Candidate for Initiation, or for the election of a Joining Member, one negative vote shall exclude.

Eighth By-Law.—The Lodge shall at no time consist of more than forty members.

A Sub-Committee consisting of the Wardens and Secretary was appointed to provide collars, jewels, and other necessaries for the Lodge, and Bro. W. H. Rylands' sketch for a Founder's Jewel and Lodge Badge was approved and passed.

The following brethren were proposed as joining members:—Bro. John Henry Chapman, of Westminster and Keystone Lodge, No. 10, and Bro. Professor Thomas Hayter Lewis, of the Jerusalem Lodge, No. 197.

* These By-Laws were subsequently approved by the Most Worshipful the Grand Master on the 14th May, and confirmed in open Lodge on the 3rd June, 1886.

3RD JUNE, 1886.

The Lodge met at Freemasons' Hall at 5 o'clock p.m. The following members were present—Bros. Rev. A. F. A. Woodford in the chair, W. H. Rylands, S.W., R. F. Gould, J.W., Walter Besant, Treasurer, G. W. Speth, Secretary, Major Pratt, J.D., William Simpson, I.G., W. J. Hughan, Major Irwin, and W. M. Bywater. Also the following Visitors—Bros. John Lane, P.M., Jordan Lodge, No. 1402; James Glaisher, P.S.G.D., Britannic Lodge, No. 33; Josiah Houle, P.M., Moira Lodge, No. 92; S. R. Baskett, P.Pr.G.R., Dorset, P.M., Beaminster Manor Lodge, No. 1367; and C. Kupferschmidt, P.M. and Secretary, Pilgrim Lodge, No. 238.

The following Brother was admitted as a joining member.

Bro. Prof. Thomas Hayter Lewis, born 1818, Past Vice President of the Royal Institute of Architects, Fellow of the Society of Antiquaries, Emeritus Professor of Architecture, University College, London. In 1877 he was initiated in Jerusalem Lodge, No. 197, London, and exalted in St. James' Chapter, No. 2, in 1880. He is the author of "Lectures on Architecture," delivered at University College, "Ancient and Modern Architecture," in the new edition of the Encyclopœdia Britannica (the mediæval part being from the pen of the late G. E. Street, R.A.), "Annual Review of Architecture" 1884-5-6, in the Companion to the Almanac, "Preface and Archæological Notes" to Aubrey Stuart's Translation of Procopius (De Œdificiis,—the Geographical Notes being by Sir C. W. Wilson), and of many "Papers" on various subjects in the Transactions of the Royal Institute of Architects, the Biblical Archæological, British Archæological and other Societies.

Bro. John W. Freeman, P.M., No. 147, was elected Tyler to the Lodge; Bro. W. Besant was invested as Treasurer; Bro. J. P. Rylands as S.D., (by proxy); Bro. Major Pratt as J.D., and Bro. W. Simpson as I.G.

Bro. R. F. GOULD read the following paper:

ON SOME
OLD SCOTTISH MASONIC CUSTOMS.

FROM the operation of causes, which can only form the subject of conjecture, the greater number of the additional ceremonies, adopted in many quarters as Masonic, and labelled the "High Degrees," have been described as of Scottish origin*. Indeed, not content with this, as Saint Andrew was the Patron Saint of Scotland, and of the Lodges† there, the new degrees manufactured in France were called not alone Scotch, but St. Andrew's degrees.‡ These *Scots* degrees, as I have elsewhere ventured to term them in contradistinction to the ceremonies actually practised by *Scottish* Masons, appear to have sprung up about the year 1740, in all parts of France.§ From the circumstance that Scots Masonry was unknown before the delivery by the Chevalier Ramsay of his famous Oration in 1737, and appeared shortly afterwards, the two have been represented as cause and effect. Many other reasons might, with equal plausibility, be assigned for the French Masons fathering their new rites on Scotland. For example the long and intimate connection between the two countries, or possibly the halo of romance cast upon the formation of the Grand Lodge of Scotland,

* Findel, p. 254; Gould, chap. xxiv., *passim*.
† Gould, chap. xxiii., p. 52.
‡ Findel, *loc. cit.*
§ Gould, chap. xxiv., p. 92.

by the pre-arranged drama in which William St. Clair, the first Grand Master, secured his election by magnanimously resigning an obsolete office in Operative Masonry—gave the whole affair a sort of legal aspect which was wanting at the institution of the Grand Lodge of England.* But the most ingenious speculation of all has been made by a learned German, the Rev. G. A. Schiffmann, who considers that the Scots Masters at first formed no degree, and claimed no superiority, being a sort of volunteer inspectors who banded together to reform many abuses which had crept into the Craft; that their names *maîtres écossois* is a corruption of their special token, the acacia, whence they were called *maîtres acassois*, and that they ultimately developed into a separate degree.†

The belief, however, that Scotland was the original home of higher and more sublime degrees than the simple THREE of the Craft, took firm root. In Continental Europe, besides the legion of Scots degrees, we find the Strict Observance and the (so-called) Royal Order of Scotland, each placing its origin in North Britain. A still later example of the common practice of affecting a connection with Scotland, is afforded by a well-known and highly flourshing rite—the "Ancient and Accepted *Scottish* Rite, 33°." But even stranger still, in Scotland itself, where at least those who profess to write Masonic history should steer clear of delusions, for which there is not one atom of foundation; we find it gravely stated in 1859, by the then Grand Secretary of that kingdom, "That the Ancient Mother Kilwinning Lodge *certainly* possessed in former times other degrees of Masonry than those of St. John."‡

Yet, as a simple matter of fact, the *only* degree (of a speculative or symbolical character) known in the early Masonry of Scotland, was that in which the legend of the Craft was read, and the benefit of the MASON WORD conferred. The *second* degree—as now practised—did not exist in Scotland, or at least there is no evidence to justify a contrary belief, until several years after the formation of the Grand Lodge of England, (1717), and the *third* is mentioned for the first time (in the North) in the minutes of Lodge Canongate Kilwinning, on March 31st, 1735. No further degrees were recognized by the Grand Lodge of Scotland as Masonic until 1860, when that of the Mark was pronounced "to be a second part of the Fellow-Craft Degree," though singularly enough, it can be conferred on Master Masons only.§

In 1872 the Past Master's ceremonial of installation also received a qualified recognition, that is to say, the Grand Lodge did so, *not* for the purpose of introducing a new degree in Freemasonry, but to authorise the ritual of installed Master, as used in England, and to remove the disqualification which prevented Scottish Past Masters from being present

* Ibid, chap. xxiii., p. 51.
† Ibid, chap. xxiv., p. 92.
‡ Laurie, p. 93. In the list of Grades, Rites, and Sects given in the Acta Latomorum of Thory there are no less than seventy-one entries, under the word "Ecossais"
§ Gould, chap. xxiii., p. 75.

at the installation of Masters in English Lodges. The Royal Arch is as yet unrecognized as a degree.

Having shewn that the leading characteristic of early Scottish Masonry was its extreme simplicity, there is another popular error to which I must briefly call attention before proceeding with the main subject of this paper.

It has been somewhat too confidently assumed that the early Lodge ceremonies in North and South Britain were identical, and jumping at this conclusion, writers of the Craft have, in too many cases, accepted Dr. Anderson's two Books of Constitutions —1723 and 1738—as presenting a picture of the Freemasonry exsisting—that is so far as its main features are concerned—in both divisions of the United Kingdom.

Now, without going into details, which would take me into a dissertation on English, rather than upon Scottish Masonic Customs, and far exceed the limits very properly prescribed for the papers to be read in this Lodge, I may be allowed to postulate, that so far back as it is possible to institute any comparison between the two systems of Masonry—English and Scottish—viz. in the seventeenth century, they were very dissimilar. It is true the evidence with regard to England is meagre, but still it ought to have some weight, and more especially since nothing can be thrown into the opposite scale. We find then at the period named, that whilst the English Lodges (of which we possess any trace)* were composed almost, if not exclusively, of speculative (or non-working) Masons, the Lodges in Scotland existed for trade purposes, of which the necessity must have passed away, or at least has been unrecorded in the South.†

At this point, when I shall proceed to treat the subject of Scottish *Masonry* as something separate and distinct from the *Freemasonry* of England, the following quotation as bearing upon the much disputed point whether the Masonry of these Islands, received at any time a Gallic or a German tinge—will not be out of place. "The Conquest of the South" [in 1066] says Mr. J. Hill Burton, "of course changed its position towards the North, England became Normanized, while Scotland not only retained her old Teutonic character, but became a place of refuge for the Saxon fugitives."‡

The most complete picture we possess of the early Masonry of Scotland is afforded by the Schaw Statutes of 1598 and 1599.§ From these two codes we learn very little with regard to the entry of Apprentices—simply that in each case it was booked—but on other points they are more diffuse. Thus a master or Fellow Craft was to be received or admitted, in the presence of Six Masters and two entered apprentices, his name and mark was also to be booked, together with the names of those by whom he was admitted, and of his intenders (or instructors). No one was to be admitted, according to the earlier code, without an essay and sufficient trial of his skill and worthiness in his vocation and Craft, or, according to the later one, without a sufficient essay and proof of memory and art of

* Ibid, chap. xvi., p. 258
† Ibid, chap. xvi., p. 258; xxiii., p. 47.
‡ Burton "The Scot Abroad," i., p. 5.
§ Lyon, pp. 9—14.

Craft. A further regulation requires an annual trial of the art of memory and science thereof, of every Fellow Craft and Apprentice, according to their vocations, under a penalty if any of the members shall have lost one point thereof.

The terms or expressions, Master Masons, Fellow Craft, Entered Apprentices, and Cowan, are also mentioned in the Schaw Statutes, and appear from documentary evidence to have been in common use in Scotland from the year 1598 down to our times.*

The Grand Lodge of Scotland was established in 1736, but for a great many years it stood on a very anomalous footing with regard to the private Lodges in that kingdom. Besides "Mother Kilwinning" and her offshoots there were several Lodges who never joined the Grand Lodge at all, whilst others did so and retired, though of the latter, some renewed their allegiance. Thus the Haughfoot Lodge (1702)† never resigned its independence, Glasgow, St. John (1628) only came in in 1850, and the Lodge of Melrose still declines to recognize any superior authority to its own. The "Company of Atcheson Haven" (1601-2) retired in 1737, and only returned to the fold in 1814. The "Ancient Lodge Dundee" (1628), appears not to have definitely joined the new organization, until 1745, whilst other Lodges came in the following order:—St. Machar (1749), 1753; St. John's Kelso, (1701), 1754; St. Ninian's, Brechin (1714), 1756; and the Lodge of Dunblane (1696), in 1760. The Lodge of Scoon and Perth—the date of whose origin, and the period of whose secession, I am equally unable to define—retired from the Grand Lodge, and was not re-admitted until 1808.

It has therefore seemed to me that a few notes on the customs of the old Scottish Lodges may be of interest, as being in many cases survivals of usages pre-dating the era of Grand Lodges, and in others, illustrative of the procedure under a system of Masonry, which only gradually ceased to be mainly operative in its leading features.

The accumulated labours of Masonic critics have succeeded in clearing up many difficulties; but in some instances they have failed, and have left the inquirer bewildered and perplexed. Of this we have an example in the varied interpretation which has been placed on the most ancient documents of the Craft, and a familiar instance is afforded by the irreconcilable conclusions at which Bros. Woodford, Speth, and myself have severally arrived after a careful collation of Harleian MS., No. 1942, with other specimens of the "Old Charges."

In all cases of this kind, we should do well to recollect, however, what has been carefully laid down, by a great authority on usages of a bye-gone era. "An obselete custom," it has been well said, "or some forgotten circumstance, opportunely adverted to, will sometimes restore its true perspicuity and credit to a very intricate passage."‡

The quaint customs enjoined by the Schaw

* Ibid, p.p. 9-14.
† Gould, chap. xvi., p. 319
The figures within parenthesis denote the years to which the existence of the several Lodges can be carried back, by the evidence of authentic documents.
‡ Burder, Oriental Customs, i. (1802) title page.

Statutes were continued, with more or less exactitude, by the Lodges until late into the eighteenth century, and of their survival into more recent times, some examples will be presently given.

Stress must be laid on the fact that the associations of brethren were *Mason* Lodges, not Societies of *Freemasons*. In the Lodge of Edinburgh we only meet with the term "Freemason"—in the sense it is now employed—in 1725, whilst the adoption ten years later by the Lodge of Kilwinning of the distinguishing title of Freemasons, and its reception of symbolical Masonry, were of simultaneous occurrence. The same may be said of Canongate Kilwinning.* The minutes of the last named Lodge contain the earliest Scottish record extant, of the admission of a Master Mason under the Modern Masonic Constitution. This occurred on March 31st, 1735. The third degree is referred to for the first time in the following minutes of Lodges—Mother Kilwinning and the Lodge of Aberdeen, 1736; Lodge of Edinburgh, 1738; Lodge of Kelso, 1754; and Lodge of Glasgow, 1767. The Lodges of Atcheson's Haven, Dunblane, Haughfoot, and Peebles, were unacquainted with it in 1760, and the degree was not generally worked in Scottish Lodges until the seventh decade of the last century.†

Examinations of the "last entered apprentices and others," to ascertain what progress they had made under their respective Intenders, continued to take place in the Lodge of Kelso on St. John's Day, until 1741, and probably later.‡ The appointment of instructors has for a century and a half obtained in the Lodge of Peebles. The minutes of the Lodge of Dunblane, in 1725, define the duty of *Intender* to be "the perfecting of apprentices so that they might be fitt for their future tryalls." In connection with this last phrase, the highest authority on the subject of Scottish Masonry has observed, "a parallel to the Essay-pieces of Operative Craftsmen is presented in the examinations for advancement in Lodges of Freemasons—tests which, in the inflated language of the Masonic diplomas of the last century, were characterized as the "wonderfull tryalls" which the neophyte had had the fortitude to sustain before attaining to the "sublime degree of Master Mason."§

In 1738, a meeting of the Lodge of Aberdeen was held by summons of the J.W.—James Catanach, advocate—who it may be observed, was not "admitted" a Master Mason until December 24th, 1739. This office-bearer was "entered and past" May 9th, 1736, elected J.W. 1737, and Master of the Lodge December 27th, 1739. In the last-named year, essays were first named in these records, though the usage must have been one of much older standing. The entry runs—December 24th, 1739,—"The said day, upon a petition given in be Peter Forsyth, entered Apprentice, craving to be admitted to said Lodge as a fellow Craft, upon which an Essay was presented [viz.], an Arch six foot wide and an [*one*] foot below the semi-circle, and to mark moulds for the same, and appointed Alexander Hector and John Murdoch, Essay Masters, and James Beltie, Overman, and to be performed against the twenty-seventh day of said month." On the St. John's day ensuing "the Essay Masters foresaid presented to the Lodge the said Peter Forsyth his Essay, and the same was approved of, and he was received as a Fellow Craft, having paid all dues conform to the Acts of the Lodge."*

The Essay or Master-piece, is first referred to in the records of the Lodge of Edinburgh in the year 1683.

So late as 1842 Mr. Andrew Kerr, draughtsman and architect, who had been bred a wright, was required by the Journeyman Lodge, No. 8, to produce an Essay-piece, before he could be accepted as an operative, and elected to the office of Master. He accordingly equipped himself with a Mason's apron, and took his place in a Mason's shed, where he prepared a window sill of Binning-stone, which was passed by the inspectors and declared satisfactory by the Lodge.†

The Domatic and Geomatic elements were kept quite distinct in the Lodge of Aberdeen, and whilst the Master was generally taken from the former class, the Senior Warden, from a very early period, and until the year 1840, was invariably selected from the latter.

Deacons are found among the office-bears in 1740, but without the prefix of "Senior" or "Junior," which are not met with until 1743.

According to the Rules and Orders (1752) there were monthly meetings, the Lodge hours being from six to nine in winter, and from seven to ten in summer. Non-attendance involved a fine of a penny. Each member was "obliged to spend three pence and no more," and "not to join any company after the Lodge broke up." During the sittings, the Master was "covered," and the members not. Drunkeness in Lodge was punished by a forfeit of two-pence.

Further regulations were enacted in 1754, whereby Apprentices were forbidden to undertake work of the value of ten, and Fellow Crafts of the value of thirty, merks Scots, for periods of three and one year respectively, which were to intervene before the former class could be "past" or the latter "admitted Masters." These laws were repealed in 1778. Extra Essays were at the same time appointed for the Fellow Crafts, consisting of models in clay, etc. It may be stated that whilst no operative was permitted to receive any degree without the production of an Essay-piece, the Geomatic brethren were not subject to this requirement. Thus in 1780, an Apprentice having applied to be passed and raised, because although admitted as an operative, he had declined the trade, was "admitted *on the usual bond*, that if ever he resumed the trade he would undertake to perform the customary Essays."

The first mention of the three degrees having been given at the same meeting, occurs under the year 1772, but the ordinary practice (in the case of Geomatic brethren) was to confer the first degree alone and the other two together. In the Lodge of

* Lyon, p. 80.
† Gould, chap xvi., p. 312.
‡ Vernon, History of the Lodge of Kelso, p. 28.
§ Lyon, pp. 18, 21.

* The notes on the Aberdeen Lodges are based on the Aberdeen Masonic Reporter, 1878 81; Regulations of the Aberdeen Mason Lodge, 1853, and extracts from the records of No. 34, made by Mr. John Jameson, P.M., and placed at my disposal by Hughan.
† Hunter, History of the Lodge of Journeymen Masons, No. 8, p. 76.

St. Machar—also at Aberdeen—up to the year 1775, 260 members took the first degree, and only 137 the other ones. In this Lodge (1760) the Master named two deputies and the Wardens one each to officiate in their absence. A Depute Master was added to the list of officers in 1758, and before this—in the Lodge of Aberdeen, No. 34—the Senior Warden acted as such, and signed accordingly "D.M." Among the books of No. 34 is one entitled "List of members belonging to the Royal Arch Lodge, Aberdeen." It contains the names of 89 members. The first date in the book is 1762, and the last 1788.*

The Laws of St. John's Operative Lodge, Seatoun, Banff, present a good picture of the condition of Scottish Masonry, in one part of the kingdom in 1765.

The Lodge met monthly. The expenses were paid by those present, and attendance was optional, unless the members were specially summoned. The Annual Festival was held December 27, when all outstanding dues were required to be settled. The Quarterly Payments were: "Operative" Masons, threepence; and "Geomatical" Masons, fourpence, sterling. The former master named his successor, and the choice was either approved, or a new Master balloted for. Within the same limitation, the latter chose his wardens. The admission was by petition, and the fees charged were higher in the case of "Geomatical" Masons, who, moreover, could not be entered, passed, or raised without "Readie-money," though the apprentice of an Operative Master, on giving good security, was allowed credit until the St. John's day next after his entry.† The Lodge of Kelso also took bills from candidates for their fees, as will appear from the specimens produced.‡ This system of payment by intrants, though subsequently discountenanced by the Grand Lodge, had been practised by the Lodges of Kilwinning, Atcheson's Haven, Haddington, and Dunblane, so far back as the first half of the seventeenth century.§

No member of the Banff Lodge—who was not an Operative—could be either Master or Office-bearer (1765); whilst in the Journeymen Lodge, on September 11, 1753, it was enacted that not more than eleven non-operatives in all, should be admitted as members, and that none of them should be elected to any office. This was, subsequently, so far modified, that one theoretic brother was admitted to every ten operatives.‖

The Lodge of Glasgow was exclusively operative and remained so until about 1842. In this Lodge, in 1788, the office-bearers were a Grand Master, four Masters, two Wardens, two box Masters, and a Secretary or Clerk. The two brethren next in rank to the "Grand Master," were also respectively designated High Steward and Cornet.¶.

The seventh of the Banff regulations for 1765 provides, that "any member who wants to attain to the parts of the Royal Arch and Super-Excellent, shall pay two shillings and sixpence to the Public Fund for each part." In 1778, in the records of the same Lodge, we meet with the degrees of Mark Mason, and Mark Master; in 1782 of Knight Templar; and in 1794, of Knight of Malta. These novelties were disseminated, not only among the members, but also among other Lodges. Thus we find the Fraserburgh Lodge in 1799 requesting the high degrees of Royal Arch, Super-Excellent, Knight Templar, and Knight of Malta; and it was "agreed to give them their request, on paying into the fund three pounds sterling."

The gratuitous initiation or affiliation of clergymen was a prevailing custom, and we find instances of it at Kilwinning, 1766; Aberdeen, 1778; and at Edinburgh, 1807. The following is the entry under the year 1766—"Dec. 20. Mr. Alexander Gillies, Preacher of the Gospel, formerly entered in another Lodge, having this day preached before the brethren, in the Church of Kilwinning, to their great edification, and with universal applause,—the brethren, in consideration of the learning, sobriety, and *sound divinity* of the said Mr. Gillies, Do unanimously admit him as an Honorary Member of the Lodge of Kilwinning."*

In the records of the Lodge of Edinburgh, the words "made" and "accepted" are frequently used to indicate the admission of Fellow Crafts. The former expression—*made*—which is now synonymous with entered or initiated, was used but rarely to denote the entry of apprentices. The same word is to be met with in Scottish Acts of Parliament, as expressive of admission to membership in any of the burghal Guilds. At the close of the seventeenth century "passed" was substituted for "made," and for either of these expressions the scribes of the Lodge used the word "accepted" as an equivalent, but though also used by them sometimes to denote the affiliation of a brother belonging to another Lodge, in no instance is it ever associated with the adoption of non-operatives into Masonic fellowship.† At Aberdeen, again, as late as 1779, the term *initiated* was often used as synonymous with *admitted*, and the former expression was even applied to joining Master Masons.‡

In some Lodges there was a recognized "initiator," styled the "Pass Master"—who was elected with the other officers. At Ayr Kilwinning, he ranked after the Junior Steward, and in Lodge Beith St. John, after the Inner Guard. In the latter he received—and possibly still receives—for every intrant, one shilling from the Lodge as a recompense for his services.§

There was an ancient ceremony called "Fencing the Lodge," which may be briefly alluded to. It consisted of prayer to God, and the purging by oath of the brethren from undue partiality in consideration of matters coming before them, as courts of Operative Masonry, and the custom was regularly observed in the Lodge of Edinburgh, in Mother Kilwinning,‖

* See p. 12, col. ii., note 1.
† Freemason, March 20th, 1869; Masonic Magazine, vol. ii., pp. 34, 36
‡ Kelso. MS. Records.
§ Lyon, p. 129.
‖ Hunter, p. 78
¶ Lyon, p. 413.

* Lyon, History of Mother Kilwinning (Freemason's Magazine, N S. vol. ix., 1863, p. 434).
† Lyon, p. 76.
‡ See p. 12, col. ii., note 1.
§ Lyon, "Ears of Wheat from a Cornucopia" (Freemason's Magazine, July to December, 1866, p. 303).
‖ Sept. 18th, 1785—"The Court being duly Fenc'd and Lodge opened, Hugh Roger, Esq , Late Provost in Glasgow, and Alexander Coulter, Joyner there, were admitted Freemasons and Members of this Lodge, in the Quality and Rank of Apprentices in due form (Lyon, History of Mother Kilwinning, Freemason's Magazine, N. S., vol. ix., p. 283).

and in the Lodge of Peebles, from its foundation in 1716 down to the end of the century.*

In the minutes of the Lodge of Dunblane, Nov. 28th, 1721, there is a singular entry:—"Compeared James Eason, who was formerly entered as a prentice in our Lodge, and being examined was duely past from the Square to the Compass, and from an entered prentice to a Fellow of Craft."† This may indicate a very early assimilation of the English practise with regard to degrees, though the entry cited should be read with a curious passage in a copy of the "Old Charges"—the Melrose MS.—of the year 1674, though its *reading* probably dates from 1581, wherein there is also a highly significant allusion to the emblems of our art. This enjoins that "no frie mason," employing "Loses" (Cowans) ought to let them know "ye privilege of ye compass, square, levell, and ye plum-rule."‡

Some other customs deserve a passing mention. In the Lodge of St. Abb, Eyemouth, No. 70, during the years 1757-63, a frequent entry records that prior to closing "the Lodge was entertained by vocal and instrumental musick, and the anthem sung."§ In the Lodge of Atcheson Haven—and it should be recollected that it was the tenacious adherence of this Lodge to *old customs*, which led to its withdrawal from the newly formed Grand Lodge‖—in 1758, the way of sitting was thus prescribed:—"That the deacon and Warden for the time being shall sitt in the most conspicuous place of the room and table where the said meeting is held, and that the late deacon and the four managers shall have their seats next or nearest to the said deacon or Warden, and that none of the rest of the brethren shall offer to take the place of them, but to take their places as they come, always leaving room for the above-mentioned brethren, so that no interruption may happen in discussing the business belonging to the Lodge."¶

Irregular "Makings" continue to disfigure the practice of Scottish Masonry until the second decade of the present century. Under the Lodge of Kilwinning the usage prevailed until it became a constant habit for the individual operator to regard the entry-money as the perquisite of his office.

By one of her daughter Lodges leave was given in 1765 to ordinary members resident at a distance of more than three miles from where the box was kept, to enter persons to the Lodge.* *

In 1783—February 28—Samuel Gordon was deputed by the Lodge of Aberdeen to go to Inverurie and "enter as many people as incline to be received Masons," and appears to have found nine customers, who paid 5s. 8d. a piece, and received all three degrees.† †

In St. Andrew's Lodge, No 228—also at Aberdeen—instituted in 1809, brethren could be appointed to act as Deputy Masters in their respective districts, with power, apparently, to initiate members—making reports half-yearly to the Lodge.*

The practice of private members making Masons at sight, without advising with, or acquainting the Master or other office-bearers, was complained of in the Lodge of Edinburgh, in 1767, as having led to the admission of "some persons" of low character, bad morals, and under age."†

Of the use to which fees obtained in this manner were frequently applied, a good example is given in the records of St. John's Old Kilwinning, at Inverness. On March 25, 1757, John Tulloch was put to the award for having "received, entered, and admitted" four apprentices, without the advice and consent of the Master and Wardens. He was severely censured for this irregular proceeding, and ordered to pay to the Treasurer the dues of their entry: but John's reply was—"that for the two former, he can give no other account of the fees due to the Lodge, than *that he drunk it*."‡ Although it seems incredible, it is nevertheless a fact that in 1804 a member of the Lodge Royal Arch, Maybole, having gone to reside in the county of Meath, Ireland, was licensed "to enter such as he might consider worthy," and acknowledgment of his intrants only ceased with his withholding from the Lodge the fees he had received.§

The issuing by private lodges of commissions—or, as they were afterwards termed, "dispensations"—was also an evil of great magnitude, and led to frequent complaints with regard to the practice of brethren traversing the country and picking up what members they could for their own lodges, to the detriment of those "locally situated." A remonstrance against the invasion of Montrose by the Master of St. Luke's Lodge, Edinburgh, was made in Grand Lodge by two lodges of the former city in 1779, but the complaint was dismissed. In 1794, however, the Grand Lodge restrained the Lodges of Dunblane and Lesmahagow from making Masons in Glasgow, and condemned the practice as inconsistent with the conditions on which Lodges held their charters.‖ In the same year, however, the Grand Lodge pronounced a different decision, in the case of the Journeymen Lodge—which body, being often called as Operative Masons to carry on their employment in different parts of the country, *claimed* and exercised the right, with some other old Operative Lodges, to grant dispensations to open a Lodge at any place where a number of their brethren were stationed, particularly if the Master himself was present. Their right to do so was admitted by the Grand Lodge of Scotland.¶

The Lodge of Kilwinning, before it rejoined, or rather amalgamated with the Grand Lodge of Scotland, in 1808, of course paid no attention to the edicts of the latter. The erection of branch Lodges by "dispensation" became so popular in Ayrshire, that in 1807, the villages of Monkton and Prestwick could boast, the former of two and the latter of one, such branch Lodges, each having its staff of officials

* Lyon, p. 131.
† Ibid, p. 116.
‡ Masonic Magazine, vol. vii., (Jan. 1880) p. 294.
§ Lodge Minutes.
‖ Lyon, p. 179.
¶ Ibid
* * Lyon, The notes on the Lodge of Kilwinning, except where derived from Lyon's History of the Lodge of Edinburgh, are taken from the same writer's history of "Mother Kilwinning" which appeared in the Freemason's Magazine N.S. vols. vii.—xiii. (1862—65.)
† † See p. 12, col. ii., note 1.

* Ibid.
† Lyon, p. 106.
‡ Ross, History of Freemasonry in Inverness, p. 55.
§ Lyon, p. 104
‖ Ibid, p. 105.
¶ Hunter, History of the Lodge of Journeymen Masons, No. 8, p. 73.

apart from those of the Mother Lodge. A branch Lodge of this kind remained in active operation for eight years in the Ayrshire Militia, with results so beneficial to the Mother Lodge—Renfrew St. Paul—as to justify the holders of the "dispensation" being at that Lodges' expense "treated to two bowls of toddy" on the occasion of their surrendering it.*

BRO. SIMPSON said that from statements in Bro. Gould's paper, as well as from the manner in which it was dealt with in Bro. David Murray Lyon's work, which he had only dipped into, he felt uncertain as to the number of degrees which had belonged to Scotch Masonry in its earlier period: perhaps Bro. Gould would state what was the exact condition in this matter.

BRO. GOULD thought that Bro. Hughan would be willing to answer the query, and if so, few could do it with more weight as he had studied the question deeply for years.

BRO. HUGHAN, in response to the request, remarked on the extreme simplicity of the esoteric masonic ceremony in Scotland prior to the Grand Lodge era of 1717. The initiation appears mainly to have consisted of the reading of a copy of the "Old Charges" to the Candidates, and the communication of the "Masonic Word" (whatever that may have been), a grip, and possibly a sign. No records prior to 1735 in Scotland refer to Masonic *degrees*, though of course there are many distinct references to the position, rank, or grades of Apprentices, Craftsmen, and Masters; but as at the reception or constitution of the latter apprentices had to be present, it is clear that there was no special ceremony for "Masters" only. He did not wish to enter on the larger subject of degrees generally, but confined his remarks to Scotland. He also drew attention to the fact that in 1670, by far the greater proportion of the members of the old Lodge at Aberdeen were *speculatives, i.e.*, not connected with Operative Masonry in any way, and the same statement may be recorded of other old Scottish Lodges. The "Mason Word" was the subject of litigation early last century, the "Journeymen" Lodge giving it to neophytes contrary to former usage, at which their Mother "Lodge of Edinburgh" (Mary Chapel) took umbrage, and had two of her members put in prison! Eventually there was an agreement made and ratified in a Court of Law, 1714-5, that these operative members should continue to "give the Mason word" provided their accounts as a Lodge were examined by the Mother Lodge annually. As a student of Scottish Masonry for over twenty years he expressed his warm appreciation of Bro. Gould's paper, which he had listened to in common with other brethren, with great interest, and their united thanks were due to the gifted author for his valuable Essay.

BRO. SIMPSON said:—Worhipful Master and Brethren, It seems to me that if there was no Third Degree in the practice of the Scotch Lodges, it is doubtful if the term Freemasonry could be applied to the system. The Scotch Masonic bodies seem to have differed in almost no respects from the other Trade Guilds. The Schaw Statutes give good evidence on this head; they deal with the work and objects of the Operative Masons, contracts for work, and their being properly carried out, the relations of Masters and their Apprentices, with fines and penalties, &c. When I was a boy I remember in Scotland a yearly ceremony connected with the Trade Guilds; it was at the election of the Deacon, or head functionary of each body—the Deacon was the old term used for the head of a Masonic Lodge in the old days—from which we have a point of identity; when these elections took place there was a procession of each trade, when the chest containing the documents and books of the Guild, was carried from the house of the late, to the house of the new Deacon. We boys used to run to see these processions, as we called them, of the "Deacons' Kists." The Masonic body as described in Brother Gould's paper, and in Brother Murray Lyon's work, seems to have differed in but little from these Guilds. I am not quite sure as to what may be the usual idea among Masons regarding the essential feature of the Masonic System, but for myself, I have always held that the Third Degree is the all-important rite; and that without it there can be no question of Speculative Masonry.

BRO. SPETH said:—There can be very little doubt, from the paper just read, that the Scottish Lodges of the 17th and 18th centuries differed little, if at all, from ordinary trade guilds—the only obvious distinction being the possession of the "Mason Word." Now of Scottish and still more of English guild life we know little beyond the externals, but of Continental trade fraternities we are not so ignorant. More especially of the German Crafts does there exist a copious literature, rescued for us from oblivion by enquiring minds before the means of so doing were lost; and nothing is more striking than the similarities between the German Craft fraternities and what we know of the Scottish Lodges—the chief distinction is the possession by the latter of a "word." This is absent in Germany but replaced by a precise form of greeting, which differed in each handicraft. Another lay in the fact that the youth was only admitted to the fraternity in Germany after having served his full apprenticeship, whereas in Scotland the apprentice was evidently a member of the Lodge. A few of the similarities may be mentioned. The Scottish intenders find their counterpart in the German Sponsors. Each candidate was provided with two, who instructed him regularly for a fortnight previous to the ceremony, and curiously enough even communicated to him all the secrets beforehand, after which he had to pass his examination. The examination was severe. On each side of the candidate stood a sponsor holding his hat crown down and a piece of chalk; one sponsor acting for the fraternity, the other for the candidate. Each slip of memory of the candidate was chalked up on the crowns of the hats, the scores finally compared and adjusted, and the consequent fines imposed which were drunk by the assemblage. Again in all fraternities we find an anxiety, as in Scotland, to initiate the local clergy, and the early Lodges of German Freemasonry bear in their bye-laws copious evidence that this custom of gratuitous initiation of pastors and divines was also observed by them. The custom of remaining covered in Lodge has on the other hand undergone a revolution. The Scottish Master remained covered as a token of authority; the German Freemasons *per contra* all remained covered in Lodge as a sign that all are on one level. In short the symbol of superiority has been converted into a token of equality. But these early German Lodges often in their bye-laws assert the existence of customs in English Lodges which our own records, so far as my experience goes, fail to substantiate. For instance in the Bye-Laws of the Three Globes Grand Lodge, Berlin, I find the two following clauses:—

> "In conformity with the custom of the Lodges in England, our Lodge shall submit every St. John's day three candidates, in order that one of the three may be received gratuitously; this shall be done by ballot, and the one receiving most votes shall be preferred to his two companions."
>
> "In conformity with the customs established in England, the officers of the Lodge shall hold a meeting every three months, which shall always be the last Saturday of said three months, in order to examine all differences and other matters which might arise concerning said Lodge, as also the receipts and expenses."

Now the second is perhaps possible as signifying what we should now term a quarterly meeting of the permanent committee of the Lodge, but the statement regarding the St. John's candidate and his gratuitous initiation is very remarkable, and should any brother light upon confirmation thereof at any time I should be pleased to be informed of it. Brethren, I feel I have rather wandered away from the immediate subject of Scottish Masonry and have detained you long enough, otherwise I should have liked to say a few words concerning the *fencing* of the Lodge and its analogue in old German tribal law courts, as also respecting the filial or branch Lodges; but these matters would probably occupy some time and had therefore better be passed over at present

BRO. WOODFORD, in summing up the discussion, said that they were all greatly indebted to Bro. Gould for his very able and important lecture, and to Bros. Hughan, Simpson, and Speth for the very interesting and valuable discussion they had originated there anent. If any proof were needed of

* See p. 14, col. 1., note 7.

the importance and reality of such a system of mutual improvement, it would be found in the fact that Bro. Gould's lecture had brought out so markedly the thought and knowledge of others. He (Bro. Woodford) was quite certain that the *idea* of the "Quatuor Coronati Lodge" was a sound one, and he had no doubt but that subsequent meetings and gatherings would attest the exceeding benefits both of such lectures and such discussions. The topics touched upon were so excessively interesting that he must be permitted, as an old masonic student, to subjoin a few remarks. He could not agree with the "learned and laborious" Schiffmann that "*acassois*" was the real explanation of "Ecossois." It was no doubt a highly ingenious suggestion, and demanded consideration, but like many other highly ingenious suggestions, it failed in proof. He was not aware of any contemporary or safe evidence which could establish the use of "*acassois*" for "*Ecossois*." It seemed to him a *late* use at any rate, and there was plenty of evidence available that by the end of the first four decades of the 18th century "Ecossais" was a recognized term in use in French Freemasonry. He was himself inclined to believe, in harmony too with some of Bro. Gould's recent remarks, that there was an early French learning to Scotland, on account of the mystery and romance which seem to associate themselves with the name. Whether there was any Jacobite development, he did not think need now be entered upon, but Scotland certainly had attractions for French Freemasons at a very early period of their Speculative Masonic Life. The question of the Scottish Guilds and Lodges he thought required a little further study and development. He was himself inclined to agree with Bro. Simpson, that there were two sides (so to say) to the Scottish Minutes, and much which was inexplicable actually might be explained by the technical usages of the Guilds. There were one or two clauses in the "Schaw Statutes" which referred not to Lodge customs or ritual, but to Guild proceedings purely, and Guild habits and forms alone. He thought the Trade Guild was one thing, the Lodge ritual, etc., another. Bro. Speth seemed also to show that an identical Guild Life pervaded Germany, and no doubt other countries. Of English Guild Life we as yet know little. With regard to the vexed question of Masonic Degrees, he was free to admit that Bros. D. M. Lyons, Hughan, Gould, and Speth, had put forward a *crux*, of which it was difficult to offer a clear solution and explanation; there was undoubtedly no early evidence "minuted" of the three degrees as with us, with separate forms, ceremonies, and secrets. The evidence of the Third Degree, *qua* the Third Degree, *was* undoubtedly *late* in Scotland. There was no higher authority than that of these eminent brethren on the subject, and Bro. Hughan had paid special attention to the question. Indeed it was very hard to say, as they put it, that there was more than one acknowledged ceremony in use in Scottish Masonry until the middle generally of the 18th century. Still, in his humble opinion, some caution must be exercised in dealing dogmatically and authoritatively with the subject. In the first place there was undoubted evidence of an admission of apprentices by some form outside the Lodge, whatever that actual form was; if that was so as regards apprentices, why should not the same custom apply *ritually*, as to masters? In the next place, undoubtedly in England, Masters' Lodges were separate bodies apparently from the Apprentice Lodges, and no minutes seemed to have been kept of these proceedings. And why not so also in Scotland? It was rather singular that Anderson, familiar perhaps with Scottish technicalities, seemed to connect "Fellows and Masters." Then on the other hand, there was that fact, which he (Bro. Woodford,) had not yet been able to get over, that previously to his admission into "Mary Chapel," Desaguliers passed an examination, and was approved by his Scottish brethren. Either there then was a substantial agreement, or this minute is not absolutely correct. If the Third Degree was then unknown in Scotland such a minute was clearly in excess of the facts of the case! An explanation has been offered, *quantum valeat*, that the minute refers to the First Degree, but that begs the whole question, and is unfair to the "Clerk" of "Mary Chapel," whose words certainly seem to cover wider ground. There is no known contemporary evidence of any change in ritual ordered or recommended in consequence of Desaguliers' visit. Bro. Gould quotes the Kelso Minute, in 1754, as proving the case. But does it not prove too much? It is probable that the ritual varied in many of the Lodges. Originally Trade Guilds, their ceremonies were no doubt of the simplest kind, and as in all institutions, successive accretions and developments enlarged the original ideas and formulæ. He (Bro. Woodford) thought that those like Bro. Hughan, who had most truly earned a right to be listened to on the subject, who held there was no evidence of a trigradal system on "all fours" with the English System, say of 1725, until late in Scotland, might fairly ask for that actual proof to meet their objections. Bro. Woodford concluded by congratulating the brethren on the ability displayed by the Lecturer and Speakers, and expressed his conviction that they had spent a pleasant and profitable evening. He only regretted that their distinguished Brother, Sir C. Warren, had not been present to preside over their assembly.

On the motion of Bros. Irwin, Simpson, and Hughan, the best thanks of the Lodge were voted to Bro. Gould for his interesting and able paper; and Bro. Baskett begged to tender the thanks of the visitors.

2ND SEPTEMBER, 1886.

The Lodge met at Freemasons' Hall at 5 p.m. Members present:—Bros. Rev. A. F. A. Woodford in the chair, Major Irwin as S.W., R. F. Gould, J.W., W. Simpson, I.G., G. W. Speth, Sec., and Professor Hayter-Lewis. Also the following visitors:—Bro. Steph. Richardson, W.M., Unity 183; C. Kupferschmidt, P.M. and Sec., Pilgrim Lodge, 238; F. Glaeser, J.W., ditto; J. M. Hamm, S.D., ditto; G. Vogeler, ditto; William W. Lee, Citadel Lodge, 1897; B. Harrison, Lodge of Friendship, Gibraltar, 278, E.C.; S. R. Baskett, P.P.G.R., Dorset, Beaminster Manor Lodge, 1367; J. N. Bate, P.M, Royal Jubilee, 72; and Charles Wood, Sandown Lodge, 1869.

The Worshipful Master in the Chair, announced that the gavels in ivory and ebony, which graced the pedestals, had been presented by Bro. Bywater. The thanks of the Lodge were voted to Bro. Bywater.

The Permanent Committee brought up the subjoined report which was approved and adopted.

Report of the Permanent Committee.

BRETHREN,

Your Committee having taken into earnest consideration the welfare and future conduct of the Lodge, beg to submit the following suggestions for your approval.

If passed and adopted by you and entered upon the minutes as *recommendations which the present members of the Lodge trust their successors will follow*, they will supply a much needed standard and guide for our future proceedings.

QUALIFICATIONS FOR MEMBERSHIP.

1. No brother or gentleman shall be admitted a member of the Lodge unless he has contributed in some shape or other to literature (art or science) in general or to that of the craft in particular.

Such contributions shall be known as the Candidate's *Essay* or *Masterpiece*.

2. Such Essay or Masterpiece shall be carefully considered by the Permanent Committee, by whom shall be determined,

a. whether the applicant for admission has made good his proof,

b. whether in the interests of the Lodge, and having due regard to the claims of all candidates on the list, it is expedient that the name of any such duly qualified aspirant be proposed in the customary manner at the next regular meeting of the Lodge.

3. Every qualified candidate before being proposed and seconded in open Lodge must intimate his willingness to read a paper in his turn, or when requested so to do by the Permanent Committee.

PROPOSALS FOR MEMBERSHIP.

4. Any brother or gentleman wishing to join the Lodge may cause his name to be brought before the Permanent Committee by any member of the Lodge.

5. Such member (*or Intender*) shall in no case bring the applicant's name forward in open Lodge, but submit it in the first instance to the Permanent Committee through the Secretary in writing.

6. The intender shall in all cases submit to the Permanent Committee the following particulars.—Full names, title, age, profession and address of proposed intrant or candidate, together with the name and number of his former Lodge (if any). He shall also supply the Permanent Committee with a copy of the masterpiece by virtue of which the applicant seeks admission. If said masterpiece be out of print and unobtainable its title and general contents should be noted and may suffice if the Permanent Committee so decide.

7. The assent of the Permanent Committee must be *unanimous*. The Secretary shall therefore submit by letter the chief particulars respecting a candidate to members of the Permanent Committee residing at a distance and their vote may be recorded in the same way, viz., by letter to the Secretary. To avoid delay, seven clear days shall be considered ample time for the member's reply to reach the Secretary, after which his silence shall be taken as acquiescence in the proposal. In all cases, however, members of the Permanent Committee unable to attend a committee meeting in person may delegate, by a written authority, another member to represent them and record their vote then and there.

8. The candidate's name having been approved by a unanimous vote of the Permanent Committee may then be brought before the Lodge at the next regular meeting in the manner advised in the next recommendation.

9. All proposals for membership made in open Lodge shall emanate from the Chair, be seconded by one of the Wardens, or, in their absence, from the Senior Warden's Chair, and shall be understood to have the support of the Permanent Committee.

10. All communications to, and decisions by, the Permanent Committee relative to a proposed candidate shall be deemed private, and shall not be conveyed to the members of the Lodge save by order of the Worshipful Master.

In the event of a candidate's name not being favourably entertained, his Intender shall receive an intimation from the Secretary, so that all needful privacy may be observed.

Your Committee recommend that the above suggestions be adopted by the Lodge and entered upon the minutes of the proceedings.

London, August, 1886.

This being the annual period for the election of Worshipful Master, Treasurer, and Tyler, Bros. Sir Charles Warren, Walter Besant, and John W. Freeman, were respectively unanimously re-elected.

The Lodge passed a vote of condolence with Bro. W. H. Rylands on the recent death of his wife.

The resignation of Bro. E. L. Hawkins was accepted with regret.

Bro. G. W. SPETH read the following paper:

THE STEINMETZ THEORY,

CRITICALLY EXAMINED.

AMONGST the many theories which have been devised to account for the origin of our present system of Freemasonry there is one whose keel was laid in 1779, which was built up by very slow degrees, and was finally launched, complete at all points, in 1848. Having thus occupied 70 years in construction, it dominated the sea of masonic literature for nearly another 40, and has quite recently met its first determined opponent in our Bro. Gould. Now although Bro. Gould has shown in the 3rd chapter of his history who the Steinmetzen really were, and thereby disproved the theory that bears their name, I am inclined to think that a still more telling blow may be delivered by following the theory from its birth onwards.

The Steinmetzen, or Stonemasons of Germany, can be traced back to a very early date. They were at first merely one of many trade guilds distinguished, as far as we can ascertain, from the barbers', or weavers', or butchers', or other trade guilds in no respect. Like them and like guilds in all countries, their business meetings were probably opened and closed by a ceremonious dialogue, were presided over by a master, and admittance was only procurable at the conclusion of a youth's apprenticeship. As a fraternity they exercised mutual relief and charity; as a trade guild they took power to exclude "cowans" or strangers, to administer a species of rough justice amongst themselves, and were composed of apprentices (five years of service), craftsmen, or fellows (two years of service, which in the great majority of cases, for lack of means, must have endured throughout life) and masters, or those who had risen to such a position as enabled them to employ others. In all this they resembled, as aforesaid, every other trade guild wheresoever established, and if we can here trace (as we undoubtedly can) a close analogy with Freemasonry, this arises from the fact that we ourselves are the survival of a craft guild. Furthermore the Steinmetzen, like all other German guilds, had a mode of secret recognition consisting, not of a grip, or a word, or a sign, but of a certain ceremonious formula of salutation. I am not aware of anything similar having been traced to our English guilds, but that it existed amongst our operative brethren the earliest exposures (so called) testify, and its abbreviated form still survives in "hearty good wishes."

But in order to plausibly show our descent from the Steinmetzen it would be necessary beyond all this to endow these latter with an esoteric doctrine, advanced philosophy and secret ceremonies of initiation. This, the Theory under consideration does; it avers that the mediæval masons of England were deficient in cohesion, doctrine, philosophy, and ceremonial, both of opening and closing and of initiation—it declares that all this was to be found amongst the Steinmetzen—it claims that consequent on a large emigration of German craftsmen to England in the 13th century our English operatives

acquired these attributes, and that therefore Freemasonry is of German origin.

I shall not attempt to deny the German immigration, although I place no faith in it; I shall omit from consideration the remarkable fact that in the 15th century all the German guilds of masons were united in one huge general guild with a head lodge at Strasburg, and what might be called provincial lodges at Vienna, Cologne, Zurich, etc., because an event which took place in 1459, and found no analogue in England till 1717, can have had no influence on the immigrants of the 13th century. I shall admit the similarity of trade organisation as of no value to our enquiry, and shall content myself with combating the so-called proof adduced in support of the esoteric doctrines and ritual attributed to the Steinmetzen, believing that if I can show the baselessness of these assertions, my hearers will perceive that no problematical German immigrants could possibly have taught our forefathers that of which they themselves were ignorant. For this purpose I propose to glance at the works of those authors who have contributed to the structure of this theory.

The first to call masonic attention to the Steinmetzen was the Abbé Grandidier, a good-humoured French opponent of the Craft—in 1779. In the course of some researches at Strasburg he came across the 1459 and 1563 ordinances of the Steinmetzen. The similarity between their usages and those of the Craft, the identity of many terms, etc., etc., led him to the not unnatural conclusion that the one society was the parent of the other, and he published his opinions in various periodicals.* The outward similarity is acknowledged, and has been accounted for, of an inward community of feeling the worthy Abbé discovered no trace, neither apparently did he seek for it. He was not a Freemason and as a matter of course was unacquainted with our mysteries; the binding of both books struck him as similar, their contents were written in a language unknown to him, and therefore removed from his power of comparison. Nevertheless, Grandidier's contribution may be described as the foundation stone of the Steinmetz theory, which, however, lay for many years unnoticed by the builders; nay, in some cases treated with contempt.

For instance, Vogel who wrote his letters† in 1785 in answer to, and refutation of, Nicolaï's Baconian theory of masonic origin, distinctly states that if the Steinmetzen resembled the Freemasons they owed this resemblance to the probable presence of English workmen at the building of Strasburg Cathedral in the 13th century. Of course, he is equally wrong, but I merely adduce this example to prove that Grandidier's theory failed to obtain immediate acceptance even in Germany. Vogel was the father of the critical, as opposed to the fanciful, school of masonic authors which had hitherto reigned in the Fatherland, and the first after a long series of years to insist upon the operative origin of the Craft; but neither he, nor his able successors, H. C.

* Journal de Nancy, (1779) Journal de Monsieur (1779). Essai historique et topographique sur lo Cathédrale de Strasbourg (1782, p. 418).

† Briefe die Freimaurerei betreffend, Nuremberg, 1785.

Albrecht,* Fessler,† and F. L. Schröder, made any attempt to endow the German stonemasons with speculative attributes.

The first additional brick was added to Grandidier's foundation stone by J. A. Schneider in 1803, in which year he published his book of Constitutions for the Lodge Archimedes at Altenburg, the appendix of which contains many valuable documents affording collateral proof of the operative origin of the Craft. Schneider's special brick consists of the well-known Steinmetz catechism, which is looked upon by all upholders of the theory under consideration as conclusive evidence that the stonemasons of Germany practised speculative masonry, and no author of this school has failed to give it undue prominence. He states that he took it from the mouth of a German workman and it *is* interesting as showing that the German guilds were in the habit of catechizing travellers in order to substantiate their legitimacy; but its claims to speculation rest on a few technical phrases which are simply mysterious, because a technical dictionary was not consulted to elucidate them. To give one instance only—bricks are laid in various fashions, denominated the bond, such as the Flemish, the English bond, etc., the object being to bind one course of bricks to the other. But to the question "which is the strongest part of a wall?" we have the mysterious answer "Union," instead of the technical and common sense reply "the bond." Any importance which the catechism may have claimed has been thoroughly demolished by Bro. Gould,‡ who devotes several pages of his latest and greatest work to the subject. Nevertheless, Schneider laid his brick, and subsequent constructors passed it as good.

With F. Heldman in 1819§ we make a great stride; he advances our structure at least to the first floor. As *pièces d'évidence* of his views he published in his work three documents, two of which, the Strasburg ordinances of 1459 and 1543, are of great value and authentic; but the third is the so-called Charter of Cologne, 1535. From this palpable forgery, to which he gives implicit credence, he deduces the existence of a real speculative Freemasonry in Germany; but he acknowledges that it is the *only* document showing evidence thereof; whence we may conclude that the ordinances are not evidence of speculation for him (in which he was undoubtedly right) although others claim them as such. Had he therefore not believed in the charter he would, we may assume, have declined to believe in the speculative character of the Steinmetzen. Misled by Krause (a contemporary) he also believes in the authenticity of the York Constitutions of 926 and the Locke MS. He claims that both in England and Germany the ancient masons derived their speculative tenets from the Roman Colleges, passing on the one hand through the Culdees, on the other through the monastic fraternities and that both bodies of operatives were practically identical. He acknowledges, however, that no ritual at all

* Materialen zur einer critischen Geschichte der Freimaurerei. Hamburg, 1792.

† Sämmtliche Schriften, Berlin, 1801.

‡ History of Freemasonry, Vol. I., p. 480, et seq., and Ibid, p. 175

§ Die drei ältesten geschichtlichen Denkmale der teutschen Freimaurerbrüderschaft, Aarau, 1819.

approaching to the Entered Apprentice initiation is to be found in Germany, but believes it did exist and will yet be found. He distinctly claims for the Steinmetzen, the possession of prescribed steps, a grip, a password and a sign, all exactly corresponding with those of the Swiss Freemasons of his day. It will be sufficient here to state that Gould has demonstrated from their own ordinances and other sources that the steps are dissimilar to anything *we* know of, that it is quite possible they never had a grip, and that even if they had, it is absolutely unknown what it was, that there is not the least indication of a word anywhere, and that the sign is very problematical.* Personally, I entirely disbelieve in the existence of a sign or of a word; their means of recognition were similar to those of every other Craft Guild, a peculiar form of verbal greeting. But the statements once made by Heldmann were never enquired into or verified by subsequent writers; they were trustfully made the most of and constitute to this day the unsubstantial bricks of that castle in the air; the speculative and philosophic Steinmetz. No one now believes in the Cologne Charter, but Heldmann's conclusions, founded on its authenticity, are still quietly accepted as sound evidence.

In 1827, C. L. Stieglitz† published his history of Architecture. He also contributes to the Steinmetz theory, agreeing with Heldmann's general conclusions, but importing a great deal of undiluted nonsense into the question. For instance, he asserts that the whole plan of a Church might be recognized from the construction of the Chancel; that the diagonal of the central square where the transepts cross the nave was the unit of length, the diagonal of its cube the unit of height. The exceptions are as numerous as the examples of the rule, which, he confesses, was broken, because if adhered to the proportions would have been inharmonious. Exactly so, the nonsense stands self-revealed. In like manner he bewails the fact that stonemasons no longer work by geometrical proportions, but by feet and inches! I very much question whether any Craftsman was ever told to hew a column of so many cubical diagonals in height; I rather fancy the instructions to the workmen were conveyed in feet and inches. Polygons and other geometric devices according to our author were placed in a building not as ornaments, but as mystic lessons to the Craftsmen. If so, did the designer always stand there ready to interpret the hieroglyph, and if not how did the journeyman benefit by the mute instructor? I do not wish to deny that the chief artists must have been clever mathematicians, or that the fellow-craft must have had a superficial knowledge of constructive geometry. I am only at a loss to understand how a pentagon on a Church wall could have assisted them in learning their trade; or, if it covered a symbolic meaning, what was the use of sticking it where none could explain it, and where none of the public could understand it, because it was never meant that they should. And, again, when referring to the symbolism of their working tools, the reader stands aghast at his profound knowledge! Where did he find out what moral signification the Steinmetzen attached to these numerous implements? No book of that age has ever conveyed the information to posterity; no manuscript teaching the science has ever been brought to light! The degenerate Steinmetz of today knows nothing about it, so that tradition itself is silent. But the whole mystery becomes clear when he presently refers to the Locke MS. This is the key! He first of all assumes on the faith of an apocryphal document that our present teaching existed in mediæval England, and coming fresh from the perusal of Heldmann, and therefore penetrated with the idea that the Steinmetzen were equally mystic, he credits them, as a matter of course, with all the supposed virtues of their English congeners. Knowing the present moral teachings of the mason's implements he assigns a knowledge thereof to the mediæval Steinmetz, and so constructs his tale. But there being none amongst his admiring compatriots to doubt his word or to mark his lack of evidence, all this becomes a settled matter, and several more bricks are supplied to the hands of the master builder Fallou.

* Chap. III., pp. 147 and 177.
† Geschichte der Baukunst. Nuremberg, 1827.

The next brick is furnished by Heideloff in 1844.* His work consists of a valuable series of reprints of documents, old ordinances, confirmation of the same by the various German Emperors, books of constructive geometry, etc., etc. His own remarks are an amplification of Heldmann, who had argued for the descent of mystic teaching from the Roman Colleges through the monasteries, and especially singled out the Abbot Marquardt, of Corvey, in 1084, who (he avers on Fessler's authority) constituted a building fraternity amongst the monks and lay brethren of his convent Heideloff takes up this thread, but accords even greater praise to Abbot William of Hirschau. He says "He was the first to instruct the lay brothers in useful arts, and his success was so great that other monasteries requested the loan of his chief workmen in order to follow his example." Quoting from an old chronicle he details the rules and regulations guiding the conduct of these workmen at work, rest, refection, and prayer, and the only fault I find with it is that he constantly applies the word Lodge in its present signification to this community, and appears to believe that the abbot possessed knowledge enough to teach all these trades himself, instead of naturally concluding that some of the men admitted as lay brothers were already skilled craftsmen. The idea is thus conveyed that William instituted the first guild of operative masons, which is chronologically absurd; no impartial critic can see in all this anything beyond the usual active life and monastic discipline of a convent in process of construction. If the abbot was thus the originator of the Steinmetzen, by the same reasoning he must also have been the founder of all the guilds of bookbinders, tailors, smiths, saddlers, carpenters, etc., etc., who were all employed at his new abbey. Nevertheless, we have here a fresh brick, and every time that the master builder Fallou requires to father some improbable invention, Abbot William is ready to his hand.

With Dr. G. Klosz, as was to be expected from his thoroughness, impartiality, and critical acumen,

* Die Bauhütte des Mittelalters in Deutschland. Nuremberg, 1844.

we find no such perversions of plain facts and common sense expressions. He devotes one* of his four great works entirely to examining and comparing the German Steinmetzen and their ordinances with the English masons and their *bona fide* documents. He shows how and why it was possible for Freemasonry to eventuate in this country but absolutely impossible in Germany, and be it said, in every case he most unpatriotically upholds the superior moral tendency and humanitarian teaching of *our* forefathers, and relentlessly reduces the Steinmetzen to the level of a common trades-union with no thought beyond that of exerting a strong trade tyranny, and declares them guilty of employing deceit and fraud towards their own superiors in order to obtain their ends. He denies that they possessed anything approaching a speculative science; but on the other hand, he would strip the English operative of any such character, at least previous to *circa* 1590; although he points out and asserts repeatedly that from the very first they held fast to the grand principles of Brotherly Love, Relief and Truth; a doctrine which was conspicuous by its absence in Germany. One sole passage in his work lends some slight support to the Steinmetz theory. Halliwell's publication of the Masonic Poem had just become known in Germany, and the appeal therein to the Quatuor Coronati had struck Klosz, because a similar mention is made of them in the German ordinances. He therefore concludes that the English and German Guilds of Masons "could not have sprung from separate sources." Bro. Gould has however shown † the fallacy of this argument, and moreover that if urged it must prove fatal to the assertion that the Freemasons sprang from the Steinmetzen because the English mention of the revered Saints is considerably the earlier.

As we are now approaching the completion of the theory, it may be as well to review our progress thus far.

In 1779, Grandidier pointed out the general and easily accounted for resemblance in outward form and organization between the Steinmetzen and the present Freemasons.

In 1803, Schneider produced the celebrated Steinmetz examination. Owing to gross and careless misinterpretation of purely trade terms it is claimed that this catechism exhibits evidence of a speculative science.

In 1819, Heldmann, owing to his belief in documents since proved to be spurious, claims an esoteric doctrine for the Steinmetzen, derived from the Roman Colleges through the monastic institution. On equally valueless evidence he asserts their possession of grip, password, steps, and a sign identical with ours.

In 1827, Stieglitz adds to these acquirements, without the least attempt at proof, the pythagorean science of numbers, symbolico-geometrical teaching and the idealisation of working tools.

In 1844, Heideloff accepts all the foregoing and by an absurd straining of facts and misuse of terms, points to the founder of the system in Abbot William of Hirschau, a German prince and Benedictine monk.

We thus, owing to a series of mistakes, misconceptions and surmises, find the Steinmetzen self-evolved from the Roman Colleges, in possession of an esoteric doctrine, illustrated by symbols and with masonic means of recognition; every one of which attributes I believe and have attempted to show was non-existent. But the ground work of the as yet unenunciated Steinmetz theory is thus prepared and merely awaits the finishing touches of the master-builder. So far, I impute *malafides* to none, merely a failure of the critical faculty, but our next author will find it hard to evade the serious charge of wilful invention amounting to falsehood.

Fallou's work* may justly be described as epoch making: it changed the whole current of German masonic literature and even greatly influenced the views of writers of other nations: especially America. Previously England had at least been accorded the credit of developing Freemasonry from remote antiquity, if not of originating it; henceforth she is taxed with receiving it ready cooked from Germany and serving it up as a *rechauffée* with *sauce à l'anglaise*. And yet everything rests upon Fallou's bare word; he often quotes his sources of information but he always fails to do so in precisely the most important cases and where a reference would be considered most necessary. In his preface he kindly summarises, not what he intends attempting to demonstrate, but what he claims to have proved beyond all cavil. As this statement of claims constitutes the advanced and completed theory I give it *verbatim*. He says,

"I have proved

"1. That the Freemasons of to-day have inherited from their parent society" [*i.e.* the operative freemasons] "the whole of their ritual and symbolism which they have neither invented themselves nor derived from any other secret society."

"2. That the English Masons derived their secrets from Germany and that consequently, like many other manufactured goods of the present time, Freemasonry has been shipped to England and come back thence to Germany under an English trade-mark."

"3. That the German Steinmetzen did not themselves invent their usages and fraternal constitution, but partly borrowed them from still more ancient guilds and brotherhoods, and partly copied them from church and monastic institutions; and that only the symbolism of their ecclesiastic building-system, and the idealisation of their art-existence can be looked upon as their sole property."

"I have therefore not only traced the descent of Freemasonry from the German Steinmetzen, but also its remotest foundation and origin and this not only by documents but by evidences wrought in stone, viz, the monuments of German art scattered throughout all Europe."

"But if, as above said, this origin is to be chiefly sought in the political circumstances of Mediæval Germany and the life of its people, in the institutions of the Christian Church and Monachism and in the

* Die Freimaurerei in ihrer wahren Bedeutung. Berlin, 1846. 2nd ed., 1855

† Ch. x., p.p. 467—486.

* Die Mysterien der Freimaurer. Leipsic, 1848. 2nd Ed., 1859.

arts schools of the old German Steinmetzen, I have thereby proved."

"4. That Freemasons cannot claim their supposed secrets as either their own property or as a legacy from the builders of old Rome, or as a survival of the heathen mysteries."

Fallou is in his own eyes a law to himself and to all the world; he expresses his surprise in the second edition that any one should have remained unconvinced by the first in these words, so characteristic of the man :—

"After these careful historical expositions it was certainly never to be expected that any one should take it into his head to fan once more into life the old smouldering ashes, yet, nevertheless, we still hear and read, etc., etc.," and he concludes thus :—

"I hope to at last convert to the true faith all those who have not yet been convinced by my former proofs, and I consider the enquiry once for all closed. But incurable dreamers, who take pleasure in their old visions, may, for all I care, dream on to the day of judgment."

After these words it really showed unpardonable temerity on the part of Bro. Gould to doubt this masonic pope's infallibility, all the same I feel compelled to follow in our Brother's footsteps, and must risk the inordinately prolonged visions with which I am threatened. Fallou may boast that for the space of thirty-eight years his barefaced theory has held almost undisputed sway. In order properly to refute it and to expose the partial truths and unblushing falsehood which underlie it, it will be necessary to attack his individual statements separately, but I trust at no undue or wearisome length. We will not take them in the order he has adopted, but begin with his third statement that the fraternal constitution and guildic usages of the Steinmetzen are derived from the original habits and manners, custom and usages, of the primitive German race. In proof of this he adduces many quotations from old works showing the proceedings at their ancient tribal meetings for purposes of justice and of worship. The chief facts to be gathered from a perusal of these excerpts would show that the president usually sat in the East, that the glaive and cord were the symbols of his authority as judge, and the hammer as president, that the ceremony was opened and closed by a dialogue between the officials, and that the proceedings terminated with a feast, to defray which, the fines inflicted during the day contributed their share. These customs which are to all seeming sufficiently well authenticated, he claims as co-existent with the German race, an integral part of their nature and the heritage of all German Guilds. I grant it, I go even further and can point, on the authority of Grimm, to the existence of all our obligations and peculiar penalties in old German codes. But Fallou asserts that the Steinmetzen taught our operatives these usages in the 13th century, they being previously unknown. To this I object: why should we not have possessed these peculiarities; inherited them through our own guilds from our own Saxon and Danish forefathers? Are we not also a branch of the great Indo-Germanic race? and why should we have forgotten our own customs? The Steinmetz element therefore thus far has not been shown to be a necessary ingredient of Freemasonry. On the contrary, curiously enough, although these customs were usual amongst German Guilds, and although their analogues exist with us it has never been *shown* that the Steinmetzen themselves possessed them at all. I believe they did, but only because the other guilds did, and there is no reason to believe the Steinmetzen deficient in general customs.

But Fallou argues that our ceremonies, otherwise than of opening and closing, were derived from the monastic institutions, and that this ritual was practised by the Steinmetzen. He then gives very elaborate details of a Steinmetz initiation, which we must, however, condense. The candidate, who must be of good repute, legitimate birth, and out of his indentures, was proposed and balloted for, and conducted with bandaged eyes into the Lodge, which was opened for his admittance on giving three loud knocks. He was half-stripped and relieved of all metals to show him that as he came naked and helpless into the world, and was brought up by extraneous assistance, he should in future help an indigent brother. The second president led him by the hand before the master to receive kneeling the benefit of prayer. He was raised and led three times around the room and taught to approach the master with three measured right angular paces. Kneeling, with the right hand on the New Testament, he took the oath of secrecy, he was then relieved of the bandage over his eyes, shown the three-fold great light, invested with a new apron, told to wear it to the honour and glory of the fraternity, directed to his place in the Chamber, and received the password. The greeting and grip were *not* communicated, because he had received these previously when declared free of his indentures. This last statement is correct, the ordinances state so distinctly, otherwise I have little doubt that Fallou would have made the conferring of them a part of the preceding ceremony. Before going any further just fancy the improbability of every Mason's Lodge in Germany in the 12th and 13th century, (printing being yet in the womb of time,) possessing a New Testament, and remark the allusion to the fraternity which it is notorious was first called into existence in 1459.

The blindfolding and lights Fallou declares to be customary at the baptism of a convert in the olden times, the three turns round the room at the reception of a Benedictine novice, the three knocks at the consecration of a new Church. This maybe so, or not; it is not my purpose now to enquire. The stipulations as to birth were made at his apprenticing,* and therefore Fallou should have seen that they were superfluous at any later stage. The partial undressing, he is inclined to believe, was a later introduction from some other Craft Guilds. It is as well to state here that this undoubtedly did take place in some Craft fraternities (*vide* Berlepsch and Stock) but was there done with the object *of exposing the candidate to as much ridicule as possible*, and without any symbolical meaning,

Now, presuming that this ceremony did exist amongst the Steinmetzen and not amongst the

* Ordinances, 1563. Article ix.

English operatives previous to the assumed immigration in the 13th century, Fallou's contention must undoubtedly acquire an air of probability; but was this the case? No! decidedly and emphatically, no! I say fearlessly, and defy proof to the contrary, that the whole ceremony, as above outlined, is an audacious fiction, and an unworthy and too successful attempt to impose upon the credulity of his readers. He does not vouchsafe a single authority in support of his startling assertions, and it must be obvious that on such a point he would have been only too anxious to establish his case beyond the possibility of cavil by reference to the sources of his information. He dares not even say that he has been told so; for in another part of his book he confesses the notorious fact that the present direct descendants of the Steinmetzen have not even the faintest tradition of such, or indeed of *any*, ceremony. It is hardly credible that in forging this the most important link in a long chain of evidence, Fallou should have had the hardihood to expect that any one would be satisfied with his bare word: but he judged his compatriots rightly, for Winzer and Findel have calmly swallowed the dose, and Americans, such as Steinbrenner and Fort, have followed suit.

I have already pointed out some improbabilities and discrepancies in the tale, and we not only have a total want of corroboration, but we can easily find authentic disproof of the greater part in the Ordinances of the Steinmetzen themselves. The youth on finishing his appenticeship was entitled to enter the Brotherhood, he was to be even *persuaded* by his master to join it,* and therefore no voting on his claims could take place. The Ordinances indicate the existence of a very easily understood ceremony when he had completed his articles—he was presented to the masters of the Craft and declared free—but afford no hint that any affiliation ceremony into the fraternity existed. But if we grant that one did exist and that even the partial disrobing took place, it was not done, to judge by the example of other Craft Guilds, in a symbolic sense, but merely to get as much fun and horse-play out of the occasion as possible. The grip, if it existed, and the greeting were conferred totally irrespective of the Fraternity as a necessity of his calling, and at the same opportunity he renewed his apprentice oath of fealty and secrecy. A word has not been shown to exist, so what need of a further oath at any suppostitious ceremony? there were no further secrets to reveal. Are we not told in the Ordinances † that the free apprentice who had served his time was no longer to have anything concealed from him, and yet it was not compulsory that he should join the Brotherhood? I repeat that nowhere is there the slightest clue given that an affiliation, much less a mystic initiation ceremony, existed; and have shown that there are very strong reasons in the authentic ordinances to infer its non-existence. If, therefore, the Steinmetzen had no such ceremony it follows that they could not have derived it from the Benedictines or any one else, and could not have imparted it to their English contemporaries.

* Ordinances, 1563, Article lvi.
† Article lxviii.

But Fallou claims that the Benedictines by instituting their lay-brotherhoods furnished a model for the construction of Craft-Guilds, that they were thus directly instrumental in shaping the earliest trading and artisan fraternities, and more especially those of the Stienmetzen. In support of this assertion he adduces the Abbot William of Hirschau and considerably amplifies the description by Heideloff to which we have already alluded. It might be sufficient to follow Bro. Gould's example and to point out that a community in which all were on one footing, *i.e.*, equal sharers in the property and prosperity of the establishment, in which none could receive wages or hold private possessions could not possibly be the model on which a wage earning society composed of Masters, Fellows, and Apprentices, was formed. Did time allow it might further very easily be shown that the craft fraternities were the natural and only possible outcome of the circumstances of the times, and what in their customs was not of absolute necessity may very legitimately be ascribed to indigenous racial tendencies and usages. But the best argument in disproof of Fallou's theory is the chronological one He places the earliest conventual lay-brotherhoods in 1080* and we know that in 1099 the weavers of Mayence were sufficiently powerful to build the church of St. Stephen by their subscriptions.† I think it tolerably evident to a man of sense that the weavers' organization must have preceded Abbot William by many, many years. The only credit I can allow the Benedictines in this connection is that of having afforded, by the erection of their many edifices, a splendid school for the perfection of the art of Architecture and the handicraft of Masonry.

The latter part of Fallou's third statement is that the Steinmetzen did invent, and may justly claim as their own, the symbolism attaching to their Church architecture and their implements of labour. He gives us the symbolic meaning they attached to the oblong form of the church, its orientation, its internal division into three parts, the position of its altar, its three supporting pillars, its vaulted canopy, its ornamental adornments, the golden ball or star on its spire, the pillars at the entrance of its porch, the mosaic pavement; to the mystic numbers 3, 5, 7, and 9, the sacred colours of gold, blue, and white, the twisted cable, the chain, to the position and construction of the Lodge or workshop, to the compasses, square, chisel, and guage, etc., etc. We stand amazed at his profound knowledge! Where did he acquire it? Who told him? Where may we also inspect the wonderful manuscript which tells of all these beautiful, these sublime ideas? Remember, the Steinmetzen of his day retained no tradition of all this; according to *his own account* it was forbidden to write it. *Unde derivatur?* The whole farrago of nonsense is but an amplification of Stieglitz's and Heideloff's equally unfounded statements. I have no hesitation in declaring that the entire argument is *post hoc propter hoc*. The Steinmetzen made use of the square and compasses as a trade mark on tombstones, etc., and the hammer was a symbol of authority, both of which uses are

* 2nd Ed., p. 198.
† Arnold, Verfassungsgeschichte, Vol. v., p. 254.

as old as the hills, and as widely spread as the seas; beyond this there is not the slightest evidence of a speculative science.

But having shown that some of our masonic usages which the Steinmetzen possibly possessed were just as likely to arise spontaneously in England, and that there is no valid foundation for attributing to the German artisans any ceremonies or symbols at all approaching ours; having proved in short that the Steinmetzen were not speculative masons, what becomes of Fallou's second statement that they carried the science to England whence it returned to the land of its nativity, like other German products under an English trade-mark? The thesis becomes untenable. As they had nothing to teach we could learn nothing from them. His arguments are as weak as his theory. He says, "But the greatest number of builders emigrated to England and Scotland in the 13th and 14th centuries, where the native artists were not numerous enough to execute the requirements of the clergy. . . . If we only remember how many wonderful edifices were erected in England and Scotland in the 14th and 15th centuries, we shall be convinced that the native builders could not have sufficed." But surely our monasteries had provided as good a school as those of the mainland, surely if we had managed to do without them previously foreigners did not all at once become so absolutely necessary; surely, if we had not enough artists of our own, Germany, which was building quite as heavily, could ill afford to spare a great number. I say a great number, because of course it is on record that at various times foreign workmen were employed in this country which has never, like the German Steinmetzen, refused to employ or admit foreigners. "In Architecture and Sculpture," says Fallou, "Englishmen have never at any time shown to advantage." Well! perhaps not if we admit that Germans built all our Cathedrals! but it is rather unfortunate that the latest Cathedral built in Germany, that of Hamburg, should after an open competition, have been entrusted to an Englishman, Sir Gilbert Scott! His arguments, founded upon a supposed difference or differences between our Guilds and those of Germany, are equally weak, but it would be quite a work of supererogation to go into them at length. Of course he tries to show how the Germans gradually transformed the Masons' Guilds till they became societies of Freemasons, and how the first thing they did was to establish a general guild or brotherhood similar to that of Germany. Let us waive our right to retort that no general fraternity extending over all England has as yet been proved to exist in these times and test our author chronologically. His masons came to England in the 13th century, but the Strasburg fraternity which, according to him, served them as a model, was not formed till 1459, say, two hundred years later. But why pursue the enquiry any further? I trust I have demonstrated that the whole substructure of the Steinmetz theory has been built upon surmise, false interpretation of technical terms, ill-regulated imagination and mis-placed patriotism, and that the capstone, viz., the initiation ceremony of Fallou, is a pure invention, a palpable falsehood. I trust that my hearers are convinced that Fallou has signally failed to prove that the Steinmetzen were Freemasons, and therefore the whole Steinmetz theory must fall to the ground. It is a great pity! the edifice had been so laboriously constructed by successive writers, had taken seventy years to attain completion, had been so beautifully adorned inside and out, so artistically finished off and furnished by Fallou; so devoutly believed in and looked up to as a masterpiece by writers for the last forty years and yet at the first breath of real criticism down it comes, because, alas! its foundations were sand; or as Lessing used to say of many so-called masonic documents "*nichts als Staub und wieder Staub.*" Dust again, nothing but dust. It is little less than wonderful that it should have endured so long as it did! At any time the innocent curiosity of a little child might have destroyed it? "Dear me! Grandpa'a, what a very pretty story, where did you learn it?" "Well, you see my dear *Kindchen*, all this happened many hundred years ago, and was kept a great secret; no one was allowed to write about it at all, and at last the Steinmetzen forgot even to tell one another, altho' a branch existed in Frankfort only forty years ago, because I have been unable to find a single mason who ever has heard anything about these beautiful arrangements; so, as I could not read it or get any one to tell me I had to have recourse to the innate fitness of things and evolve it from my inner consciousness." "But what does that mean? I don't understand your long words." "Mean! why, my dear, it means that I have made it all up out of my own head, you know." Whence we may conclude that Fallou's followers were endowed with all the blind unquestioning faith of little children, but were free from their awkward propensity to ask untimely questions.

Brethren, I have done. I should have liked to show how unquestioningly this theory has been accepted by Winzer, Findel, and others in Germany, by Steinbrenner and others in America, and how the delightful eloquence of Fort's pen has cast a glamour around it. But I have detained you long enough. The acceptance of the theory in England must be attributed to the English translation of Findel's History of Freemasonry. Allow me to point out that English readers are therefore not much to blame. Findel makes copious references to Fallou, Stieglitz, Heideloff, etc.; these look and *are* genuine, and therefore command respect. We can not expect every English reader to turn to the German authorities named and ascertain their right to make these assertions; they naturally assume that Findel has saved them the trouble. Bro. Gould, however, has done so, I have done so, and with the result before you. And even Bro. Gould, in his anxiety not to be unjust to the Steinmetzen, has in a few cases erred on the other side; but although it would be decidedly interesting and perhaps amusing to criticise our brother Junior Warden in his presence, to beard the lion in his den, so to speak; I feel that I must no longer trespass upon your patience.

Bro. KUPFERSCHMIDT said: Worshipful Master and Brethren, when I last had the pleasure of being present at a meeting of the Quatuor Coronati, Bro. Speth intimated to me that at the next meeting he would read a paper in which he

intended to upset the much cherished Steinmetz Theory. I —little thinking what strong arguments he had in store to bring forward—promised to break a lance with him on the subject. But, having followed to-day with much interest the arguments he has put forward in his paper, I must confess that I am at present unable to fulfil my promise, and far less prepared to enter into a discussion on the subject. I am forced to this confession for several reasons, firstly and foremost, I—alone—am not competent enough, being not sufficiently acquainted with our German Masonic writings on the subject, and secondly the time, for consulting and examining the cited authors who built up the Theory, being too short. But what I intend doing, with Bro. Speth's permission, is to give publicity to his refutations amongst the German Brethren on the Continent, and then at a future time perhaps I may find occasion to agree or disagree with that which Bro. Speth has tried to show to-day. Perhaps I shall find a German brother who will give his help in shoring up the building, which to-night almost seems doomed to destruction by the strong blast of Bro. Speth's criticism. But I shall take the liberty of making a few observations. It would appear from Bro. Speth's statement that the belief in all assertions made by the various writers on the Steinmetzen Theory is *general* in Germany. This, however, is not the case, and I can assure him that at present there are many brethren in Germany who have not swallowed the dose so calmly offered them by the different writers on this theory. The author, against whom Bro. Speth, uses his most powerful shots, is, undoubtedly, the master builder "Fallou," the culprit of the evening, accused by him of wilful invention, forgery, lying, barefaced falsehood, and I don't know what other crimes. But I think Bro. Speth's condemnation of Fallou's character and book is rather too severe, and I believe he does injustice to the man. Friederich Albert Fallou, a German, although having a French name, was born in Lörbig in 1794, and initiated in the Lodge Archimedes at Altenburg in 1821, was made an honorary member of the Lodge and retired from it at his own desire in 1859, most likely after the publication of the 2nd edition of his work. He earned his living as a superintendent of taxes and by the practice of a lawyer in the kingdom of Saxony, and was a worthy and honourable man, well esteemed by his fellow men, although severely reprimanded by the German Masonic fraternity for having divulged too much as to their ceremonies to the outward public. As to his book, well, I cannot say so much in his favour as I said about his character. I agree with Bro. Speth that the direct statements, which Fallou makes concerning Freemasonry, do not rest on actual authority; but I do not think they were made with the object of deceiving or imposing upon his readers, but they were rather an expression of antiquarian views, current in the first quarter of this century, a belief into which he most probably had persuaded himself. One of the objects he had originally in view was principally directed to an exposition of the mediæval customs of the building corporations and other guilds, and also to form a collection of the then existing rules and proceedings of the ancient German Law Courts, and later on probably he fell into error in connecting these researches with Freemasonry. The first edition of the book in 1848 received immediate contradictions from masonic writers. It was said his enquiries and communications about the inner constitutions of the different guilds in the middle days were, as a new contribution to the history of that time highly commendable; but it was stated at the same time that all his assertions, which refer especially to Freemasonry, did not rest on knowledge of genuine, undoubted, and traceable documents. Bro. Dr. Kloss (now dead years ago and late Grand Master of the Eclectic Union at Frankfort-on-Maine), our greatest German masonic investigator, was one amongst the critics who attacked Fallou's assertions. A further criticism of the book appeared in 1848 in the Latomia, which I have not yet read. I therefore repeat it again, Fallou's statements are not *generally* accepted in Germany (indeed this writer is now quite obsolte) one account of their not being well grounded. All the previous authors whom Bro. Speth mentions are equally antiquated as regards their contribution to masonic history, with the exception of Bro. Kloss, whom Bro. Speth has not included in the printed syllabus of his lecture, although he awards him a little space in the lecture itself. Bro. Kloss we consider in Germany as the chief and reliable contributor to the Steinmetz Theory (Findel and most of the modern writers have only pillaged Kloss); he was a most exact, conscientious, and searching explorer about masonic history. One of his books, "Freemasonry in its true meaning from old and genuine documents of the Steinmetzen, Masons and Freemasons," appeared in 1846. Another important work of his, "History of Freemasonry in England, Ireland, and Scotland," compiled from genuine documents, appeared in 1847. Bro. Kloss bases his arguments on *authentic* and *genuine* documents. I regret Bro. Speth has not given more space and consideration to this writer, instead of fighting principally against writers, whose views are now quite out of date. The Steinmetz theory which Kloss had well founded, got very soon disfigured by the whims of his followers and imitators. (Findel for instance gives us in his history an exact description of the proceedings in a Steinmetz Lodge.) I am told by my friend Bro Cramer of Berlin, that the Steinmetz theory has of late been further weakened in Germany by more exact researches as to the Rosicrucians. The Rosicrucians, he writes, were a confessional sect, which had been brought in contact with the old free Christian communities, which latter had existed since the earliest time of Christianity always side by side with the Roman Catholic Church. The free Christian communities were again (on the other hand) in close union with the Steinmetz Lodges of the middle ages. During the thirty years war the Rosicrucians disappeared from Germany and appeared in England, where Dr. Robert Fludd was their champion. In the 17th century, that is to say after Fludd, they would also no longer thrive in England, but resolved themselves into other societies, into which they transplanted their symbolism. Dr. Katsch intends to prove that many of our masonic customs are of Rosicrucian origin. He is now writing a book about these relations, which most likely will be ready in the course of next winter, a few chapters, for instance, that about Ashmole, Bro. Cramer has read in manuscript and he is sure the book will make a sensation. A view as to the origin of Freemasonry seems to be forming in Germany, which accepts the theory of close relationship with the Steinmetzen, because their documents testify it, which also admits the influence of the Christian communities, and further the influences of the Rosicrucians and their symbolism, but finally also attributes something to the influences of the movement of Steele and Addison and the moral publications "The Tatler," "Spectator," etc.

Bro. GOULD said it seemed to him that the previous speaker (Bro. Kupferschmidt) had rendered good service by widening the scope of the discussion. Bro. Speth's discoveries had only taken him down to Fallou, but they would have liked to hear more respecting writers of reputation of this country. There was no doubt that one writer in English, Dr. Mackey, had given a complete history of the theory, and his work has become known throughout this country as well as in America. There was one other point, and that was that perhaps Bro. Speth would give them a slight sketch of the work of Winzer and others, and bring his critique down to the present date. He would read them an extract from Capt. Warren which he thought specially applicable to this subject. In "Underground Jerusalem," p. 170, Dr. Rosen said to Capt. Warren: "Your result will be negative; but recollect negative results are next in importance to positive results, only they are not recognised by the world. And he was right; years spent in negative results, by which the explorer blots out erroneous views, are soon forgotten. Probably the most thankless task, the sternest duty, of the explorers is the reducing to an absurdity some of the theories that at present exist; so long as they are believed in he finds his efforts laughed to scorn; as soon as he has overthrown them they are forgotten, and his services likewise. It is the man who makes positive discoveries who alone can expect his services to be recognised by the world at large, and yet possibly more than treble the amount of labour must be spent on the subjects leading to negative discoveries, on work which will be forgotten." Bro. Gould thought that extract would be appreciated by the brethren as specially applicable to the admirable work Bro. Speth has so successfully been engaged upon.

BRO. WOODFORD said it was remarkable to hear the wonderful picture given by Findel of the ceremony for admission into the ancient Masons' Guilds. It was his lot

some time ago to be present at a large gathering of Masons where this account was read. He would like to be able to express the surprise of the brethren at the similarity between our own initiation ceremony and Findel's story, which however now turns out to be a myth. There were, no doubt, a large number of facts still to be brough to light respecting this theory, and then perhaps the rest will also turn out the baseless fabric of a dream. Bro. Woodford having rapidly glanced at the several points of similarity between Findel's story and the initiation ceremony, pointed out a few of the salient features of the paper read by Bro. Speth, and in conclusion drew attention to the fact that the history of masonry was founded mainly upon anachronisms.

BRO. SPETH thanked the brethren for the attention with which they had followed his lengthy paper and the interest they had shown. Continuing, he said,—I am pleased to gather from Bro. Kupferschmidt that the belief in Fallou is on the wane. I am aware that his work was attacked and criticised immediately on publication, but I am unable to admit that he therefore failed to find large numbers of followers. Such names as Winzer, Findel, Fort, Steinbrenner, Mackey, all evince the contrary. Findel especially has for years been the accepted authority with the great majority of readers. As to Dr. Klosz, no one can more highly appreciate his services to masonic research than myself, and no writer has ever displayed more accuracy as to facts or more judgment as to his inferences. But for these very reasons, it is impossible that he should uphold the Steinmetz theory. Neither does he; his works tend to show the similarity of trade organisation between the Steinmetzen and the English operatives, and this is admitted on all sides, but nowhere does he attempt to endow his own countrymen with speculative tendencies, still less to assert that we derived ours from them. I am afraid that time will hardly permit of my complying with Brother Gould's request at any great length. Winzer, in the main, followed Fallou's lead with less self-assertion. Findel was the chief propagator of the Theory. He endorsed all Fallou's inventions, and even added embellishing touches. His work has been translated into many tongues, English, French, Italian, Dutch, etc., hence the success of the Theory. Its only merit is that it condenses the entire history of Masonry, *pre* and *post* 1717, into one book of moderate compass. For the reasons already stated the first part is worthless, and the second is, so far as concerns Great Britain and France, a shameless and unacknowledged plagiarism (of Klosz chiefly). His account of the Craft in Germany is too involved and confused to follow. Turning to America we have a short history by Steinbrenner. He also follows Fallou, or more directly Findel, and is untrustworthy precisely on the same points. His work is, however, avowedly only a compilation. Fort has proceeded on the same lines, but he avoids the errors of attributing all that is good to the Steinmetzen only. He falls, however, into one equally pernicious. Wherever in France, Italy, Germany, or Britain, he discovers any single peculiarity amongst the Operative Masons, he at once presumes that their congeners elsewhere shared in these qualities. But he has been clever enough to see that which escaped Fallou and Findel—viz.—that to prove the existence of *Freemasonry* before 1717, the mere initiation ceremony is not sufficient; that the Hiramic Legend is absolutely necessary. Accordingly he proceeds to show how it might have been introduced amongst the mediæval stonemasons, and having thoroughly imbued himself with its possibility ends by convincing himself, and stating in so many words that it *did* exist. He begins at the wrong end. But putting this on one side, his chief work contains much, very much of the highest value and interest to us all, and owing to his eloquence is almost as engrossing as a novel. Mackey again in his Cyclopædia of Masonry devotes twelve columns to the subject of the Steinmetzen, and upholds the Theory I have attempted to destroy. The result is that at this day scarcely any other theory of the origin of the Craft can obtain a hearing in America. I will only further mention one work which is doubtless known to us all. I allude to Kenning's Cyclopædia. The Editor, our beloved and esteemed Bro. Woodford, who so ably presides over us tonight, evidently was not inclined to accept the prevailing belief respecting the Steinmetzen. His remarks under that heading are confined to ten lines and are very uncertain in sound, and he "reserves a clearer account of them for a second edition." It is a source of congratulation to me to think that I have this evening supplied him with copious material for his second edition, which I consequently look forward to very shortly.

Bro. Simpson moved that the thanks of the Lodge be tendered to Bro. Speth. Bro. Kupferschmidt, in view of the special interest which the paper possessed for German Masons, requested, although a visitor, to be allowed to second the motion, which was put and carried. Bro. Baskett begged to return thanks on behalf of the visitors.

8TH NOVEMBER, 1886.

The Lodge met at Freemasons' Hall at 5 p.m. There were present—Bros. Sir Charles Warren, W.M., Rev. A. F. A. Woodford, I.P.M., W. M. Bywater, as S.W., R. F. Gould, J.W., G. W. Speth, Sec., Major S. C. Pratt, J.D., W. Simpson, I. G., and Professor T. Hayter Lewis.

The following visitors attended—Bros. Æneas J. Mc. Intyre, Sir John B. Monckton, P.G.W.'s; F. A. Philbrick, G.Reg.; Col. Shadwell H. Clerke, G.S.; Thomas Fenn, Pres. B.G.P.; E. Letchworth, F. Glaisher, Dr. Alfred Meadows, Dr. Ralph Gooding, P.G.D's.; George Lambert, P.G.S.B.; Henry Sadler, G.T.; Hyde Clarke, Representative of Grand Lodge Columbia; Webster Glynes, P.G.St.; J. Paddon, P.D.S.G.W., Griqualand; Theodore H. Tilton, late D.D.G.M., New York City; Alfred Dent, W.M., Moira, No. 92; W. Bohn, P.M. of same; Arthur Butler, I.P.M. of Beaminster Manor, No. 1367; S. B. Baskett, P.M. of same, P.P.G.R., Dorset; Thomas Francis, P.M., 56 and 804; F. A. Glaeser, Pilgrim Lodge, No. 238; and W. F. Pettigrew, and J. Pettigrew, of Montgomery, Kilwinning, No. 624, Scottish Constitution.

Sir Charles Warren was proclaimed W.M. for the ensuing twelve months, and appointed and invested his officers as follows:—

Rev. Bro. Woodford, Acting I.P.M.
„ R. F. Gould, S. W.
„ W. Simpson, J. W.
„ W. Besant, Treasurer.
„ G. W. Speth Secretary.
„ Maj. S. C. Pratt, S.D.
Bro. W. M. Bywater, J.D.
„ Prof. Hayter Lewis, I.G.
„ J. W. Freeman, Tyler.

The Secretary announced the following gifts to the Lodge—A Bible and Wardens' Columns, and Photographs of Roman Masonic Antiquities, by Bro. Hayter Lewis; the Minute Book of the Lodge, a Scrap Album, and Photographs of remarkable French Certificates issued in England by a Lodge of French prisoners of war, by G. W. Speth, Secretary; and Portraits for the Album by Bros. Whytehead, Ramsden Riley, and Major Irwin.

Bro. Dr. William Wynn Westcott was proposed from the chair as a joining member of the Lodge.

BRO. HAYTER LEWIS read a paper

ON AN EARLY VERSION OF THE HIRAMIC LEGEND.

IN bringing the subjoined paper to your notice I think it right to remark at the outset, that it is a mere outcome of some casual observations made some seven years since in the Common Room of University College, and that I claim no merit what-

ever beyond that of recognizing, at the time, that they might lead to something of interest in the history of our Craft.

I mention this particularly, inasmuch as this meeting (viz.—for the Installation of our Master) is a very special one, and I do not wish to have it supposed for a moment that I, myself, consider that my paper is worthy of being brought before you at such a time, or that it can bear comparison with such works of research as those of our brethren, *e.g.*, Gould, or Rylands, or Speth, or Woodford, or our Worshipful Master. The conversation to which I have above alluded, turned upon Cabalistic writings, and Professor Marks (one of our most profound Hebrew scholars) gave, as an instance of them, a MS. which had come under his notice and which, from various circumstances, excited his curiosity on a casual perusal of it.

It was an Arabic MS., but written in Hebrew characters, (not an uncommon circumstance I am told,) and of uncertain date, but Dr. Marks thought it was of the 15th century.

Writing from memory to Bro. Speth, I quoted the 13th. But I have since looked up a note made by me at the time and find that the 14th was correct.

Dr. Marks found that the key word, as it were, to the subject of the MS. was MACH, and on further investigation he discovered that each letter of this key-word was the beginning of a sentence which ultimately read thus—

We have found
Our Master
Hiram

I ought to mention that Dr. Marks was not a Freemason, but he was, evidently, well acquainted with much relating to our Craft.

I was, myself, at that time, young in the Craft; but I saw that the matter might, ultimately, be very interesting, so I asked him to write down the words for me, which he kindly did, and I here produce (No. 1) his note* which I place at the disposal of the Lodge. This, as I said, was several years since, (I am not certain as to whether my memorandum is dated in 1877 or 1879,) and I mentioned it at the time to some of the members of my then Lodge, but finding that it did not attract attention I put the memorandum aside thinking that at some future time it might be worth notice.

On being elected to this Lodge and asked to contribute something which might be read at one of our meetings, I mentioned Dr. Marks' view to Brothers Speth and Woodford, and finding that they were interested in it, I thought it better to obtain from him some further information, scarcely thinking, however, that he would remember a circumstance of no particular importance to him which occurred so many years since.

Rather to my surprise he remembered it quite well and most kindly sent to me at different times, in answer to my requests, two letters of explanation which I likewise place at the disposal of the Lodge. In the first he states (to use his own words) that "the book (whose name he forgot) referred to a sign "or password, known to the Masonic brotherhood, "each letter being the initial of a separate word "which would make up the sentence, 'We have "found our Lord Hiram.'" (He also gives the password and sentence in Hebrew exactly as in his first note.) In the second letter he says, "I cannot "charge my memory of eight or nine years ago with "the date of the book in which I fell in with the "word." (He gives it again in Hebrew and English). "To the best of my belief I found the book contain- "ing it at the Bodleian Library. It was an Arabic "Work and if I mistake not it was an introduction "or preface to the Sunnah, which is an oral exposi- "tion (supposed to be inspired) of the Koran, of the "same character as the Rabbinical Oral Law of the "written code of the Pentateuch."

"I made out its meaning readily, inasmuch as "the passage referred to masonry, which, by-the-by, "is traced up to the Patriarchs, if not to Adam him- "self. There could scarcely be any other meaning "to it. Both Hebrews and Arabs make up a sen- "tence upon one word, using each letter of it as "expressive of a separate word."

Dr. Marks gives these clearly written in his letters, and I cannot express too highly my thanks to him for the trouble which he has most kindly taken to oblige a former colleague.

I have since been informed that a MS. which seems to be of the character of that referred to by Dr. Marks, is said to have been in the Cambridge University Library, and very possibly may be the actual one to which he refers.

I think that it will be a familiar fact to most of our brethren here that a writer accustomed to read largely will often have a very clear recollection of a fact which he has gathered years back without being able very clearly to remember the exact source from which he derived it.

In this case the reading must have been ten years or so back.

The WORSHIPFUL MASTER referred to the well-known fact that in spite of diligent search no allusion to the Hiramic Legend had hitherto been found in Jewish writings. He thought that we had here a clue to its real origin which, according to his views, could be neither recent, nor Western, nor Jewish, but probably very ancient and derived from the Phœnicians. Many circumstances relating to the ancient Temple Worship of this people tended to confirm this impression in his mind.

BRO. WEBSTER GLYNES remarked that as a result of his conversation with Hebrew scholars he had come to the conclusion that Hiram was not a Hebrew word but Chaldean, and should be written Chirum.

BRO. GOULD said that for an explanation of the manner in which the Third Degree is now communicated, it would be necessary to recall the usage prevailing under each of the two Grand Lodges of England, from about the beginning of the second half of the last century down to the Union of 1813. The so-called "Ancients" worked according to one form, and the so-called "Moderns" according to another form. Going still further back we find that in 1730 the practice of the latter alone held the field, and there is evidence from which we may infer that substantially the "Master's Part" of the year 1724, and possibly earlier, was the same as the

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* MOCH מאח

We have found	מָצָאנוּ
Our Master	אֲדֹנֵנוּ
Hiram	חִירָם

Third Degree of later years under the older or original Grand Lodge of England. The Constitutions of 1723 were next cited by the speaker, who called attention to the omission of any reference to the death of Hiram, and to the fact that only two degrees were then known or at least recognized by the governing masonic body. Bro. Gould next contended that in tracing upwards and backwards for the Legend of Hiram there were only two lines of transmission through which it could have descended to us, in the centuries immediately preceding that in which the earliest of Grand Lodges was established. These were the masonic systems of Scotland and England. Taking the former first, there was much documentary evidence shewing the character of Scottish Masonry from 1598-99, down to a period overlapping the formation of the Grand Lodge of Scotland in 1736. Throughout this period the ceremony of reception was of the simplest possible character. The Third Degree was only gradually introduced, after 1723, from England, and did not become common in Scotch Lodges until after 1770. It may be taken as a settled point in masonic history that the Hiramic Legend was unknown in Scotland in the 17th century and earlier. Proceeding with England there are no records of Lodge life in the 17th century as there were in Scotland. Randle Holme was an active mason in 1686, and we hear in Ashmole's Diary of Lodges having been held in 1682 and 1646. From this time—in the ascending scale—we are thrown back upon the Old Charges as the sole depositaries of our written traditions. What do they say of Hiram? The oldest, "Lansdown," *circa* 1650, mentions a king "Iram," whose son Aman was chief master of Solomon's Masonry. A collation of fifteen versions of the Old Charges gives the following results. The names Aymon or Aynon occur in ten. Aynin, Benaim, Dynan, and Hiram Abiff, in single instances, and in the Antiquity MS. the name is missing. There remain two MSS., slightly older, but not, strictly speaking, versions of the Old Charges. These are the Cooke and Halliwell documents, dating in the one instance early 15th, and in the other late 14th century, respectively. The former alludes to the king's son of Tyre, without naming him, as Solomon's Master-Mason; but in the latter there is no allusion whatever to any such personage. Returning to the year 1724, an advertisement appeared in the daily journal of September in that year, stating that a New Lodge would be opened at the St. Alban's Tavern, for regulating the "Modern Abuses" which had crept into the Fraternity, and "all the old real masons" were asked to attend. This is generally believed to refer to the dissatisfaction of the old masons at the novelties recently introduced. The new degree was not popular at first. It was communicated in Master's Lodges. In Boston, Mass., there was an English Lodge established in 1733, and a Masters' Lodge in 1738. Between 1739 and 1751, two hundred and thirty-eight persons joined the former, of whom only eighty-four became Master Masons. The conclusions therefore he arrived at were: The silence of the Old Charges with regard to Hiram was inconsistent with the supposition that he then occupied a prominent place in our old traditions. The Hiramic Legend was introduced into English Masonry after the establishment of the Grand Lodge of England, and the Third Degree was not generally taken for several years.

Bro. Woodford remarked that they were greatly indebted to Bro. Hayter Lewis for bringing before them the interesting paper he had read. It bore upon a most remarkable tradition, and one which curiously enough, though it had originated in the East, might yet be traced in the West. The famous old French tale of *Les quatre fil's d'Aymon* seemed to be derived from a common source. He was inclined to agree with the Worshipful Master that we were probably indebted to a Phœnician source for the idea and perhaps the nomenclature. He was quite convinced of this, that the more we probed into the past of Freemasonry, the more we analysed its evidences and its indiciæ in the world, the farther back should we have to throw its archaisms and its origin.

Sir John Monckton and Bro. George Lambert having addressed some remarks to the meeting,

Bro. Speth said that Bro. Gould had failed to argue with his usual cogency. The great argument against the knowledge before 1717 of the Hiramic Legend had always been the absence of any sign of its previous existence. The existence was now proved as far back as the 14th century, closely connected with Architecture, and the proof has been actually found in England. The previous argument was thus upset, and the possibility of its being previously known to the fraternity should follow; but Bro. Gould at once shifts his ground and contends that because the Third Degree is not mentioned, therefore the Legend was unknown although in existence. In other words the old argument was, The cause never existed, therefore the effect could not have taken place. The cause being proved the new argument, *pace* Bro. Gould, is, the effect is not proved, therefore the cause was unknown and *practically* non-existent. He (Bro. Speth) thought we might fairly conclude that if in the 14th century the Legend existed and was connected with the building art (as described by Dr. Marks) our working ancestors probably knew something about it. But when in 1724 we found a similar idea pervading masonry it was only fair to believe that it had descended in direct line and was not a new importation.

Bro. Simpson desired to know whether indigenous masonry existed among the Arabs, and Bro. Woodford gave some instances within his own personal knowlege tending to imply at least a general belief that such was the case.

A vote of thanks was unanimously accorded to Bro. Hayter Lewis, and after the Lodge was closed the Brethren partook of a banquet in Freemasons' Tavern, it being the Feast of the Four Crowned Martyrs.

In replying to the toast of the evening "The Memory of the Quatuor Coronati," Bro. Woodford said the exhaustive speech of the Worshipful Master had left him really but little to say. But he was glad to be permitted under his high auspices to reiterate before so many distinguished members of the Craft, the idea and object of the Quatuor Coronati. It was simply that of an associate band of masonic students, endeavouring to add to the ritual work of Freemasonry and not ignoring the claims of the social circle in a modest manner, the charms of intellectuality, and the fascinating topic of masonic enquiry, research and archæology. He thought from the result of that evening they might predicate for the Lodge a useful and prosperous future. The name of Quatuor Coronati had been happily selected, because it linked them with the past, and connected Freemasons of to-day with the four masons or soldiers, whose martyrdom was commemorated November 8th,—"gode masons" as our oldest masonic legend termed them,—and those five sculptors, or craftsmen, or soldiers, who also died for duty, and whose relics are still said to lye in the Crypt of the Church of the *Cuatro Coronati* at Rome. Whether or no they would succeed in their little venture, time alone would show, but under their distinguished Worshipful Master, and with the assistance of Bros. Gould, Simpson, Besant, Speth, Rylands, Bywater, Hayter-Lewis, Hughan, Irwin, and others, he hoped and believed the Quatuor Coronati would be both useful in its generation, and a credit to the Grand Lodge of England.

2nd December, 1886.

The Lodge met at Freemasons' Hall, at 5 p.m. Present, Bros. Rev. A. F. A. Woodford, in the Chair, R. F. Gould, S.W., W. Simpson, J.W., G. W. Speth, Sec., Major S. C. Pratt, S.D., W. M. Bywater, J.D., Professor Hayter-Lewis, I.G., and Dr. William Wynn Westcott. Also the following visitors, Bros. C. Kupferschmidt, P.M., No. 238, and Hyde Clarke, Representative of the Grand Lodge of Columbia.

Bro. Dr. William Wynn Westcott, M. B., University, London, M.R.C.S., L.S.A., Deputy Coroner, for Middlesex, Hon. Fellow of the Hermetic Society, was admitted to the membership of the Lodge. Born in 1848, he was initiated in the Parrett and Axe Lodge, No. 814, Crewkerne, in 1871, serving as W.M. in 1877; joined Lodge of Brotherly Love, No. 329, Yeovil, in 1872, and was exalted in 1873 in the Chapter

attached thereto. In 1877 was Grand Director of Ceremonies for the province of Somerset. He is the author of "The Everlasting Lamps of the Ancients," "A Commentary on the Ten Sephiroth," "The Kabbalistic Book of Creation, Sepher Yetzirah, translated," and Editor of the "Annual Report of the Rosicrucian Society of England." Also author of "The History, Literature, Causation, and Prevention of Suicide," and many other volumes on Therapeutics, and joint author of "The Extra Pharmacopœia, Martindale and Westcott," four editions.

On the motion of Bro. Speth, it was resolved to form a Literary Society under the guidance and protection of the Lodge, and a Committee consisting of Sir Charles Warren, Bros. Woodford, Gould, Simpson, Speth, Whytehead, and Hughan, was appointed to elaborate the details and carry out the scheme.

The Secretary announced that Bro. Simpson had presented the Lodge, for its album, with a water colour sketch of himself in Oriental costume, painted by himself, and that Bro. Hughan had forwarded advance specimen sheets of a portion of Bro. Lane's forthcoming "Masonic Records."

BRO. REV. A. F. A. WOODFORD read the following paper

FREEMASONRY AND HERMETICISM.

IN the short lecture which I am privileged to deliver this evening, on the extensive subject matter indicated by its title, I cannot hope to do more than give you a very rough and imperfect outline of what I wish and seek to convey to you, to be filled up, perhaps, some future day, with more compact details, and more forcible illustrations. I may add that the lecture is really a *tentamen*, so to say, for students like ourselves, and does not profess to deal dogmatically with subjects which are confessedly still only in embryo and suspense. Before I enter upon the subject I have in hand, it may fairly be asked, in what sense do you use the words Hermeticism or Hermetic? Hermeticism, Hermetic, are derived from the Greek name of Ερμης Τρισμεγιστος Hermes Trismegistus, thrice great Hermes, who whether he was a real or mystic personage seems still somewhat doubtful.

Some writers have made him out to be Noah, some identical with a so-called king of Egypt, some contemporary with Abraham, but the greatest uncertainty hangs undoubtedly over both his nationality and reality. Some writers treat him as a Μυθος altogether. Be this as it may, Hermes has been asserted, and held alike in East and West, to be the father of all occult and mysterious, primeval and religious lore, whether as possessed by the Θεδιδακτοι, or contained in those antedeluvian pillars of brass or brick to which our Guild Legends refer. This Theosophy or Philosophy, or Mysticism, or Ineffable Science, (call it what you will), found an outcome in alchemy, astrology, the mysterious learning, the *aporreta* of the East which is repeated in Hebraic Cabala, and was preserved originally in the Mysteries.

The Rosicrucians,—following the Hermetic School which passed from the East to the West, and which seems to have flourished from early times, and was in great vogue in the monasteries of mediæval days,—the Rosicrucians, I say, professed to deal with similar abstruse studies and speculations.

Curiously enough, the basis of all hermetic lucubrations, the substratum of all occult speculations rests apparently on this one foundation,—the enlightenment, elevation, perfection of humanity by developing the moral powers of nature, and their happy consummation in the eventual peace, happiness and illumination of our species. In addition to which hermetic teaching, at a very early age added the study of alchemy, and the discovery of the mysterious properties of metals and the like, the search after the *Aurum Potabile*, the Elixir of Life, the great Alcahest, the *Summum Bonum*, the Philosopher's Stone, which was to cure all diseases, rejuvenate old age, prolong and perpetuate human life, and bring in a reign of peace and prosperity, of health and happiness, the ardent dream of many a hermetic adept and unwearied worker, and was thus engrafted on Hermeticism proper. Astrology, which no doubt was originally studied as a science, became so mixed up with the reveries of the Hermetic School, that it eventually seemed to be almost paramount in theory, influence, and regard. So much so was this, that it was eventually made a subject for ridicule, as it was equally made a bad use of by a knave like Lilly, a charlatan like St. Germain, or a criminal "ne'er do well" like Joseph Balsamo, the so-called Count Cagliostro. Since the beginning of the last century, at any rate in England, there has been *primâ facie*, and not unnaturally perhaps, a severance, so to say, between Freemasonry and Hermeticism. The preface to "Long Livers" would seem to indicate that early in the last century there was in London the remains, at any rate, of a Rosicrucian or Hermetic Society, perhaps the remnant of Ashmole's Society of Astrologers, as the words Samber uses are only explicable by hermetic terminology. Some of the peculiar expressions he makes use of and which constitute for us the *crux* of his deliverance are constantly met in hermetic treatises and the like.*

Heydon in his account of the Rosy Cross in 1663, asserts in express words the existence of a Rosycrucian Society, bound together by secret formulæ and forms of reception and obligations, and complains that mechanics, amongst whom he includes "masons," had been recently admitted into the brotherhood. That the Rosicrucians existed at that time, as a society in Europe, and for some time previously, there is, as it appears to me, plenty of evidence, though as I am aware, some have doubted the fact. How long they had been in existence as a confraternity may be a matter of doubt, although some writers seem to trace them back to the 15th century in their special and mysterious symbolism. Probably they were but the outcome of the hermetic school, for that a close connection existed between the two is, in my humble opinion, incontestable.†

The Rosicrucians are said to have brought their

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* It is not reasonable to conclude that the very remarkable band of learned men and fellow Hermetics, whom Ashmole collected around him, met together for no other purpose than the mere Astrologer's Feast. Independently of the fact that many sermons still extant were preached before the Society of Astrologers, I think Nicolai's argument is a fair and incontestable one, that these fellow students must have had some inner bond of teaching and of fellowship.

† Until quite lately it was assumed, as by Klosz, that 1612 was the earliest known date of the Rosicrucian Literature. Bro. Hawkins has not long ago discovered in the Bodleian Library, Oxford, among the Ashmole MSS., a fine Rosicrucian MS. of 1604 or a year or so earlier or later.

curious speculations and customs from the East through Venice, where Christian Rosenkreutz (if a *vera persona*) is said to have landed on his return from his eastern retreat.*

As you now understand the meaning of Hermeticism, as used in this lecture, namely, the profession and study of occult lore by a band of philosophers or adepts, whose last great outcome was the Rosicrucian Brotherhood, the *Fratres Roseæ Crucis*, I will go on to the consideration of the main subjects of my lecture. In order to bring out fully what I want to convey to you we must, however, *in limine*, seek to take a cursory view of the present position of masonic studies and criticism amongst us. We inherited until late in this century a very unsound method of treating masonic history. We had discarded apparently every canon of evidential accuracy and specific authority, and contented ourselves with a system of admiring "sheep-walking," resting securely on the repetitions and *ipse dixits* of successive writers, without collation of authorities, without verification of quotations, until our whole structure of so-called masonic history was built up on the shallowest basis of verity and fact. Hence the character of unreliability attached by friends and foes alike to the assertions and assumptions of Freemasons. The "Fables of the Freemasons" have long been words of reproach frequently uttered and difficult critically to disprove. The early publications of 1723 and 1738 by our Grand Lodge, professing to reconcile the Guild Legends and to give a continuous and connected history of the Craft, though they seem to have sufficed for the time, have failed to satisfy the exacting demands of modern criticism, and neither in those years nor in the later editions, up to 1784, do they possess the authority and critical accuracy we should like to claim for them. The history of the events even in 1716-17, which led to the revival of the Grand Lodge, are still clothed in much obscurity, and it has long been patent to all *bonâ fide* masonic students that much has yet to be cleared up before we can hope historically and successfully to connect the Freemasonry of the 18th century with that, for instance, of the 17th century, and to show conclusively how the one led up to and into the other, or how the one is the certain product of the other, if revised and re-adapted in 1717.

These official utterances of English Freemasonry were followed by several additional contributions of various kinds and by various brethren.

I pass over the pocket companions, which were not without their use, and the anonymous but valuable publication of "Multa Paucis"† to call to mind Hutchinson's "Spirit of Masonry," which seemed to take us to the mysteries; the important labours of Bro. Preston,—which strove to impart the dignity of history to our masonic annals—and the zealous labours of the Altenburg School. In this century Thory and Ragon and Clavel in France, and Krause and numerous others like Gaedicke in Germany, and Oliver mainly in England, were to the fore. But, alas! we must fairly confess that thus far neither industry nor research had succeeded in extricating masonic history from the uncritical and unsound surroundings and tendencies of the past. Kloss for the first time about 1841, struck the keynote of authenticity, and may fairly be termed the Father and "Didaskalos" of the authentic school; Findel, basing his work on Kloss, about twenty years later, produced a History of Freemasonry which has given a great impetus to masonic studies. He has, unfortunately for the critical value of his exemplary labours, relied too much on Fallou, who has not only borrowed from but expanded Heideloff's original statements and suggestions into assertions of his own, without apparently any safe foundation for the fancies he puts forward as facts.

Since Findel's History we have welcomed Macoy's and Albert Pike's contributions, the great work of Mackey, the modest compilation of Steinbrenner, and the incomparable Handbook of Schletter and Zille, based on our old friend Lenning. We have also studied with profit and pleasure the elegant periods of Bro. Fort, the erudite work of Schauberg, the reliable contributions of Bro. Hughan, the important addenda of Bros. Clifford P. MacCalla and Carson, of Bros. Rylands, and Speth, and Lane, of Bros. Lukis, Whytehead, Ramsden Riley, and many more, and last, not least, the invaluable History of Bro. Gould. We may note with some little satisfaction, *en passant*, that six of the Brethren named are members of our Lodge. Now all these successive additions to our student sources and ideas, to a realization of our true masonic annals, have opened out for us new fields of thought and study, new views of history, new facts, new lines of research, and in consequence we have to-day to reject perforce many too hastily adopted conclusions, to surrender many familiar assertions, as well as to part with that too easily acquired consensus of opinion on many points, whose defects critically and realistically have already been pointed out. In some instances doubt is thrown on many cherished traditions, in others, the legend however pleasant and interesting in itself, cannot confront the stern and imperative claims of evidential accuracy and historical certainty. Indeed, it may well be true of masonic investigation in the future as in the present, that as it moves on with rapid strides, in every step we take, in every point we establish, "some dear delusion fades and dies."

If Bro. Gould seems to have exhausted most fields of enquiry and investigated most sources of possible origin, it will be remembered that he clearly points out how much is still very uncertain in the history of Freemasonry, that much moreover only rests on probability at the best, and how difficult therefore it is still for us to speak decisively of many points concerning which we should like well to have the fullest information and the clearest light. Bro. Gould would remind all students that theories, however ingenious and suggestive, are one thing, but that historical facts and archæological certainty are very different matters. There is just

* It may be a mere coincidence or not, that the first known printed book on Hermeticism was the Testimony, of the Great Master Paracelsus, which appeared at Venice in the 16th century!

† The writer of Multa Paucis, whoever he may have been, seems to have seen another account of the events of 1717, than that which Anderson adopted and Preston followed. It may well be after all that six Lodges not four reformed the Grand Lodge of 1717.

one difficulty in our present position and efforts as students which we should not ignore. Just as our forefathers believed too easily and too much! we *au contraire* are inclined to believe too little and too hardly.

"The pendulum of truth always oscillates," says Archer Butler, "a little too much one way or the other owing to the infirmity of the human mind, and we should always try to keep before us this considera-ation, that the *via media* of absolute truth is the only object worth seeking after by the student, the architect, and the historian."

Thus only shall we avoid the censure of Mr. Hallam that mendacity thus far has been the great characteristic, whether of masonic panygerists or masonic calumniators, whether of those who have written in defence, or those who have written in attack, of Freemasonry.

All thinkers and students are struck with one great difficulty attendant on masonic research, the impossibility of accounting for its origin, preservation, and perpetuation in the world, from any *one* known source or origin, or in any *one* distinct line of existence and devolopment. It is in truth much more probably that Freemasonry does not depend on any one single channel of progress, but it may have several co-existent and convergent sources of origin.

The Guild theory, for instance, interesting and striking as it is, is yet surrounded, as all thoughtful students well know, with many patent difficulties, and not a few formidable *cruxes*. Taking its rise to a great extent from the Abbé Grandidier's letter about 1780, (whether serious or the reverse), it was developed by the Altenburg School, although Bros. Anderson and Preston, let us remember, had previously alluded to it. In its fullest development it would take Freemasonry back through mediæval to early age Guilds, and thence to the Roman Collegia, Grecian societies, and the Oriental building fraternites. Mr. Hope has drawn a fascinating picture of Lombard building guilds, emerging, after the fall of Rome, transmontane colleges, raising edifices in Germany and Gaul, and thence passing over to England, and preserving the main features of a masonic system akin to our own. Some writers have liked to see a connection rather with the East through Culdee fraternities of builders. Whatever be the true theory, it is a long space of time to bridge from that of Athelstan and the Roman Conquest, until we come upon Lodges at the end of the first five decades of the 17th century. And if we bear in mind, as we must honestly confess, that the connection of these very Lodges in the 17th century with the Grand Lodge of 1717,—however much we believe in its probability—has yet to be proved, the difficulty appears still greater.

Existing catechisms, especially the Sloane MS., seem to date back Freemasonry to about 1640 from internal evidence, yet it is but fair to remember, except isolated statements and not unreasonable inferences, direct evidence is still wanting as regards a distinct Lodge system until 1703. We must bear in mind also that all the English Craft Guilds, except certain municipal companies, were dissolved in the first year of Edward VI., and their property confiscated, and that the history of Craft Masonry in England in the 16th and 17th century has yet to be tracked out and written. No doubt many of the Lodges, of which traces exist, were lineal successors of the Craft Guilds, and it is just possible that we shall eventually discover that more Lodges existed previously to 1717, than seems at present to be the case on the surface of things and we apparently now have any idea of. In order to get rid of this difficulty of evidential continuation, suggestions have been made at various times of a Knightly, of a Benedictine, of a Monastic direction of a system which seems to be connected with the Oriental secret societies, and even with the earliest Mysteries. The similarity of Freemasonry with early Christian Secrecy, such as the *Disciplina Arcana*, as well as with later forms of occult Religionism, such as the *Boni Homines* of Lyons, the Brothers of St. John, the White Brothers of Italy, has been frequently asserted. Bro. Gould tells us that if there be apparently points of contact between the French *Compagnonnage*, there is none with the German *Steinmetzen*, though I am myself, I confess, not quite so sure as he and our able Bro. Speth seem to be, that there is no mystical teaching to be found in the *Steinmetzen* remains, especially in that vernacular poem, of which Bro. Speth spoke lately.*

But this question always comes up, and up to date it has not been fully answered. Where did the Freemasonry of 1717 come from? It was clearly, to my mind, inherited, revived, adopted, and adapted then, not by any means a new creation or a new departure, but the outcome of something which had gone before, a development of something which had previously existed. For it is impossible, historically or critically, to accept in any shape or form the pure 1717 theory. To accept for one moment the suggestion that so complex and curious a system, embracing so many archaic remains, and such skilfully adjusted ceremonies, so much connected matter, accompanied by so many striking symbols, could have been the creation of a pious fraud or ingenious conviviality, presses heavily on our powers of belief, and over passes even the normal credulity of our species. It is, no doubt, true, that as the years have run on, this old and quaint ceremonial of ours has been modified, re-arranged, and, perhaps modernized, here and there; but the traces of antiquity are too many to be overlooked or ignored. Indeed, it is not too much to say that much of the older verbiage of our ritual before modernity had effaced, and in many instances deteriorated it, is co-œval with the earliest appearance of our English Bible and the then vernacular of our country.

We must, then, whether we will or no, look for an earlier existence of Freemasonry. A recent suggestion seems to deserve our student attention, which would account for many masonic symbols and customs, and would contend that the progress and perpetuation of Freemasonry is in some way owing to the influence of the Heremetic Societies and notably the Rosicrucians upon it. If Henry Morley is correct in his life of Cornelius Agrippa that such hermetic associations spread

* Dr. Begemann, a learned German brother of Rostock, is of opinion the subject still deserves close consideration.

over Europe in the 14th and 15th centuries, calling themselves a fraternity, adepts, children of light, brethren, with certain distinct characteristics of secrecy and symbolism, we may have a clue to much that seems difficult to account for in the peculiar existence of Freemasonry. In the earlier part of this century Baron Nicolai, of Berlin, propounded the theory that to Bacon and Ashmole and the Rosicrucian body, the Freemasonry of the Commonwealth and Caroline period owed its colouring and character. Curiously enough, just now in Germany, a learned brother is seeking to connect Freemasonry with the Rosicrucians of that period, and avers that he has discovered proofs of the fact as he will evidence in a work he is about to publish. We shall await as students his promised *opusculum* with interest. If he has succeeded in finding traces of such a connection, so far unknown to us, it will not only be archæologically important, but of great help to masonic students generally. But until Ashmole's private papers turn up we shall not learn, I fear, what influence Hermeticism had on Freemasonry or Freemasonry on it in those days. By Freemasonry I mean, of course, our English Freemasonry at Warrington in 1646, at Chester in 1670, in London in 1682 and 1686, the Freemasonry in Staffordshire and all over the Kingdom which Dr. Plot describes in 1686, and at York in 1690. It has been said that there is a fashion in all things mundane, and it is well to remind ourselves that Hermeticism was then in high favour among the great of the earth; that the Emperor Leopold wrote a well known work about it; that Henry IV. of France was said to be a great adept, probably instructed by Cornelius Agrippa, and that many other royal personages are named among its patrons and adepts. There is nothing then *a priori* unreasonable in the proposition that the formulæ and symbols of such societies may have been filtered through masonic associations which, no doubt, synchronously flourished. Indeed, it is just possible that Freemasonry may have been, consciously or unconsciously—it matters little which—affected by various influences and controlled by various exigencies as time ran on. It may not have always been the same outward form, it may have had its hours of depression and its "times of refreshing," and though keeping its vitality and reality, it may have existed and worked on in secret, almost unknown to the world.

My first illustration of what I have been calling your attention to is the curious question of masons' marks. Of these we yet know comparatively little for certain, except that they exist. We seem, however, now to have established these facts, as Bro. E. W. Shaw contended, years ago, and he had studied them more closely than any other brother, that they are alphabetical and numeralistic originally, though in later years in subsequent use they may have become symbolical, national, tribal, family, and personal marks. All the early alphabetical characters of all nations have been pressed into the service of masons' marks. The Runes are masons' marks, and though of Scandinavian origin they can also be interpreted, as Canon Taylor has shown, by the Macedonian trading alphabet.* The magical alphabet of which Cornelius Agrippa and others, and later Barrett gave us specimens, is to be found in its entirety among the marks of the masons. The first and oldest is termed the Hermetic, the Adamic, the Angelic, and is square in character, almost corresponding with what has been called the Masonic Cypher, which, though not of very ancient use apparently, is formed by the trans-section of two parallel by two other parallel lines, and with the addition of dots forms a code of cyphers. The second magical alphabet is called the Abrahamic or, in the Cabala, the Passing of the River, and is equally found among masons' marks. The earlier form is said to be still visible in Pompeii, but I hardly know on what authority.

The second illustration is what is familiarly termed the Ark of the Lodge. Dermott, with his love of the Hebrew, seems to have jumped to the conclusion that the Ark of the Lodge must be the Ark of the Covenant, whereas it was in truth the hermetic symbol *Arca Noe;* the Ark of Noah, found on countless gems and talismans, Hermetic and Masonic, and corresponding to the Παστος or Κοφινος of the Mysteries.

In order to show how much obscurity rests still on things masonic, the arms of Grand Lodge, which were taken from the ancients in 1813, are still masonically of unknown origin. They are purely Hebraic and seem connected with the idea of the Ark of the Covenant. Dermott tells us they were found among the papers of the learned Rabbi, Leon Judah (properly Leone Jehudah), who lectured, by Royal Patent, on a model of the Temple of Solomon in 1680. We know, from other authority, that that learned Rabbi, of Modena, who wrote some interesting books, did lecture in London about 1680, and our Bro. Rylands possesses a 17th century panel of the Arms, well painted, and which came from a house of St. Alban's. Leon Judah, who was a proficient in Jewish Cabala, may also have been a member of a Hermetic Society. There is, no doubt, a mystic meaning to these special figures.

My third illustration is the Pentalpha, or five pointed star. This is an Hermetic or Rosicrucian symbol of high import, and well-known in the Jewish Cabala. It is found on very old coins, talismans, and gems. In Hermetic treatises it is termed *Pentaculum Salamonis*. Pythagoras is asserted to have taken it from Egypt to Crotona and adopted it as the mystic symbol of his fraternity. Some contend that it is identical with the Star of Isis. In its Greek use and early hermetic representations, it has the letters of the Greek word Υγεια or Health, at the apex of each angle. In Hebrew Cabala, the Hebrew letters of *Jahve*. By the early Christians it was used to represent the five wounds, the *stigmata* of the *Consolator Mundi*, by the Rosicrucians the five elements and the five senses. Our five pointed star is in all probability derived from it and is hermetic in origin. Bro. Oliver connects it with

* We ought not to forget here the debt Masonic Students owe to Mr George Goodwin, the able editor of the *Builder*, in his admirable paper on Mason's Marks, read before the Society of Architects, and it is curious to note that to the Abbé Grandidier in the last century, and Mr. Goodwin and Mr. Halliwell Phillips in this, we owe, though to non-masons, the impetus given to Masonic enquiry, studies, and criticism.

the star of manifestation, and builds up a Johannite theory of Christian masonry upon it. But as according to the old hermetic teachers the Star of Hermes, the great Teacher, was to brighten up the seekers after Light along the misty pathway of this earthly life, to illuminate the darkness of the shadows of death with the radient gleams of an eternal existence and everlasting truth, there seems to be a great analogy between hermetic and masonic use and teaching. The Pentalpha is also a masons' mark, and is found, I believe, in all countries where masons' marks do abound, and also in all ages more or less.*

In the fourth place, I would mention as a curious fact, explain it as you will, that most of our masonic symbols may be found, whether as hermetic emblems or as masons' marks. For instance, the square, rule, and plumb-rule, the perfect ashlar, the two pillars, the circle within the parallel lines, the point within a circle, the delta, the square and compasses, with the letter G which often stands for *Gloria.* All these are found as masons' marks (though of late use), and were also adopted by hermetic writers as mystic symbols of certain phases of hermetic teaching, and when to this we add the evidence fairly arising from curious inscriptions on foundation stones, hermetic verses and the like, seals, tokens, wood engravings, emblems, and mystical figures, and representation in old letters and illuminations, we have proof of some kind, at any rate, of a hermetic and masonic connection, as well as too many coincidences to be purely undesigned.

The last illustration I shall adduce to-night is that of the Hexapla or the Hexalpha. This, as we all know, is a sacred symbol of the East, Solomon's seal. It is the great symbol of Hermeticism, which may indeed be said to teem with it. We see it on amulets, gems, talismans, coins, and pottery. It has sometimes three rays or three points within, and when used in Jewish Cabala, and even in hermetic formulæ, it has the Tetragrammaton often within, sometimes, Elohim, sometimes Adonai, sometimes El Shaddai. By the early builders it was used to denote the two natures of the Salvator Mundi, and by later ones to emblematize the Trinity.

It has been sometimes termed *Signum, Signaculum, Scutum Salamonis.* It is a high Masonic emblem and a masons' mark of very early use all over the East as in mediæval times, as well as a mystic, tribal, and religious mark.

It is, I venture to think, not too much to assert here that the study of hermeticism in itself and by itself, and its influence on Freemasonry, has yet to begin, so to say, and the consideration of the facts of its existence side by side with Freemasonry, and its possible colouring of masonic symbolism has, in my humble opinion, been unwisely neglected by masonic writers: our Brother Gould, however, being a striking exception. But before we set ourselves to the task we must dismiss many prejudices and many preconceptions on the subject. Kloss and Findel, and many more have hastily pronounced all Hermeticism, and especially the High Grades to be the creation and outcome of vanity and charlatanism, not seeing as we begin to see to-day that the A and A.S. Rite, for instance rests upon an hermetic or occult basis, and that it is really much older than many modern writers have laid down. It is, I apprehend, certain as we persevere and proceed in our studies that such occult grades, in various forms and ways, represent archaic institutions and archaic hermeticism in remarkable measure, and deserve our study and appreciation. I go further and say: if, indeed, we wish to resolve many a *Crux*, harmonize many discrepancies in the popular account of Freemasonry in the world, we must take a wide, a tolerant, a discriminating view of all these various facts and inferences with which hermeticism specially deals, and which may tend to throw light on many obscure periods and practises of Craft-masonry in its onward progress through the centuries to the present time. If, for instance, we shall be able eventually to ascribe much that is at present unsatisfactory and dark in our masonic annals and development to the influence of Hermeticism on Freemasonry, or even *vice versâ*, we shall be able to account for the facts of the openly and tacitly received symbols of Hermeticism in our Masonic Lodges, which we can not explain now, and so render the task of some future Gould easier than his has been. And such an enlarged view and basis of masonic studies will not hamper the progress of present research, on the contrary, will render the labours of all honest searchers after truth still more amenable to, and guided by, the supreme laws of careful induction and logical development.

Like other *tentamina*, this present theory of a possible Hermetic and Rosicrucian influence on Freemasonry may not lead to the results some of us anticipate from it, when we have mastered the essential and imperative conditions of fact, evidence and certainty. But we cannot be doing wrong if we endeavour by any possible means to clear up what is complicated, to resolve what is doubtful still, to give to belief certainty, and to suspense conclusiveness; above all, if we can convert suggestions into positive reality. Freemasons especially are bound to be honest seekers after truth, and though the ascent to its great Temple may be difficult and tedious, approached by devious paths or fenced about by serious obstacles, we are bound to persevere, nothing daunted or misled until we reach its illuminated portals. We should always march in the front on all such questions and struggles.

> "They are slaves who dare not be
> In the right with two or three:"

and our motto should ever be that of Hermeticism and Freemasonry alike in its high import and abiding obligation.

"Let Light and Truth prevail."

BRO. GOULD said—The paper read this evening appears to me valuable,—first, in regard to Hermeticism itself, as showing its possible influence on Freemasonry, and secondly, as tending to establish a point of much importance, which has thus been laid down by de Quincey:—"We must not forget that the Rosicrucians and Masonic Orders were not at all points what they now are; they have passed through many changes, and no inconsiderable part of their symbols, etc, has been the product of successive generations." This means

* The Pentalpha is found in Greek and Latin Inscriptions in the 4th and 5th centuries, and very often over architects and builders.

that Freemasonry, like everything else, is or has been evolutionary. Now I understand Bro. Woodford to say that Freemasonry, in all probability, has received a portion of its newer symbolical formulæ, and emblematic types from the Societies of Hermeticism. Here there are two points raised—one with regard to Societies of Hermeticism, the other with regard to Symbolism. Now, in the first place, was there ever either a Rosicrucian or a Hermetic Fraternity? On this point, the elder Disraeli, following the example of Gibbon in the somewhat parallel case of the Ancient Mysteries, said he could readily frame hypotheses, with regard to the Rosicrucian Society had he not been checked by the apprehension of discovering what had never existed. Individual Rosicrucians and Hermeticists, no doubt there were, and several we know to have been Masons. The two expressions, Rosicrucian and Hermetic learning, were used to express the same thing by Anthony A. Wood (Athenæ Oxonienses), and in the popular imagination, both Rosicrucians and Hermeticists, were regarded in the 17th century as conjurors and mountebanks. Thus, Samuel Butler, author of Hudibras, speaking of "The Deep Hermetic Arts," goes on to say,

> "For so of late, the learned call
> All tricks, if strange and mystical."

Time forbids more than a passing allusion to the so-called Rosicrucian sect or fraternity, of which John Valentine Andrea is supposed to have been the moving spirit, though I may mention as a circumstance, which has been strangely overlooked by the historians of Rosicrucianism, that John Tauler, the famous Dominican, born 1290, died 1361, was in some sort a precursor of Andrea, and did actually form a small *mystical* fraternity, the members of which concealed their place of burial, and recognised each other by secret signs. In the history and life of the Rev. Dr. John Tauler, of Strasburg (translated by Susanna Winkworth, 1857), mention is made of one Nicholas of Basle, who lived in the strictest seclusion with four disciples, and was the leader and centre of a district association of "Friends of God." From their seclusion, however, these men kept a watchful eye upon all that was passing in the world, and communicated by means of special messengers, with those who had placed themselves under their spiritual guidance. The messengers so employed had certain secret signs whereby they recognised each other. Nicholas, himself, was eventually burnt as a heretic, being then ninety years of age, but before this time the Strasburg brethren had lost all trace of the "Friends of God," and their frequent attempts to discover them had proved utterly unavailing. The most important of the MSS. connected with this society is a large folio volume formerly belonging to the convent of the Knights of St. John (Strasburg), called a *Briefbuch* [book of letters], and this codex contains among other less important matters, a MS. called "*The Book of the Five Men*," being an account of Nicholas and his four companions. The precise dates in the 14th century, when the Society was formed, and passed out of existence, are not disclosed.

But we should, I think, try to construct out of what we see or know, the theory of what we do not see or know. I shall therefore confine my own observations to a review of occurrences falling within historic times. In 1722, "Long Livers," the work which has been referred to by Bro. Woodford, was published in London. The writer was Robert Samber, whose allusion to the "Book M." would appear to stamp him as a follower of Andrea, though from the passages in the preface to "Long Livers," it has been conjectured that he was a *devotee* of the Hermetic Art, strictly so-called, and not in the newer (or later sense), a Rosicrucian. Of this work, or its author, I have met with only two allusions in the writings of that period. The first occurs in 1723, in a work called "The Praise of Drunkenness," inculcating the necessity of frequently getting drunk, and asserting "that the practice is Most Ancient Primitive and Catholic, and that it is confirmed by the examples of Popes, Bishops, Philosophers, Freemasons, and other men of learning in all ages." This treats Long Livers as a mere *jeu d'esprit*. The next allusion is to Samber himself, and occurs in a pamphlet of 1724. (Grand Mystery, pp. 6, 7, 10, 11,) being the second edition of "the Grand Mystery of the Freemasons discovered." In this, Samber is spoken of as a *Renegade Papist*, certain abuses in the Craft are denounced as having been the act of *Modern* Freemasons, and an extract is given from the "*Plain Dealer*," wherein the conductor of that journal declares he will never enter a Lodge again, unless the Grand Master puts a stop to the proceedings complained of, "by a steady and peremptory charge to all the brotherhood." "Alarming Reports," (according to the same authority), and "Stories of raising the devil, of ladders, halters, drawn swords, and dark rooms, had spread confusion and terror." These innovations could not, of course, have been entirely Rosicrucian or Hermetical. The Chief Rosicrucian Symbols were the globe, circle, compasses, square, triangle, level, and plummet. These, however, were not interpreted as symbols of the moral virtues, but as the properties of the Philosopher's Stone. The views of the present German School are not, I think, quite as the lecturer has represented them to be. The highly imaginative theory of Nicholai has been laid on the shelf, and the idea now is, that many students of Alchemy and Rosicrucianism were also Freemasons, and they are supposed to have engrafted, not so much their occult wisdom, as a portion of their symbolism (notably the three pillars) upon Freemasonry. This opinion, which is shared by many writers, has been expressed in various ways, but a distinguished American Mason—Bro. Albert Pike—has gone a step farther in his statement, "That men who were adepts in the Hermetic Philosophy, made the ceremonials of the Craft degrees." Still more recently the same high authority has expressed his belief, that the symbolism of the Lodge was derived from the Aryan Mysteries, and that this is especially explained in the Zend Avesta. This would carry the Symbolism of Freemasonry over the heads of the Rosicrucians, but, I think, Bro. Pike goes too far and, as it were, opens his mouth too wide. It seems to me, at least a reasonable supposition, that in the progress of its evolutionary changes Freemasonry has added to its symbols from the stock of other Societies and from that of the votaries of Hermeticism. Our *ceremonies*, it is very likely, may have their analogues in the customs of antiquity, referred to by Bro. Pike, but this after all would only place the Aryan Mysteries on the same footing with those of Greece and Egypt, in both of which we meet with dialogue, ritual, darkness, light, death, and reproduction.

After a few general remarks from Members present, Bro. Woodford, in reply, stated that as regards the evidence of the actual existence of the Rosicrucian Society, the *Fratres Roseæ Crucis*, to which Bro. Gould demurred, two points had to be considered. The evidence up to 1844, went back to 1614, when Wessel at Cassel published the first work, with the Laws in Latin—a work now very rare. Kloss alluded to an Italian work of 1613, but that work did not specifically allude to the Rose Croix, only to a fraternity of Philosophers or Sages. Bro. Hawkins had discovered among the Ashmole MSS. a MS. bearing on the same subject of approximate date 1604. Was there ever such evidence in the history of Literature, as the existence of over three hundred works known in 1844, pro. and con. the existence of a Society? He (Bro. Woodford) knew of no such evidence, and he therefore came to the conclusion that such a society, under whatever form, *must* have existed, or such a controversy continued through many centuries could never have taken place. Bro. Gould drew a distinction between the Hermetics and Rosicrucians! No doubt up to date no Hermetic work alluded to the Rosicrucians *nominatim*, and he admitted that what Ashmole's Society of Astrologers really was had yet to be proved. It was not correct to say, they had only dined together, they had distinct meetings, they went to Church, and Sermons were preached before them. The list of Ashmole's brother students in occultism is a very striking and suggestive one indeed! Bro. Gould was the first to call attention to Peter Stahl, the Rosicrucian at Oxford, a contemporary of Ashmole, Wren, and Robert Boyle! The Rosicrucians were, in his opinion, the development of the Hermetics. We had to deal confessedly with a very complex and difficult subject, and he had ventured to suggest a clue to be followed out carefully as paving the way and solving many Cruxes for future historians of the order. The words of Samber could only be explained by Hermeticism, and whether Samber was not of much account,—just as Butler wrote the attack on Lilly in a previous age—mattered very

little as it seemed to him. Whether the idea was sound Time alone could show. At any rate, just now, any theories are welcome which would enable us to overcome many difficulties and explain many enigmata.

On motion duly made and seconded, the thanks of the Lodge were voted to Bro. Woodford for his learned, suggestive, and interesting discourse, and the brethren adjourned to refreshment.

3RD MARCH, 1887.

The Lodge met at Freemasons' Hall, at 5 p.m. There were present Bros. Sir Charles Warren, in the chair; R. F. Gould, S.W. as I.P.M.; W. M. Bywater, J.D. as S.W.; Wm. Simpson, J.W.; G. W. Speth, Sec.; Major Pratt, S.D.; Prof. T. Hayter-Lewis, I.G.; and Dr. Wynn Westcott. Also the following Visitors:—Bro. John Lane, P.M. No. 1402; J. Liddell McGregor Mathers, of Hengist Lodge, No. 195; W. R. Woodman, P.G.Sw.B., Otto Hehner, and C. Kupferschmidt, of Pilgrim Lodge, No. 238; and C. F. Hogard and Jos. da Silva, both of the Lodge of Israel, No. 205.

The Secretary reported that in pursuance of the Resolution passed at the last meeting the Committee had drawn up and issued the following circular.

Lodge "Quatuor Coronati," No. 2076, London.

Sir Charles Warren, G.C.M.G., Worshipful Master.

CIRCULAR No. 7.

SIR AND BROTHER,

In reply to numerous enquiries the following particulars with regard to the design and scope of this Lodge are here briefly outlined.

MAIN OBJECTS.

1.—To provide a centre and bond of union for Masonic Students.

2.—To attract intelligent masons to its meetings, in order to imbue them with a love for masonic research.

3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.

4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in its entirety.

5.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, etc.

6.—To make the English-speaking Craft acquainted with the progress of masonic study abroad, by translations (in whole or part) of foreign works.

7.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the world.

8.—To acquire permanent premises and form a masonic library and museum.

The Lodge having only been consecrated on the 12th January, 1886, it is not to be supposed that all of these objects have yet been realized, but the members may safely congratulate themselves on the fact that the first three have been most satisfactorily attained.

MEMBERS OF THE LODGE.

Sir Charles Warren, W.M.,; Rev. A. F. A. Woodford, I.P.M.; R. F. Gould, S.W.; W. Simpson, J.W.; W. Besant, Treasurer; G. W. Speth, Secretary; Major S. C. Pratt, S.D.; W. M. Bywater, J.D.; Professor T. Hayter-Lewis, I.G.; W. J. Hughan; W. H. Rylands; J. P. Rylands; Major F. G. Irwin; T. B. Whytehead; J. Ramsden Riley; Dr. W. W. Westcott; etc.

INTERNAL ECONOMY OF THE LODGE.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

The fees for initiation and joining are twenty guineas and five guineas respectively, the annual subscription is one guinea.

The funds are wholly devoted to Lodge purposes, nothing being spent on refreshment. The members usually dine together, but at their own individual cost, and visitors, who are cordially welcomed, enjoy the option of partaking—on the same terms—of refreshment at the common table.

No members are admitted without a literary or artistic qualification.

The stated meetings are, the day succeeding the four quarterly communications of Grand Lodge, and the 8th November, (Feast of Quatuor Coronati.)

At every meeting an original paper is read which is followed by a discussion. During the current year papers entitled "On some old Scottish Masonic Customs;" "The Steinmetzen Theory, critically examined;" "On an early version of the Hiramic Legend;" and "Hermeticism and Freemasonry;" have been read by the S.W., Secretary, I.G., and I.P.M., respectively, and will be printed in the Transactions.

The first volume of our Proceedings or Transactions is being prepared for publication, and will be continued periodically at intervals of three, six, or twelve months, as may hereafter be determined.

Many Masonic Students, both at home and abroad, have expressed a wish to participate in the *special* as distinguished from the *ordinary* labours of the Lodge. The members of No. 2076 are anxious to meet these brethren half-way.

Distance, inability to attend, the rules which, under some Grand Lodges, forbid the membership of more than one Lodge; and the absence, as may well happen, of a literary qualification; all these may in turn render impracticable (even were our numbers unlimited) the admission to full membership of the numerous brethren whom we should otherwise so gladly welcome in our ranks.

But it seems to us, in the interest of our own Lodge, of the Literature of the Craft, and of Masonic Research in its largest and widest sense, that it will be both practicable and expedient to establish an outer and far reaching circle of Students, and thus bind to us by an even closer tie than the bond of Fellowship already subsisting, the ever-growing band of earnest searchers after Masonic Truth and Light, both in the Old World and the New.

CORRESPONDENCE CIRCLE.

Under the above title we have therefore decided to establish a Literary Society in close and intimate connection with the Lodge, for the convenience of such brethren of other Lodges—subscribers to the Transactions—who may be desirous of participating in our special labours, by the communication of Papers, or in other ways (in writing) to the Secretary.

The members of our Correspondence Circle will be placed on the following footing:—

1.—The printed Transactions of the Lodge will be posted to them as issued, and also the summonses convoking the meeting, if desired.

2.—They will be entitled to purchase at cost or at a reduced price copies of all publications of the Lodge, such as are included under No. 5 of "MAIN OBJECTS."

3.—Should circumstances permit of their occasional presence among us at meetings of the Lodge, they will feel that although not members, they are more than visitors, in the ordinary sense, as being united to us by the tie of Fraternity in the Outer Circle of the "Quatuor Coronati."

4.—The Proceedings in Lodge are of course regulated by the Book of Constitutions, but *all* brethren present when a Paper is read are invited to take part in the subsequent discussion. Papers, moreover, from Correspondence members, will be gratefully accepted if approved by the Permanent Committee.

5.—They will be accorded free admittance at all reasonable hours to our Lodge Library and Writing Rooms, as soon as circumstances shall permit us to carry out this part of our plan.

6.—A Candidate for membership of our Correspondence Circle will be subject to election, but will require no special qualification, and will be as nearly as possible on the same footing as an Honorary Member in the popular signification of that term.

7.—No entrance fee is demanded, and the subscription is half-a-guinea (£0 10s. 6d.) per annum. (If residing beyond the Postal Union extra postage will be charged.) This sum is calculated to just cover cost of Transactions, Stationery, Printing, and Postage.

Should the subscription more than cover the above expenses, the balance will aid the Lodge in No. 5 of the "MAIN OBJECTS."

Subjoined is a frank statement of the benefits to be expected should our Circle of Correspondence Members be largely increased.

It is evident that the greater the number of subscribers, the less will be the cost of our printed Transactions *per copy*, and the larger will be our means for republishing scarce works and manuscripts.

With an extended circle interested in our pursuits and animated by a common impulse, the chances are greatly increased of waifs and strays of curious information coming to our hands, and of Hidden Manuscripts being discovered and brought to light.

It is confidently anticipated that the members of the Quatuor Coronati *Society* or Correspondence Circle or some of them, may occasionally favour the Secretary with communications to be read in Lodge and subsequently printed.

Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. These reports will furnish a valuable annual appendix to our Transactions, available to historians in all times to come.

Foreign members might further assist by periodic announcement and criticism of new Masonic Works published abroad. (Communications may be addressed to the Secretary in any of the Germanic or Latin tongues, more especially English, French, German, and Spanish.)

Thus would not only our means of Research and Publication be increased, but those publications themselves be enhanced in value, to the lasting benefit of all connected with the Lodge and the Craft in general.

Every mason* throughout the Universe, being at the time a subscribing member of a Lodge, is eligible as a member of our Correspondence Circle, and it is hoped that more especially our British, Colonial, American, and German brethren will avail themselves of the invitation which is hereby extended to them.

The annual subscription is due in December. It is merely necessary to forward name, address, masonic rank, name of Lodge, and 10s. 6d. to the Secretary of the Quatuor Coronati, and subject to the approval of the Permanent Committee, or in such manner as may be from time to time prescribed, a candidate will be at once enrolled.

We are, dear Sir and Brother,

Yours fraternally,

For the W.M., Officers, and Members of the
Lodge Quatuor Coronati, No. 2076, London,

G. W. SPETH, P.M., Secretary, 2076.

London, January, 1887.

* N.B.—Lodges, Chapters, Councils, Commanderies, Libraries, Institutes, and all other Associations of a kindred character, Masonic or otherwise, can be placed on the roll of the Correspondence Circle, and the printed Transactions will be regularly forwarded to them.

P.S.—It is contemplated to issue shortly the first Volume of the Quatuor Coronati Reprints. This will probably consist *inter alia* of the "Masonic Poem," (Halliwell's) in *fac simile*; "The Defence of Masonry" of 1730; and the article in the "Plain Dealer" of 1724, on the Society of the Gormogons.

Form of Application.

TO BRO. G. W. SPETH, SECRETARY, 2076,
Streatham House, Margate, Kent, England.

Please enrol me as a Correspondence Member of the Quatuor Coronati Society. I enclose 10s. 6d. subscription to December next.

Date........................ *Signature*...........................

Name in full...

Address...

Name of Lodge...

Masonic Rank and Office (if any)..................................

The result so far had been thirty-seven applications, of which twenty-six had already been accepted by the Permanent Committee, and he now moved that the remaining eleven be elected Correspondence members. There being no objections to any single name on the list, the remainder were then approved.*

On the motion of the Secretary the following Committees were then appointed to assist him in the following purposes:—

Bros. Woodford, Bywater, and Westcott, to enquire into the question of either altering our days of meeting or removing to other quarters, and to report to the Lodge.

Bros. Simpson, Pratt, and Whytehead, to print and issue the Transactions.

Bros. Gould, Hughan, and Hayter-Lewis, to select subject matter for first volume of Quatuor Coronati Reprints, obtain estimates and subscribers, and under certain conditions, to print and issue.

The failure of Bro. Chapman (elected to join in June, 1886), to take up the membership of the Lodge was explained to the brethren, and on motion duly made he was excused his fees.

The following presentations to the Lodge Library were announced. From Bro. Budden, a Treatise on Secondary Education, a Masonic Funeral Service with original music by said brother, and various publications of the Masonic Charity Association of Dorset. From Bro. Cramer, of Berlin, the back numbers of "Latomia," 1887, and a promise to send the paper in future for the use of the Lodge. From Bro. Simpson, The Rock Cut Caves and Statues of Bamian, being a paper by Captain Talbot, with notes by Bro. Simpson, read before the Royal Asiatic Society.

The following brethren were proposed as joining members by the Worshipful Master and seconded by the Senior Warden:—

Bro. John Lane, Torquay, Chartered Accountant, F.C.A., born 1843. Was initiated in 1878 in the Jordan Lodge, Torquay, No. 1402, and served as W.M. in 1882. Joined Lodge True Love and Unity, Brixham, No. 248, in 1883; was exalted in St. John's Royal Arch Chapter, Torquay, No. 328, in 1880, and passed the chair of J. in 1887. He is the author of "Masonic Records, 1717—1886," and of the "Court Rolls of the Manor and Borough of Paington, Devon."

* To save valuable space the names are not given here. It is proposed to issue to each member of the Lodge and Circle a St. John's Card on the 27th December of each year, showing names and residence, etc., of every member of the Correspondence Circle; and a full list will also be printed as an appendix to each volume of the Transactions, when completed.

Bro. William John Chetwode Crawley, Dublin, M.A., LL.D., F.R.G.S., F.G.S., F.R.G.S. Ireland. Member of University Senate, Dublin; Foundation Member of the Mineralogical Society of Great Britain and Ireland, etc., etc. He was born in 1844, in 1872 initiated in Scientific Lodge, No. 250, now merged in Trinity College Lodge, Dublin, No 357, of which latter Lodge he is one of the founders, served the office of Worshipful Master in 1876, and has been Secretary of it for seven years; is an Honorary Member of University Lodge, Dublin, No. 33, since 1877, and of Acacia Lodge, No. 225, since 1878. In the Royal Arch he was exalted in the Chapter attached to Scientific Lodge in 1873; joined University Chapter, No 33, in 1875, and Israel Chapter, No. 126, in 1876, presiding over this Chapter as M.E.K. in 1877. His offices in Grand Lodge are as follows:—in 1881 he was elected Grand Inner Guard; in 1884 Grand Sword Bearer; and in 1887 Grand Steward. In 1880 he was elected by Grand Lodge Representative Member of Grand Lodge of Instruction, and in 1881 by Grand Royal Arch Chapter Grand Registrar of Grand Royal Arch Chapter of Instruction. He is the Editor of "The open Competition Handbooks"; author of "A Manual of Historical Geography," "The Handbook of Competitive Examinations" (six editions), and other works.

Bro. Edwin Thomas Budden, Wimborne, Dorset, Member of Dorset Natural History and Antiquarian Society; Member of Salisbury Diocesan Synod; Chairman (for six years) of the Synodal Committee on Secondary Education, etc., etc. Merchant Tailor and Outfitter. Born in 1830, initiated in 1857 in St. Cuthberga Lodge, No. 622, Wimborne, Worshipful Master in 1871; joined and revived the Unity Lodge, Wareham, No. 386, in 1874, serving as Worshipful Master in 1874 and 1875; the Hengist Lodge, No. 195, Bournemouth, in 1880: and is an Honorary Member of Unity Lodge, No. 132, Ringwood, since 1872, having been the chief helper in its revival at that date. He was exalted in St. Cuthberga Chapter, No. 622, in 1872, Z. in 1878. He was appointed Prov. S.G.D, in 1874, Prov. G. 2nd. A.S. in 1878, and Prov. S.G.W. in 1882, all in the province of Dorset. In 1880 he organized the Dorset Masonic Charity and has since been its honorary Secretary. He is the compiler of the "Charity Song," and of a funeral service "In Memoriam," which contains some original music of his, and the author of a "Treatise on Secondary Education," and other works.

Bro. Sir Charles Warren read the following paper:—

ON THE ORIENTATION OF TEMPLES.

My object this evening is to call attention to the Orientation of Temples, with special reference to the Temple of Solomon and the Master Mason's Lodge.

In considering the origin of rites and ceremonies, which, if they have any antiquity whatever, must be allowed to have been derived from the Eastern shores of the Mediterranean, we must first consider the cause which led up to them.

We have the two views:—

(*a*). The theory which supposes man to have gradually developed thoughts and inspirations, and after a series of years to have arrived at a conception of a Deity.

(*b*). The Theory which supposes man to have been created in the image of God and to have fallen away.

With the first Masonry has no part or existence, as it is founded on the volume of the sacred law.

I start then upon the understanding that a knowledge of the one God existed amongst the Ancients, and that in process of time they materialised their worship and bowed to works of God, and eventually to the work of their own hands.

The first question which arises as to the worship of a Supreme Being, not located in any one spot, is the direction towards which the prayers are to be made. Is there one direction more than another in which the Deity is to be found?

We find in the East, at the present day, that a kibleh or praying direction, is a needful accessory to prayer. A Moslem could not with equanimity go through his formula did he not know the direction of the Kaaba towards which he should face while at prayer.

It should not, therefore, be a matter of surprise to us that in the earliest days the custom of turning towards a kibleh should have generally prevailed. The expression, "Turn unto the Lord thy God," is of itself indicative of this practice.

We shall find on enquiry that in early days it was the eastern portion of the heavens that God was supposed more particularly to honour with His presence, and from whence He sent His glory upon earth.

"And behold the Glory of God of Israel came by way of the east."

Viewing the subject through the medium of the ancient cosmogony, the east was a fixed and finite portion of the solid heavens, where the sun appeared at early dawn; and it is generally received by the writers that the eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams; a custom founded on the belief that God, whose essence was looked upon to be light, dwelt in that portion of the firmament, from whence He sends forth the sun.

At the present time we possess no earlier records extant than the Pentateuch, and to them we must first go in our researches. Our earliest certain indication of a kibleh is in the "burning bush," when the Shekinah appeared to Moses, and no doubt the key to the subject before us to-night is not difficult to grasp if we once comprehend the method adopted in the manifestation of the Shekinah not only in the Hebrew records, but of the appearance and working of which there are reflections also in the heathen writings.

This Shekinah became a cloud by day and pillar by night during the wanderings of the Israelites, and eventually, on the erection of the Tabernacle, shadowed it and dwelt among them.

As the Temple of Solomon was simply the Tabernacle on double the scale in stone, some remarks on the Tabernacle seem necessary.

At the time the Tabernacle was erected the Hebrews could have no knowledge of Temples (as we understand the term) from the Egyptians, for they had been destroyed in Egypt by the Shepherd Kings, and they had no means of knowing the shapes of the Temples that may have existed in Assyria and Phœnicia so far as details are concerned.

There was probably one very disturbing influence on the minds of the Hebrews at this time; they had been living among a nation whose apparent basis of religion was the worship of the sun, and

who had recently been engaged in a religious revolt in favour of the worship of the "glory of the solar disc," a record of which is still existing on the base relief of Tell Amarna.

The Hebrews would thus, by their sojourn among the Egyptians, have been actuated by a double sentiment with regard to the east.

(*a*). An inclination towards it as the point from which God's glory should come.

(*b*). A repulsion from it as the kibleh to which sun worshippers turned.

On the arrival of the wanderers under Mount Sinai, the place of the Tabernacle and its furniture all passed before the eyes of Moses, divinely inspired, not only as to its proportions, but also as to its position. It was to lie east and west, the entrance to the east.

The reason for this orientation is not given, neither is any reason given for the particular rites and ceremonies to be performed, but as this new revelation was given for the purpose of supplying a craving and keeping the Hebrews apart from the heathen, reason there must have been for each minute detail.

Josephus tell us: "As to the Tabernacle . . . . with its front to the east, that when the sun rose, it might send its first rays upon it." This he qualifies by saying, "The sky was clear, but there was a mist over the Tabernacle only, encompassing it, but not with such a very deep or thick cloud as is seen in the winter season, nor yet in so thin a one as men might be able to discern anything through it."

In the sacred narrative we read: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle . . . . for the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night." This would appear sufficient to show that the position of the entrance to the Tabernacle had no reference to the rising sun, as the sun would only have shined on the cloud and not on the Tabernacle itself. Nor when we consider the matter does it seem reasonable to suppose that the suggestion of Josephus, as regards the sun's rays, could have been a matter of moment to the Hebrews, at the time of the first erection of the Tabernacle? The sun would have been of quite secondary consideration, even to sun worshippers, when such extraordinary manifestations were proceeding on Sinai, when the people saw that the face of Moses shone with the reflection of the "glory of the Lord," when a miraculous cloud descended on the tent, and when "fire came down from before the Lord and consumed upon the altar the burnt offerings."

Far more reasonable is the idea of some of the Jews of the present day, who say that the entrance was towards the east, in order that the priest might watch for the first dawn of day in offering up the morning sacrifice. This, however, is not a sufficient reason, and would not have held good at the time of the erection of the Tabernacle, placed as it was at the west side of Sinai, whence the first dawn would not have been visible on account of the mountain being in the way.

On the whole it does not appear that the sun was connected directly with the position of the Tabernacle, so far as its rays are concerned, though, being a former object of idolatry among surrounding nations, no doubt it was arranged that the Hebrew worship should in no wise degenerate into sun-worship.

The key to the whole subject may be found in the book of Ezekiel, and in the passages, "and behold, the glory of the God of Israel came from the way of the east," and again, "For as the lightning cometh out of the east, and shineth even to the west, so shall also the coming of the son of man be."

The ancients originally turned towards the east to worship the "Glory of the Lord," and gradually learned to look upon the sun as a symbol of that glory. On the erection of the Tabernacle, the pure worship of God was restored to the community; but as the old kibleh, the east had become the kibleh of the idolators, in worshipping the rising sun, it could not now be used without a danger of misconstruction.

So the Tabernacle was built to contain the Shekinah, the entrance facing east, from whence glory had come, and the worshippers having their backs towards the east.

Thus the Hebrews were taught to face in a contrary direction to the sun-worshippers, while, at the same time, they continued to face towards that same glory now in the Tabernacle, to which they had formerly turned in the east previous to the setting up of the Tabernacle. They thus faced west at the time of their worship, but it must not be supposed that facing west became the custom among the Hebrews at other times and places. It can be shown that the facing west took place only within the sacred enclosure, and that elsewhere the people faced, north, south, east, or west, according to the direction of the Tabernacle, containing the Shekinah their kibleh.

Now although the glory of the Lord, the Shekinah, filled the Tabernacle, and after it the house of the Lord (in the first Temple of Jerusalem,) and though the Lord dwelt there, yet it nowhere appears that the Hebrews prayed to the Lord in the house or Tabernacle, but rather that they turned towards the house and prayed to Him in heaven. We see this in the exhortation of Moses to the people to pray to Him, "Look down from Thy holy habitation, from heaven, and bless Thy people Israel."

Again, the prayer of Solomon at the dedication of the Temple immediately after the Skekinah had filled the house.

Then spake Solomon: "The Lord said he would dwell in the thick darkness. I have surely built Thee an house to dwell in, a settled place for Thee to abide in for ever" . . . and Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven and said . . . "But will God indeed dwell on earth? Behold the heaven, and heaven of heavens, cannot contain Thee; how much less the house that I have builded? And hearken Thou to the supplication of Thy servant, and of Thy people

Israel, when they shall pray toward this place, and hear them in heaven, Thy dwelling place, and when Thou hearest prayers." Here we have direct proof that the Hebrews at this remote period had knowledge of the omnipresence of God, and that, while to gratify their natural cravings and to keep them in check during the time they were among the heathen, He dwelt among them, yet they *still*, while turning towards His visible manifestations on earth, worshipped Him in heaven.

There is no reason for supposing that the knowledge of God was specially acquired by Solomon or Moses, on the contrary, everything points to the fact that God was known from the beginning, that there was a constant tendency to degenerate the true worship, and it appears that the rules and method of worship instituted at the time of the gathering at Sinai, were simply a restoration of the true form of worship in such a manner that it would not get again mixed up with the idolatry of the heathen if rigidly and faithfully carried out.

If we examine ancient Grecian and Roman history, which is even of a very late date compared with the times of Moses and Solomon, we find an echo of the Hebrew sentiment as to worship, feeble and attenuated, but presenting a strange similarity to the earlier form of worship of the Hebrews in tent and tabernacle. The whole attitude of the early Greeks towards their gods, reminds us most forcibly of a religion perverted from that of the Hebrews.

With all mankind the Deity at first abode in heaven; but as the worship of the heathen gradually degenerated, the people, after being accustomed to sacrifice on the mountain tops, gradually began to look upon these mountain tops and high places of original scenes of worship as the occasional haunts of the gods; and eventually (and as far as we know *after* the manifestations on Mount Sinai) their mountain tops became the recognised abode of the gods, though at the same time the higher order lived also in heaven. Thus the exact position of Olympus is most deluding. From the Iliad at one moment it appears clearly to have been situated in heaven, far above the earth; at another time near the earth; now the summit of Mount Olympus, though not identical with it. It is possible that at the time the Iliad was originally composed, the gods were just obtaining a local habitation, and thus the difference of treatment in the several portions of the book.

The fact that each national centre had a Mount Olympus, an Ida, or a Zion, is sufficient proof that the account of the Thessalian home of the gods was no local tradition belonging to that place, and to the Achæans in particular, but was either a tradition travelling with the several human races in their onward progress from the east, and referable back to the most ancient times, or else it was the circling echo of some extraordinary manifestation of the Deity upon a mountain top, such as took place upon Mount Sinai. Such wonders as were seen on the giving of the law cannot have failed to become known, even if not heard and seen, by the wild children of the desert, the rightful owners of these parts; from these the rumour would quickly have extended throughout the people speaking languages somewhat akin. When we consider that all the present civilised world has now accepted the fulfilled religion of the Hebrews, it can scarcely be urged that nations may not have done so in a modified form in earlier times, when there certainly was not nearly so great a divergence between the heathen and the Hebrews, as during the last two thousand years. Such being the origin, as surmised, with regard to mountain worship, it is natural to conclude that, after the abode of the gods was transferred from the heavens in the east to the mountain tops, these tops would become the kibleh; that such was the case I have as yet seen no proof, and there are no existing remains of temples in the Mediterranean (except Egypt) of so early a date; but possibly the change of position to the west from the east may have taken place at once without the period of mountain kiblehs intervening, an imitation of the tabernacle worship, which I will now allude to.

On entering the Promised Land the Hebrews were enjoined in the strictest manner to uproot the heathen institutions, to destroy their altars and break down their images, and cut down their groves and burn the graven images with fire; but there is not a single allusion to the existence of any temples in Syria, nor does it appear probable that any existed at that time, for we learn from other sources that it was only in later days the temples came into use, and first, as Pausanias tells us, they were made of wood.

The Hebrews were also told to pluck down the high places of the heathen, but it does not appear that they carried out this injunction in its integrity; and it does not seem quite clear at the present day as to exactly what was intended by the order—whether it was simply to pull down the altars of the heathen which had been erected on sanctified places. At any rate, until the dedication of the temple, the sacrifice and worship of the Hebrews on high places, though not approved, was considered a venial offence as compared with other sins; and we even find Solomon going to the high place of Gibeon and sacrificing, and then being visited by the Lord in a dream, and promised by Him the gift of wisdom. Gibeon was told to sacrifice on the top of a rock at Ophrah, and also Manoah in like manner elsewhere. High places continued to be the scenes of worship and sacrifice among nations until a late date, and the upper chamber in the house, and the house-top were also considered fit places for worship. St. Peter went up to the house-top to pray, and the Last Supper was celebrated in an upper chamber.

On the heights of Nebo and Pisgah, also, altars only were used, and there is no mention of any temples. Certainly the remains of a temple exist in the ruins of the town of Nibâ, which I found in 1867; but this appears to be of quite a late date, probably not more ancient than the time of the Antonines.

It seems doubtful whether it was a temple whose pillars Samson pulled down on himself and his spectators, and it is not until the ark was placed in the house of Dagon that we have any direct evidence of the subject.

Micah also made a house for his gods.

It was only after the dedication of the Temple

of Solomon that we have any allusion to the temples of Baal, and the use of temples thus appears to have grown up after the entry of the Hebrews into the Promised Land.

The story of Bel and the Dragon contains the description of a pagan temple in Babylon of the time of Daniel, 600 B.C., in the reign of Cyrus, king of Persia. The account of this temple corresponds, as far as it goes, with those of later date which I examined in the Lebanon and about Hermon, especially regarding the secret entrance for the priests. The account is the more interesting because the earliest temples, whose ruins are now extant, are of about this date, and though they are unfortunately much ruined and altered, yet it is apparent, from what still remains, that they had their entrances to the west, contrariwise to all later temples.

Among the oldest of these I may mention the Parthenon and temple of Jupiter Olympius at Athens, which are said (Stewart's "Antiquities of Athens") to have had their principal entrances to the west. It would thus appear that we have *no cases of any temples with their entrances to the east earlier than* 600 B.C., that is, about 400 years *after* the construction of Solomon's temple, and 800 years after the setting up of the tabernable.

This completely agrees with what Dr. Potter tells us on the subject: "It was an ancient custom among the heathen to worship with their faces towards the east. This is proved by Clemens of Alexandria, and Hyginus, the Freedman of Augustus Cæsar, to have been the most ancient situation of temples, and that the placing the front of temples towards the east was only a device of later years."

Vitruvius (B.C. 25) also says that the entrances of temples should be towards the west, although in his time most of the temples must have had their entrances changed to the east.

We have thus the testimony of ancient historians and their commentators as to worship having originally *been toward the east*, and of temples having been so turned, up to the year 600 B.C., or thereabouts. After this time all temples were either turned in a manner similar to Solomon's temple, or had no orientation at all. The inference I draw from this is, that the glory and knowledge of Solomon's temple gradually became infiltrated among the surrounding nations, and that the heathen, perhaps quite unconsciously, were influenced thereby.

Let us now make enquiry as to the prospect of those temples which increased so rapidly under the fostering care of the Roman Empire, and whose remains are now so numerous; sacred some to the gods and some to men, The Greek scholiast upon Pindar (B.C. 25) tells us they were wont to turn their faces towards the east when they prayed to the gods, and to the west when to the heroes or demigods. It is of little use referring to the latter; they had no constant orientation, and were placed as circumstances required—facing a thoroughfare or river. But regarding the temples to the gods, in the existing remains in Syria, Greece, Italy, and Sicily, we find their entrances for the most part toward the east, and that therefore the people worshipped toward the west, as did the Hebrews. True, it had been surmised that the temples about Mount Hermon had been turned towards it as to a kibleh, so that worshippers might look to it and pray; but the plans and positions of all these temples have now been obtained, and, without exception, they all have their entrances to the east, and in no one case does the front, or any side of the building, face direct upon the summit of Hermon. They do not all face due east, but some a few degrees north or south of east—possibly in accordance with the direction of east as obtained from the sun at dawn on the day of commencement, or of dedication.

That the older forms of sun-worship existed side by side with the not less idolatrous worship that sprung from it, there can be no doubt. Even as late as the time of the prophet Ezekiel we have a record of it: " . . . And, behold, at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Hermon and other peaks of the Lebanons may thus have continued to be the scenes of sun-worship until a very late date, so late that I doubt but that traces may yet be found of it, if not the worship itself, among the people. In this worship it does not seem that a covered temple was necessary, and Herodotus tells us that the Persians had no temples, even in ages when temples were common in all other countries, and that they worshipped upon some high place. The Egyptian bas-relief at Tell Amarna, however, picturing the sun-worship during the eighteenth dynasty, when the Hebrews were in the country, shows a temple, the people having their backs towards it and their faces to the sun.

The heathen temples of the Roman Empire continued in existence until the fourth or fifth century; in some cases, side by side, Jewish synagogues and Christian churches, in other cases, themselves turned into Christian churches. In Syria the heathen worship continued as late as A.D. 420, when the inhabitants summoned Simeon Stylite to help them from the ravages of wild beasts, and he counselled them to give up their idolatry; and Theodosius the younger made a law about the same time, enjoining the destruction of all heathen temples, in default of their being turned into Christian churches.

I may mention that we have direct evidence of this having occurred in the remains of the temple of Rukleh, at the foot of Mount Hermon, where the apsidal end is most obviously an addition taking the place of the old eastern entrance, the later entrance being from the west; the same is to be found in the ancient temple at Nibâ, west of Mount Nebo. That so few, comparatively, of these temples are now extant is not to be wondered at, when we read Gibbon, p. 65: "In Syria (about A.D. 381) the divine and excellent Marcellus . . . resolved to level with the ground the stately temples within the diocese of Apamia, . . . and he successively attacked the villages and country temples of the diocese. . . . A small number of temples was

protected by the fears, the venality, the taste, or the prudence of the civil and ecclesiastical governors."

The synagogues of the period appear to form a distinct class of building from either temple or church, and, on looking at their orientation, we find it similar to neither that of church or temple: their entrances to the south, or facing Jerusalem. True it is that they are at present only to be found in Galilee, so that perhaps it would be more strictly correct to say that they face to the south. One synagogue only has been discovered south of Jerusalem, at Beersheba, but the discoverer (Mr. Church, U.S.) has not noted its orientation.

The architecture of these synogogues appears as though it were an adaptation to the Jewish wants, of the style of existing temples in the Lebanon.

At first examination it would appear natural to expect to find the chancel (if I may so call it) of the synagogues turned towards Jerusalem, and the entrance to the north, so that the people should turn towards their kibleh when they worship.

But there is another method of viewing the subject—viz., by continuing the principle on which the temple was built to the synagogues also: the temple with its front facing the east, from which the glory of the Lord proceeded; the synagogues with their fronts facing the temple, in which the glory of the Lord resided.

The entrance may also have been turned towards Jerusalem in order that their should be as little obstruction as possible between the worshippers and their kibleh. Thus we find Daniel prayed, his windows being open in his chamber toward Jerusalem; and we find the same sentiments running through the eastern mind in a legend given in Burton's "Travels in Arabia," where Mahomet, either at Kuba or at the Kibleytein, being uncertain of the true direction of Mecca, suddenly saw his holy city, though so many miles off, and in spite of so many obstacles naturally intercepting the view. There appear to be several allusions in the Old Testament to the habit of turning towards Jerusalem in prayer, apart from the worship in the temple itself.

In examining the opinions of the authorities regarding the direction in which the synagogues should face, we find very conflicting evidence.

Vitringa and Buxtorf make Jerusalem the kibleh, so that worshippers, when they entered and when they prayed, looked towards the city. Clemens of Alexandria makes the east the kibleh; and Dr. Lightfoot, quoting from the Talmud, tells us that the chancel, corresponding to the Holy of Holies, was towards the west, the people facing that way. Probably Clemens of Alexandria only referred to European and African synagogues, and thus so far agrees with Vitringa and Buxtorf; but we have still two systems left, that in which the chancel is towards Jerusalem, and that in which it is to the east; and finally, we have the existing remains disagreeing with both, the entrance being towards Jerusalem, and therefore apparently their chancels away from it. The Jews in Jerusalem, at the present day, state they should face towards Jerusalem when they pray, wherever they may be, and to them the noble sanctuary is still the kibleh. Some Moorish Jews state that, during certain prayers, they face north and then south.

On studying the orientation of early Christian churches, we find much written on the subject, especially in the works of Mr. Asplin and Mr. Gregory, in the early part of the last century. These writers, taking very different views, have nearly exhausted the subject, without bringing us to any definite conclusion, owing, in some measure, I apprehend, to the mistaken opinion that the Jews worshipped towards the west, whereas they worshipped towards the mercy-seat, wherever they happened to be. Mr. Asplin, in particular, who has investigated the subject very thoroughly, is constantly prevented clenching an argument by the view he has taken as to the western worship of the Jews. There is, further, the very grave difficulty as to the known position of some of the early churches; of those that faced north or south there is very little to be said. They were so placed, no doubt, owing to local peculiarities or circumstances, which may influence any rules, like that of St. Patrick in Ulster, and there is no occasion to refer to these solitary exceptions; but there are cases which are very puzzling, those were the building lay east and west, the chancel to the west.

Of these we have some very notable instances, viz., the churches of St. Peter at Rome, the church of Tyre, and the Church of the Holy Sepulchre; and also we may refer to the remark of Paulinus, Bishop of Nola, in the fourth century, who stated of his church, "It has not its prospect towards the east as the more usual manner is." Mr. Asplin goes so far as to quote with approval, "That for the four first centuries the general situation of churches was directly the reverse of what we now behold," yet he owns that this was contrary to the received opinion, not only of the vulgar, but even of the generality of our most celebrated and learned writers.

The key to this difficulty appears to me to lie in the fact that the door of the present Holy Sepulchre happens to lie to the east, and therefore the churches built on the model of that erected by Constantine over this sepulchre must necessarily have had their entrance to the east, an orientation therefore due to this exceptional and special circumstance.

The question may reasonably be asked by Europeans of the present day, why the early Christians should have given any orientation to their churches, seeing that the Lord is everywhere? It cannot be forgotten, however, that the early Christians, whether Jews, Samaritans, or Gentiles, were all, more or less, Orientals, and were thoroughly accustomed to a kibleh, so that they would naturally have required one, both for uniformity and to satisfy their own cravings; and it appears to me due to the destruction of Jerusalem and the consequent loss of the Holy Sephulchre for so many years, if not for ever, that we owe our present immunity from worship towards it. Even now the Arab Christians pay the alleged sepulchre a reverence little less than that which the Mohammedans pay their black stone; and at Easter time, when the holy fire descends from heaven upon the sepulchre, the Arab

Christians execute a towaf around it in a very similar manner to that indulged in by their Mohammedan brethren.

The Christians of the world have, however, escaped the use of this kibleh, and the injurious results which might have resulted to Christianity from its abuse. There is yet, however, a kibleh which the Christians have used from the earliest day, the east, and it would be most desirable to ascertain exactly how its use came about. Unfortunately this is involved in apparently hopeless obscurity. Some say it was a protest against the general worship of Jew and Gentile in their temples to the west, but here it is forgotten that the Christian religion did not overturn that of the Jews, but simply amplified and fulfilled it. Others say that the sun-worship having disappeared, with a few isolated exceptions, there was no reason why the Christians should not return to that kibleh from which the Jews had departed by way of protest, having, in its stead, the revealed glory in their temples. There is much reason in this argument, for the Shekinah had now left the Jewish temple. Others again say that it was simply to Jerusalem that Western Christians turn; and again, others that it was to the Garden of Eden, the Paradise in the East. It appears to me that a custom may obtain without any one very distinct or strong influence, if an infinite number of minor influences are brought to bear in one direction. For example: all early Christians being Orientals, would, as we are aware, require a kibleh, but being Jews, Gentiles, and Samaritans, they would all have had various opinions on the subject; is it not, then, possible that the kibleh to the east may have been that most agreeable or least disagreeable to the feelings of each individual of the early congregation, while each would have a different reason for the choice; thus the custom may have arisen fortuitously? While putting forward this supposition, I do not, however, myself think that our kibleh arose in this manner. I am inclined to think that it sprang from the sentiments on the subject which seemed to pervade the human race when not ousted by some enforced rite, and that it was particularly induced by the prophetic allusions to the Saviour of the world in the Old Testament, wherein the references to the east are most remarable.

We have allusion to the glory of God coming by way of the east, and also the Prince by the east gate of the temple. He is called the Sun of Righteousness, The Morning Star, the Day-Spring from on high. How is it possible to examine these passages without instinctively feeling that the east has to us a charm over other quarters of the heavens, to which, even in our daily talk, we are ever unconsciously alluding? From the time when Elijah went eastward across Jordan to be caught up, until the Shekinah, and subsequently the Messiah departed eastward past Olivet, we have continual reference to that as the special quarter of the heavens, and it should not therefore be surprising to find the sentiment deeply engrained in the minds of all people.

Without this clue it would be most baffling and unsatisfactory to attempt to comprehend how the Christian writers could have got hold of the very sentiments common to the Egyptian and Greek heathen. We are told that, at Christian baptism in early times, the catechumens were obliged to stand facing the west and renounce Satan with gestures and outstretched hands, as though he were present—the west being the place of darkness and strength of Satan—and then to turn about to the east and make a covenant with the Sun of Righteousness, and promise to be His servant.

Clemens Alexandrinus says that they worshipped towards the east because the east is the image of our spiritual nativity, and from thence the light first arises and shines out of darkness, and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance.

How exactly this dual sentiment regarding east and west, day and night, good and evil, darkness and light, agrees with those of the ancient heathen! Hesiod tells us that they considered the abode of night in the west, behind where Atlas supports the heavens, where others thought the isles of the dead lay.

Now let me briefly recapitulate the principal heads of the system of orientation which I have endeavoured to trace:

First, we find the worship in early days generally towards the east, in groves and on high places; the custom kept in its integrity by the faithful, but degenerating to the worship of the sun and host of heaven, of stocks and stones, by the heathen. The very manifestations themselves to the faithful appear to be parodied and travestied by the heathen. The Hebrews are educated as a separated people in Egypt, as bondsmen, and are sent into Palestine to root out the Hamitic idolatries, and are specially interdicted from the form of worship of their forefathers Abraham, Isaac, and Jacob. To make their religious ceremonies completely distinct, the worship towards the east is given up, and that glory they formerly turned to in the east is now located in the tabernacle, to which they turn in prayer, and which, on account of the position given to it, causes them to turn their backs on the rising sun when they worship. This takes place in 1400 B.C., *and about* 800 *years afterwards*, viz., in 600 B.C., we have the *first signs* of the heathen following the custom in like manner, as can be seen in the temple at Athens. By the time Jerusalem was destroyed, the worship generally had changed to west; and on Christianity being established, the early members of our church turned for many reasons to the old kibleh, the east, and the custom has continued to this day.

I am now going to speak of the apparent discrepancies between our Masons' Lodge and the Temple of Solomon, which it in some measure is said to resemble, and in so doing I must premise that, in spite of all the discrepancies, I have come to the conclusion that our legends are of ancient date and have a substantial basis. I am not going into the early history of Masonry in this country; that is a study, a very arduous study in itself; but I am going to compare the legend and usages we now possess with those of the past.

In order to give a guiding line I may say that I am simply following out the clue already given.

Masonry is after all neither more nor less than the ancient religion of the world,—with the Hebrews there was the true Masonry—with the heathen the degenerate Masonry,—carried on side by side.

It can be readily understood how customs of such intense antiquity should have become inconsistent in many points; it is owing to masons themselves who have not understood the subject, and not to any error in the scheme itself.

I put forward as a solution that modern masonry is a combination of the mysteries of the Hebrews, the Phœnicians (including the Greeks) and the Egyptians, that it thus forms the chief of the triads running so remarkably through all Masonic lore.

In making this combination you are not to suppose that any portion of the common or popular superstitions or symbols have been taken up, except so far as they are pure and decent, but rather that the mysteries have been grasped; mysteries which were in older days unknown to any but the high priests of the several orders, and which were entirely apart and distinct from the popular rendering of them.

I take it that the knowledge derived from these severally was as follows:—

From the Hebrews, W.—or a knowledge of the true God.
" Egyptians, S.—the Sciences.
" Phœnicians & Greeks } B.—the fine Arts.

And that these are symbolised in the Lodges:—

The W.M.—W.—a Hebrew or G.M.S.

The S.W.— S.—an Egyptian or G.M.H.

The J.W.— B.—a Phœnician or G.M.H.A.B.*

Having so far laid bare my view of the matter, I will now point out the discrepancies and show how to me they appear not only consistent with but as indicating the very high antiquity of our order.

I must point out that it was not, and there is no reason from the legends to suppose it was, the actual Temple itself of Jerusalem where our G.M.H.A.B. lost his life. In English the word Temple is used indifferently for the Temple proper, the porch, the inner court, the outer court, and the whole of them together, though in ancient times there were distinct names for each. When, therefore, we picture to ourselves H.A., the master of work, attending at a certain fixed hour to offer his adorations to the Most High, we are not to suppose that he went into the Temple itself, for this building was only accessible to the Priests and Levites, and would not be entered for the sake of prayer by the builder. It may be retorted that as the building was not then consecrated, H.A.B. would go in there; but the answer is that if it was not consecrated why should he go there in preference to the proper place of prayer at that time—viz., on Mount Zion.

It has been related that there were three doors to the Temple, south, east, and west; but there never were three doors to either the Tabernacle or the Temple. There was an eastern door and no more so that neither ingress nor egress was possible in any other quarter.

Again in other traditions we find recorded that the fellow crafts were paid their wages in the middle chamber of King Solomon's Temple, and that this chamber was approached by a winding staircase.

There are three reasons why this cannot be the case. In the first place, there never was a middle chamber to the Temple. There was a winding staircase certainly, but this only led to little chambers or cells a few feet square in the thickness of the Temple wall, in which the functionaries kept their stores for the votive offerings.

Secondly.—As the fellow crafts were only employed during the building of the Temple, they could not have used this chamber for the service mentioned even if it had existed.

Thirdly.—Even if this chamber had existed during the time they were employed on the Temple, they would not have been allowed to desecrate it by use as a pay office, and they could not possibly have reached the chamber by this staircase so as to get paid in a reasonable time. If it was not in the Temple itself where these occurrences took place, the question arises, where did they occur? It may have been in the chamber where the Sanhedrim afterwards sat, in the Temple Court, approachable either from the outside or inside.

I have to make a suggestion which may clear this up, and which may account for the discrepancies mentioned.

Masonry has unquestionably come down to us through the Gentiles and not through the Hebrews.

Have we not here a clue to the diffiiculty, viz.: —That the Phœnicians instituted our present order of Masonry with the concurrence of the Hebrews; and on their own ancient mysteries (including the knowledge of the Arts and Sciences), engrafted the knowledge of the true God, learnt at the building of the Temple; that they were aware of the untimely death of Hiram Abiff, assisted at the last ceremonies, and carried their account into their own Lodge.* That the Master of Work lost his life somewhere in the Inner Court, where there are three gates, east, north, and south, but that the Phœnicians made the story suit their own Temples in which the doors are placed somewhat differently, as I will explain. There are few remains of Temples showing this, but we have certain evidence that the early heathen Temples of Syria, Greece, and Italy, were of a different construction to those which followed at a later period. The latter, from some singular reason, which I have alluded to previously, followed the shape of the Temple of Solomon, but the early Temples were far different. Solomon's Temple had but one door, that to the east, whereas the early heathen Temples of the same period had the sanctum to the *east*, so that devotees

* According to Dr. Anderson, "King Solomon was Grand Master at Jerusalem, King Hiram at, Tyre, and Hiram Abbif, the most accomplished Designer and Operator upon Earth, in Solomon's Absence filled the Chair as Deputy Grand Master, and in his Presence was the Senior Grand Warden, or Principle Surveyor and Master of Work." (Constitutions, 1738, pp. 12, 15.)

* [The Temple] "was finished in the short Space of 7 Years and 6 Months, to the Amazement of all the World; when the *Cape-Stone* was celebrated by the *Fraternity* with great Joy. But their Joy was soon interrupted by the sudden Death of their dear Master HIRAM ABBIF, whom they decently interr'd in the *Lodge* near the *Temple*, according to ancient Usage." (Constitutions, 1738, p. 14.)

in making their offerings faced the rising sun. These Temples, however, had three openings, one towards the *east* to allow the sun at rising to fall upon the image, one to the *south* to admit the sun at noontide, and the principal entrance to the *west*. That this was the case with the Great Temple at Tyre I think there is little doubt.

The Temples and the Lodges of the Phœnicians were made on the same model. They were constructed with windows at the east, south, and west, through which lights shone to represent the sun in its three phases, and this continued until quite a recent date.

This then accounts for the singular positions of the Officers of the Lodge, the Worshipful Master in the east, the highest position of the heathen, their sanctum sanctorum; the Senior Warden in the west at the great entrance to represent the sun at even; and the Junior Warden to represent the sun at H. xii. The north is in all the ancient mysteries the abode of darkness; and there is exhibited a dash of grim humour in placing the Secretary and Treasurer of the Lodge there, for whatever may have come to light in the Arts and Sciences, finance has remained an unsolved *mystery* from the time of Solomon to the present day.

In passing let me refer to the fact that Masonry in its present form is not in keeping with the sun's movement in the southern hemisphere, for there, though the sun rises as usual in the east and sets in the west, yet at midday he is in the north, and the financial matters are exposed to the full light of his strongest rays, while it is the Junior Warden, who calls the Lodge from labour to refreshment, who is left in darkness. Let it not be supposed, however, that Masonry has anything whatever to do with actual sun-worship — the manner in which the legend is here suggested to have risen cuts away the ground from under the feet of those who would bring such an accusation against us. The fact seems simply to be that the Phœnicians obtained from the Hebrews the knowledge of the true God, and added it to their own mysteries, together with the details, legendary or otherwise, of the death of the Master of the Work, and incorporated the latter into a ceremony symbolising the whole matter to suit their existing Temples. This was done probably to prevent the Phœnician *cowans* from opposing this institution, so contrary to the popular form of worship. Just in like manner did some Christian sects in later years take from the Hebrews their idea of Messiah, and disguise the whole subject under heathen forms and symbols, in order to secure their secrets; so that even to the present day they are accustomed to range themselves under banners, and signs which, if examined into, point to some of the grossest forms of heathen indecency. Even the cross itself is no original Christian sign, but is derived from the ancient mysteries, and is used at the present day among all sects in the east as a tribal sign. Let it not be supposed that I would infer that the symbols were indecent themselves. Originally, when first employed, no doubt they had the pure significations they at present possess, but in lapse of time they became degraded to suit the depraved tastes of those who worshipped under them.

I mention this because there can be no doubt that the symbols in our Lodge did at one time among the rabble of the Egyptians and the Phœnicians, signify gross indecorum, but equally so did they in a previous epoch embody ideas as pure as they now uphold.

In speaking of this subject it is necessary to bear in mind that in early days in Masonry the Master Masons were the exceptions, though now they are the rule, and therefore the secrets appertaining to that degree were known but to a few. Then it was the system to keep knowledge as exclusive as possible, while now each true-hearted man will do his utmost to instruct his brother.

It is interesting to find that the mysterious ash tree of the north is similar as to its legends to the palm tree which the Mahometans suppose to under-lie the sacred rock marking the position of the sanctum sanctorum of Solomon's Temple, from the roots of which spring all the rivers of the earth.

In a word I think there is not a doubt that in our order we are the direct descendants from the Phœnicians, who first moulded Masonry into its present form, and who were unable to openly worship the true God for fear of the people.

If it were not so, I would not be here to-night to speak, for if we cannot trace our descent from the Phœnician craftsmen who worked on the Temple of Solomon, and if it be only an allegory, then our position descends from the sublime to the ridiculous.

In thus bringing this matter forward to-night before so learned an audience, I am quite aware of the rudeness with which I have gathered together my ideas; I have not had time to put them in a more finished form—all I wish to do is put the ideas forward and let them be subjected to due criticism. I have no doubt they will be criticised, but I hold that when the truth is looked for, controversy and criticism are absolutely necessary and that rival theories stimulate contending parties to look closely into matters and sift out what is reliable, so that gradually error is removed. I must point out that I have never seen any work in any way bearing on the subject except those which trace the origin of our Lodge to the Scandinavian legends, and I think there is enough to prove that the legends and usages are distinctly Oriental and not Scandinavian, and if what I have said is sufficient to raise any real issue upon the subject so as to bring some little interest to bear, my object will have been accomplished.

Bro. T. Hayter-Lewis said: I have listened with great pleasure to the Worshipful Master's paper, which takes a wide range of subjects bearing on the history of our Craft. Not to weary you with a long discussion on all the points touched upon (as to which most of our brethren here present could speak with more authority than I could), I will confine myself chiefly to the architectural part of the subject, merely premising that the result of modern researches appears to be that the worship of the One God was the basis on which the vast amount of Pagan Mythology was ultimately formed, and that the splendour of the beams of the Sun rising in the East, were idealized as the visible representatives of the Deity; whilst the West, in which its glory disappeared, was considered as an emblem of the regions of death. The most ancient

records which we have, viz., in Egypt, shew this. The Obelisks, types of the Sun's rays, were, during the old dynasties invariably placed on the eastern bank of the Nile. But it was on its western side that the Pyramids, the vast Tombs of the old kings, were also invariably placed. The passage from Josephus, which the Worshipful Master quotes, as to the Hebrews, suggests the same idea but in a more exalted sense. But any idea of *Worship* to the east on the part of the Israelites seems to have been entirely ignored by them, as he shews in speaking of the Shekinah. In regard of their architecture I should not like to admit that they had no opportunity of seeing Egyptian Temples, and that they had, therefore, no knowledge of their forms; but I quite agree that they did not take those Temples as their models. The Worshipful Master alludes to the fact that the Israelites were instructed to destroy the Heathen *Altars*, but that no mention of *Temples* is made, and my belief is that no roofed sacred edifices were then existing amongst the Canaanites, or other tribes east or west of the Jordan at the time of the Exodus; but that the worship of Baal and other idols was conducted in the open air in such rude-structures as we find, *e.g.*, at Malta. In later times the Israelites called in the aid of Phœnician architects and workmen (as is shewn by the record as to Hiram), and there can be little doubt that Phœnicia borrowed its forms of architecture, of which we have such scanty remains, as it borrowed its decorative work, partly from Assyria and partly from Egypt. The architecture of Solomon's Temple would appear to have been thus derived, the details being also partly taken from Israelitish symbols. The further subject of the orientation of sacred edifices is a very complicated one throughout. The Egyptians, in their Temples, seemed to have ignored the feeling of reverence for the east, which appears to have actuated their ancestors, the builders of the Pyramids, and to have placed their Temples irrespective of any definite rule. Thus at Karnak and Luxor—in the Ramesium and Memnonium, they were built angleways to the cardinal points. Under the earlier Ptolemies they were placed well nigh north and south, as at Edfou and Philœ, and at times they were placed east and west, as at Denderah. Possibly these positions might have depended on the course of the Nile at the time of the erections. Amongst the Greeks the positions varied much, notwithstanding the positive statement of Vitruvius; and it is very interesting to have the account from the Worshipful Master that all the Greek Temples on Mount Hermon had their entrances from the east. In Greece proper the oldest Temple of which remains exist is, perhaps, that of Hera at Olympia, originally built of wood, its columns as they decayed being replaced by stone ones, whose difference of proportions and mouldings prove the difference of their dates. In this Temple the entrance is from the east. So is that in another ancient one, viz., the Theseum at Athens, and in many other instances, But in the famous Temple of Demeter at Eleusis the *angles* are to the cardinal points, and nearly so at the little one of Artemis, also at Eleusis. But at Bassæ (of the time of Pericles) the Temple is placed north and south, with a side door to the east, and we have yet to learn the rule (if there were one), which governed the direction of a Greek Temple. The same observation will almost apply to Christian Churches. Generally, it may be said, that those under the Greek rule had their altars to the east and the entrances in the west, the congregation thus looking east. But under the Latin rule, there appears not to have been any fixed direction. Some of the great Basilicas at Rome had their Tribune to the west, and their entrance to the east, the altar being detached and the priest behind it facing the congregation, who thus looked to the west. But two cases of great churches are well-known in which the orientation was completely reversed long after their building, and other churches face various points of the compass. The subject is too vast to allow of its being entered into now by me, and I merely allude to it to point out its difficulties and to accord my very sincere thanks to the Worshipful Master for the light which he has brought upon this and other points in various ways in his admirable paper.

BRO. SIMPSON said:—I remember some twenty or thirty years ago hearing one of our architectural authorities give his opinion on the subject of the Orientation of Temples; I quite forget now who it was, but I have still a distinct remembrance of his judgment,—he declared that "there was nothing in it." I think that the paper which we have heard to-night from our Worshipful Master is a sufficient reply to that declaration, and we may assume that there is a good deal which is included under the title. Such has always been my opinion, and the paper we have just listened to is a large and very important contribution to our stock of knowledge relating to it. I feel myself, from the wide scope of the paper, something like Brother Hayter Lewis, in a condition of hesitation as to where to begin, and what to say after I commence. I have had the advantage of reading a paper very similar to this one, and which was also written by our Worshipful Master, and printed some years ago.* To this copy I have added a great many notes, and I could give you to-night the substance of many of these; but they generally run in such a different line from what we have just heard, that I think it would, perhaps, be better if I reserve them for the present, and give them on some future night as a further contribution to the same subject. I should like, however, to make a few remarks on what we have just heard. I quite agree with the theory that the Masonic Lodge has been based on Solomon's Temple. This, I think, is a well recognised point. The critical consideration which we have heard of the Hiramic Legend, with regard to the position and construction of the Temple, is, I think, new, and worthy of further consideration. Our Worshipful Master, from his explorations at Jerusalem, more particularly in the Haram-esh-Sherif, or the old Temple enclosure, is well entitled to speak on this matter. I cannot quite agree with the idea that the Orientation of the Tabernacle had no reference to the Sun. In the first chapter of Genesis it is stated that the lights in the firmament of heaven were "for Signs and for Seasons;" and I have always looked upon it that a distinct solar reference can be traced all through both the Mosaic and Christian Systems. Religious people seemed to be afraid of the idea that the Sun has any connection with their religion,—but this is a groundless fear. No religion can separate itself from the movements of the Sun; it is the Sun which determines the seasons with their festivals, as well as the period of each rite and ceremony. Easter at the present day is determined by the Sun and the Moon, and the Jews used to give a present to the man who carried to them the first intelligence of the New Moon at the Passover. This connection does not mean that the Sun is worshipped. We have here in our Lodge, by its arrangement, a clear reference to the Sun, but we do not worship it. Let us get quit of any preconceptions on this matter, and I think there will be but small difficulty in understanding, so far at least, the Orientation of the Tabernacle. The most of the Temples in Egypt were on the west side of the Nile, and the Adytums were at the western end, because Amenti, the heaven, or under-world of Osiris, was there; but then, Osiris was the Sun, or perhaps it would be better to say that the Sun was his symbol. With regard to the change from the eastern to the western position of worship about 600 B.C., I feel that it is difficult to speak with certainty. When we go so far back as that period, history itself, in most cases, becomes dim and doubtful; and dates in reference to Temples are also far from being reliable. Still I think there were old Temples whose front was to the East before that time. In the case of the Kaaba the door to it opens to the north-east.† The Birs Nimrud, the celebrated terraced-tower Temple,—traditionally the tower of Babel,—its front was also to the north-east.‡ The old cell of the Temple on the summit of Hermon, as described by the Worshipful Master in one of his works, opens to the north-east, but the date of this I have no idea of, except that I understand it to be very ancient. Brother Simpson concluded with some reference to the Orientation of Brahminical Temples.

BRO. JOSEPH DA SILVA said:—I have listened with great attention and a great amount of interest to the very enlight-

* *On the Orientation of Ancient Temples and Places of Worship.*—Read before the Historical Society, Session 1875. By Charles Warren, Captain, R.E., F.G.S., etc., etc.

† The present Kaaba only dates from the 8th century, and it was repeatedly reconstructed before that time; on this account we cannot speak with certainty as to whether the Orientation has been changed or not.

‡ The antiquity of this Temple is beyond a doubt, Nebuchadnezzar, whose date is about 600 B.C., repaired it. An inscription made by Nebuchadnezzar says,—"I did not change the site or alter the foundations * * * I reconstructed and rebuilt it as it was in former times."

ened paper which has been read by the Worshipful Master on the Orientation of Temples. We have heard him clearly demonstrate the position of the Jews during the Egyptian captivity, and we have heard him endeavour to prove, and I believe he has clearly proved, the causes which led Moses to order the change in the position from east to west. He has shewn that this was the position of the Tabernacle, and the position of the worshippers therein; but his data for this I think is not quite so conclusive as the facts he brings forward with regard to Solomon's Temple. However, we may take it as being correct so far that up to the period of the destruction of the Temple the position of the worshippers was undoubtedly to the west. Now continuing the enquiry it would be a matter of very great interest to learn the causes which led up to the Jews of the present day, and in fact nearly all of what I may call the principal religions of the present era, invariably turning to the east in their prayers. This is especially noticeable amongst the Jews, to which persuasion I have the honour to belong. To point out the gradual change from the position thad had been laid down by Moses and Solomon, and the causes which led to the adoption of the present system would form a very interesting study. The Worshipful Master informs us that perhaps it may be that that position is only adopted by European Jews, and that they only turn towards Jerusalem, and that in India they turn to the west. This, if correct, would account for the matter as a simple superstition. But when we find that it is not an invariable custom for the Indian Jews to turn to the west, and that in Morocco the people turn indifferently either east or south, we must ask for a more perfect guide than local custom. This guide that is evidently wanted is the מזרח (Mizrach), the form that is almost invariably adopted in Jewish households to point out the situation. The Mizrach is usually headed by the Schekina, underneath being the word מזרח and flanked by the Ten Commandments and various mystical characters, usually formed by the letters of the Psalms of David. It is hung in most Jewish households on the eastern wall, and when the members are at prayers in the morning and in the evening they turn to the Mizrach; not to pray to that but to point to them the direction to which their prayers are addressed. Now, as we find the Mizrach in use among the Hebrew nation all over the world, it necessarily does away with the contention that the prayers of the Jews of the present day are offered up simply in the direction of Jerusalem. The plan handed in by the Junior Warden, of an ancient Indian Temple, would tend to show that the worshippers there must have entered by the Eastern Gate, and immediately faced about to address their prayers to the rising sun.

BRO. S. L. MACGREGOR MATHERS said:—"As a visiting brother I feel some diffidence in speaking on the present occasion, especially as several able brethren have already taken part in the discussion; still, Worshipful Master, with your kind permission, I should like to make a few remarks on your able paper concerning the "Orientation of Temples." Some time since when visiting Stonehenge, I observed that its entrance was either east or north-east, but I forget at the present moment which.

BRO. SIMPSON said the entrance to Stonehenge is from the north-east side.

BRO. MACGREGOR MATHERS continued:—I thank Brother Simpson for his kind information. Now Stonehenge has generally been considered to be of Druidical formation. Yet at Darab, in Arabia, there exists a circle of stones, similar in many respects to the circles at Abury, the Standing Stones of Stennis, and other Druidical Monuments in the United Kingdom. Furthermore, these have been usually identified with Sun and Moon Worship. But all the great Temples of ancient times were intended to convey a symbolic idea of the Universe, that vast and permanent Temple whose eternal flux and reflux of Life bear witness to its great Creative Source in the Almighty One. And as the course of the year is fixed by the Sun, so a symbolic representation of his course became a virtual necessity, entailing the fixing of the cardinal points in the Microcosm of each Temple. We of this nineteenth century are fond of classing all the Cults of antiquity under the term "heathen," but when we examine them thoroughly we shall find as their basis that one great primeval religion, of which the religions of later date are but distorted forms. Read the Per-M-Hru, the Egyptian Ritual of the Dead; is not the "Manifestation to Light" repeated in the current religions of the day? Read the 125th chapter of the Ritual which treats of the Judgement of the Soul in the Hall of the Two Truths, and compare it with our own Masonic Ritual! Look at the Greek myth of the "Judgement of Paris," is it not the Masonic triplicity of Wisdom, Strength, and Beauty? Minerva or Pallas Athené, the Goddess of Wisdom; Heré or Juno, the Goddess of Strength; and Aphrodité or Venus, the Goddess of Beauty. And again, the birth of Athené from the brain of Zeus, is the Wisdom of the Proverbs of Solomon, and the development of Chokmah from Kether in the Jewish Kabalah. Worshipful Master, in your valuable paper to which I have listened with so much interest, you have referred to the "Burning Bush." In this connection it is interesting to note that the Qabalah intimates that Moses before the Burning Bush is the symbolism of Adam before the Tree of Life over again; for they both represent Microprosopus in a certain manner. Perhaps an origin of the eastward position may be found in that passage of Genesis where it is said, ויטע יהוה אלהים גן־בעדן מקדם "*Va-Yitang Tetragammaton Elohim Gan Be-Gheden Miqedem*, and Tetragammaton Elohim planted a Garden in Eden EASTWARD." Now the Qabalah says that there is a Superior Eden which is hidden and concealed, and an Inferior Eden which is known unto Microprosopus; Eastward, therefore in this Inferior Eden is the Garden planted, so that the Superior Eden may shine upon it. For the Superior Eden is the Archetypal World of Deity, the Gnostic πληρωμα, the Christian "Fulness of the Godhead." But also surely our Masonic Ritual is a type and symbol of the progress of each human soul pressing ever onward, ever upward, till at last it soars aloft, and in that full and glorious Light of the East which shines on it, it finds that long-lost Master's Word whereby it is united to its GOD; *raised* by that Great Grand Master's Grip to an eternal life with Him.

BRO. GOULD then seconded BRO. SIMPSON'S motion for a vote of thanks, which was passed unanimously.

EXTRACTS FROM

CORRESPONDENCE, NOTES, ETC.

SPAIN.

ACCORDING to latest advices the governing bodies of Spanish Freemasonry are composed as follows:—

I.—The "Gran Oriente de Espana" A. and A.S.R., 33°; the Sovereign Grand Commander is Bro. Cipriano Carmona; and the Chapters 18° are 53 in all, the first being No. 2 and the last No. 80. The "Gran Logia Simbólica" under the Grand Orient is ruled by Grand Master, Bro. Nicolás Salmeron y Alonso, with a tabulated following of 247 Lodges, from No. 2 to No. 379. The official date of inauguration of this Grand Orient is given as 4th July, 1811.

II.—The "Grande Oriente Nacional de Espana" claims to have been erected as Mother Grand Lodge of Spain in 1728, Grand Orient in 1780, Supreme Council 33° in 1808, and Gran Chamber of Rites, 1817. The office of Sovereign Grand Commander is vacant owing to the recent death of Bro. the Marquis de Seoane. H.R.H. the Prince of Wales is an honorary member of the Supreme Council. The Grand Orient is divided for administrative purposes into seven chambers, the latter of which may be defined as the Symbolical Grand Lodge, the grand

commander being *ex-officio* its President under the title of Grand Master. The subordinate bodies of the Grand Orient are 220 Lodges and 109 capitular and other bodies. Total membership, 16,709.

III.—The "Gran Logia Simbólica Independiente Espanola de Antiguos, Libres y Acceptados Masones," Seville, founded 7th February, 1881, with 28 Lodges and 800 members. Titular Grand Master, Bro. Branlio Ruiz y Ruiz; acting Grand Master, Bro. José L. Padilla. Its twenty-six private Lodges are numbered from one to thirty-eight: and two provincial Grand Lodges at Cadiz and Barcelona head the list without numbers.

No mention is made of the various other governing bodies quoted by Bro. Gould in his History of Freemasonry, such as the Grand Lodge of Spain under Bro. Becerra, formed in 1876; the Grand Orient of Perez (1876), the Iberian Grand Orient (Spanish rite of seven degrees), Grand Central Consistory at Malaga (1879), and the similar body of Seville (4°—32°), of 1881. Will Bro. Eduardo Contreras favour us with a sketch of their fate for our next number?

SPANISH WEST INDIES.

CUBA.—At Havana exists the "Gran Logia de Colon (*i.e.* Columbus) e Isla de Cuba, founded 27th December, 1859, 53 Lodges, 2,973 members. The Grand Master is Bro. Antonio Govin y Torres.

The Ancient and Accepted Rite (as in England) claims no control over the Lodges and is ruled by the "Supremo Consejo de Colon" (Columbus) at Havana, founded 29th December, 1859, 32 Chapters, 909 members. The Sovereign Grand Commander is Bro. Juan J. Luazo, Marquis de Almeiras.

These two bodies are the outcome of years of strife and many rival jurisdictions.

PUERTO RICO.—At Mayagüez the "Gran Logia Simbólica Soberana de Puerto Rico" was founded 20th September, 1885, and consists of 20 Lodges and 1,100 members. The Grand Master is Bro. Santiago Rosendo Palmer.

The Capitular bodies are subject to the Supreme Council at Havana.

Corresponding members in a position to know will much oblige by stating whether all former rivalries are absolutely extinct or whether their ashes are still smouldering.

BUDA-PESTH.—The brethren in this city are increasing the capabilities of the Asyl fuer Obdachlose (Asylum for the Homeless), by endowing 140 additional beds. They are also erecting a new asylum, and the Corporation of the city has granted them for the purpose a site *gratis;* and for the next 34 years a subsidy of 5,000 florins yearly. *(Bro. Beck Dresden.)*

ERFURTH.—Lodge "Carl zu den drei Adlern" celebrated its centenary, 20 February of this year (1887). Congratulations were received from the Emperor and the Crown Prince of Germany. *(Ibid.)*

GREIZ.—Lodge "Lessing of the three rings" has been unable to meet during all last year on account of the opposition of the inhabitants. *(Ibid).*

DRESDEN.—For some few years a clandestine lodge has existed here—Annenstrasse, No. 45—under the name of Fraternitas Lodge—membership about 70. It works on Mendelssohn principles (whatever that may mean) and is composed exclusively of Jews, Christians are not admitted. The by-laws have been offered me for perusal, but as I was unable to return the compliment they were declined. *(Ibid.*)*

For the following sketch of the state of the Craft in the Saxon Capital we are indebted to information sent us by Bro. Beck of that city. So many of the arrangements differ from ours in England, that we insert it gladly for the instruction of our readers, many of whom will no doubt be interested.

In Dresden the following Lodges meet:—

I.—"The National Grand Lodge of Saxony."—The quarterly communications are held at 15, Ostra-allée: each Lodge in the jurisdiction is represented by two members, called the Representative and Co-representative respectively. These members are *elected* and do *not* attend Grand Lodge by virtue of their office or rank in Lodge: neither need they be members of the Lodge represented. Several Lodges in the country, as shown by the printed list of Grand Lodge, prefer to be represented wholly or in part by members of Dresden Lodges; thus of the thirty-nine representatives tabulated, no less than sixteen belong to the Lodge of the "Three Swords," Dresden. The Officers of Grand Lodge have no vote in the proceedings of that body but only a consultative voice; thus the control of the Craft, from a legislative point of view, rests entirely in the hands of these thirty-nine representatives. The Grand Officers are few in number compared to our own extended list and comprise:—the Grand Master, Bro. B. A. Erdmann; the Deputy-Grand Master, Bro. E. Walther; two Wardens; an Orator; a Recording Secretary; a Corresponding Secretary; a Treasurer; and two Deacons; and each of these officers, excepting the Grand and the Deputy-Grand Master is also represented by a Deputy. Whether by accident or design, is not quite clear, but all these Grand and Deputy-Grand Officers hail from the Dresden Lodges, with the exception of the Junior Grand Warden, who is of the Apollo Lodge, Leipsic. Grand Lodge further consists of the representatives of Foreign Grand Lodges. Amongst the eighteen bodies represented we find Scotland, but not England or Ireland.

II.—Lodge "Zu den drei Schwertern and Astræa zur grünenden Raute" (of the three Swords and Astræa of the budding Rue), at 15, Ostra allèe. The "Three Swords" was founded in 1738 and Astræa in 1815: they amalgamated on the 17th November, 1831. The Lodge is part proprietor (half) of the hall and freehold at 15, Ostra-alley. The last list of members shows an aggregate of 547 subscribing, and 60 honorary: of the subscribing members 331 are Dresdeners, and 216 reside at a distance. German Lodge lists are always minutely classified and in a manner unusual in England. Thus in the list of this Lodge we find:—3 Past Worshipful Masters, 12 honorary Worshipful Masters, 1 honorary Musical Director, 26 Officers, 26 Members

* We thank Bro. Beck for his jottings of news and trust others of our Correspondence Circle will follow his example.—THE EDITOR.

distinguished by honorary membership of other Lodges, 38 Lewises, 16 Joining Members, 27 Musical Brothers, and 15 Serving Brothers.

III.—Lodge "Zum Goldenen Apfel" (of the Golden Apple), at 15, Ostra-alley. This Lodge owns the other half-share of Freemasons' Hall, Dresden, and was founded in 1776. Its membership, according to the last list, is 508 subscribing and 52 honorary, of whom 322 are in Dresden, and 186 elsewhere. Of the 18 honorary Masters two have celebrated their masonic jubilee; there are 25 Officers, 15 who are also honorary members of other Lodges, 56 Lewises, 18 Musical, 13 Serving Brothers, and one Castellan [Steward and Hall-keeper.]

IV.—Lodge "Zu den ehernen Säulen" (of the Brazen Pillars) at 10, Bautzner Street (its own property). Was founded it 1863, and numbers 136 Dresden and 115 country members, in all 251. The list contains 11 Founders, 2 Past Masters, 1 honorary Master, 1 Senior, 12 honorary Members, 22 Officers, 1 honorary Musical Director, 3 who are honorary members of other Lodges, 15 Lewises, 6 Joining, 9 Musical, 8 Serving Brothers, and 1 Castellan.

The complete list of Lodges under the National Grand Lodge of Saxony is a follows—

At Annaberg, Lodge zum treuen Bruderherzen: Faithful Brotherheart, 1855.
„ Bautzen, Lodge zur Goldenen Mauer: Gold Wall, 1809.
„ Chemnitz, Lodge Harmonie: Harmony, 1799.
„ Döbeln, Lodge Wahrhaftigkeit und Bruderliebe: Truth and Brotherly Love, 1883.
„ Dresden, Lodge zu den drei Schwertern und Asträa zur Grünenden Raute: Three Swords and Astræa of the budding Rue, 1739, 1815, and 1831.
„ „ Lodge zum Goldenen Apfel: Golden Apple, 1776.
„ „ Lodge zu den ehernen Säulen: Brazen Columns, 1863.
„ Freiberg, Lodge zu den drei Bergen: Three Hills, 1798.
„ Glauchau, Lodge Verchwisterung der Menschheit: Fraternisation of humanity, 1846.
„ Greiz, Lodge Lessing zu den drei Ringen: Lessing of the Three Rings, 1867.
„ Grimma, Lodge Albert zur Eintracht: Albert of Concord, 1857.
„ Leipsic, Lodge Apollo, 1799.
„ Meiningen, Lodge Charlotte zu den drei Nelken: Charlotte of the Three Cloves, 1774.
„ Meissen, Lodge Akazie: Acacia, 1847.
„ Plauen, Lodge zur Pyramide: Pyramid, 1820.
„ Pössneck, Lodge Goethe, 1880.
„ Schneeberg, Lodge Archimedes zum Sächsischen Bunde: Archimedes of the Saxon Union, 1809.
„ Wurzen, Lodge Friedrich August zum treuen Bunde: Frederick Augustus of the Faithful Union, 1819.
„ Zittau, Lodge Friedrick August zu den drei Zirkeln: Frederick Augustus of the Three Compasses, 1815.
At Zwickau, Lodge Bruderkette zu den drei Schwanen: Brother-chain of the Three Swans, 1863.

ENGLAND.

At the festival of the Royal Masonic Benevolent Institution in February, the total of the contributions exceeded £19,000.

Prince Ibrahim Hilmey Pasha, brother of the Khedive of Egypt, was initiated in the Drury Lane Lodge, No. 2127, on Tuesday, the 8th March, 1887.

The Anglo-American Lodge, No. 2191, London, was consecrated on Thursday, 24th April, 1887. It is destined, as its name implies, to afford a special *pied-à-terre* for Americans established in or visiting London.

Lodge Felicity, London, celebrated its 150th Anniversary on Monday, the 9th May. Past Master and Treasurer Bro. Smithett has published a history of the Lodge, 1737—1887, *à propos* of the occasion. We welcome this addition to craft literature.

The Grand Festival of the United Grand Lodge of England was held at Freemasons' Hall, London, on Wednesday, 27th April, 1887. Bro. W. M. Bywater, a member of Lodge Quatuor Coronati, 2076, was appointed Grand Sword Bearer, and Bro. W. H. Rylands, one of the founders of the Lodge, was sent up by Lodge of Antiquity as Grand Steward for the year.

At the Festival of the Royal Masonic Institution for Girls on Wednesday, 11th May, 1887, the contributions amounted to £11,764.

At the quarterly communication of Grand Lodge, Wednesday, 1st June, Bro. Sadler, Grand Tyler, a correspondence member of Quatuor Coronati Lodge, was appointed sub-Librarian to Grand Lodge.
£6,000 was on the same occasion voted from the Fund for General Purposes, to be distributed in equal shares amongst the three Royal Masonic Institutions in commemoration of the Queen's Jubilee.

In June of this year (1887) the sixth and final volume of Bro. Gould's History of Freemasonry was published. Bro. Gould being a member of the Lodge we refrain from criticism, and merely note the fact that the Masonic press here and abroad has without exception spoken in the highest terms of our brother's work. *This Work is not supplied through the Booksellers*, but can be obtained on application to the Author, care of the Secretary, Quatuor Coronati. [See loose sheet, enclosed.] Bro. Gould promises a supplemental volume at no distant date.

At the festival of the Royal Masonic Institution for Boys on Tuesday, 14th June, upwards of £11,000 was collected.

On Monday, the 20th June, nearly 6,000 Masons assembled under the presidency of the Most Worshipful Grand Master, H.R.H. the Prince of Wales, at the Albert Hall, and voted an address of

congratulation to her Majesty the Queen on the occasion of her Jubilee. The entrance fee was one guinea, and the proceeds, some £6,000, will be distributed in equal shares amongst the three Royal Masonic Institutions.

Past Grand Rank was conferred by the Most Worshipful Grand Master on several brethren. Amongst the number so honoured may be mentioned the following as connected with our Lodge:—Sir Charles Warren, G.C.M.G., Worshipful Master to be Past Grand Deacon; Bro. C. F. Hogard to be Past Grand Standard Bearer, and Bro. Lieut.-Col. J. R. Bramble, of Bristol, to be Past Grand Assistant Director of Ceremonies. Bro. Hogard and Bramble are members of the Correspondence Circle.

Bro. H. Sadler, Grand Tyler and sub-Librarian, Grand Lodge of England, member of the Correspondence Circle, announces the early publication of a work on which he has been occupied for some time, entitled "Masonic Facts and Fictions," which comprises a new theory of the origin of the "Ancient" Grand Lodge, a transcript of the Grand Lodge "Roll of the Constitutions" (1583), and a facsimile of a portion thereof, plates of seals, facsimiles of autographs and other matter of interest. The price for the work (about 200 pages) to subscribers before publication is 6s. 6d. postage paid. The Secretary of the Lodge Quatuor Coronati will gladly undertake to receive the names of subscribers and eventually to forward the copies.

The Supreme Council 33°, Belgium, and the capitular bodies under the Grand Orient of the Netherlands, propose to hold conjointly high festival at Brussels for a week immediately preceding Easter Sunday of 1888. The Historical Committee of the Belgian Supreme Council 33° contemplate utilising this opportunity by calling a conference of the foremost Masonic Historians, for purposes of deliberation and to further the pursuit of Masonic Research. Bro. Van Humbeck, late Minister of Public Instruction, Grand Master 1869—72, is to be president of the Conference, which will extend over two or three days. It is hoped that representative Masonic students of all nationalities will attend.

NOTICE.—REPRINTS & TRANSACTIONS.

THE foregoing pages constitute Part I., Vol. I., of the Transactions of the Quatuor Coronati Lodge, No. 2076, London. The proceedings will be continued in the course of the next few months: and the current subscription includes delivery of the Transactions up to and including the Anniversary Festival of November next. Part I., Vol. I., is now on sale to non-members of the Quatuor Coronati Correspondence Circle at 10s., postage free; the price of the following parts will be announced in due course. Masons, Lodges, etc., may still join the Circle for this year, and by so doing will receive the Transactions up to November for the one payment of 10s. 6d. The conditions for joining the Circle may be referred to at page 34, or the Secretary, Bro. G. W. Speth, Streatham House, Margate, will furnish all particulars on application.

We are now enabled to announce that all preparations are completed for printing Vol. I. of Quatuor Coronati Reprints. The Volume will contain:—

1°.—A Heliotype *facsimile* of the whole of the "Masonic Poem," *circa* 1390. This MS. is the earliest document in existence relating to Freemasonry in any tongue, and is MS. Bib. Reg. 17.A. in the British Museum, was first published in in 1840 by J. Orchard Halliwell, with a *facsimile* of four lines and again in 1844 with a *facsimile* of the first page; and was at once translated into several languages, causing great interest throughout the Craft. A copy of either of these editions is now only procurable with great difficulty.

2°.—A reprint of the "Poem" in ordinary type.

3°.—A full historical and literary commentary on the "Poem."

4°.—The Article in the "Plain Dealer," 1724, respecting the Gormogons, from the copy in the possession of Bro. Ramsden Riley, a member of the Lodge. Portions only of this article were reproduced in "The Grand Mystery," 2nd edition, 1725; even Dr. Kloss does not appear to have ever seen the original and no other known copy is in existence.

5°.—"An Ode to the Grand Khaibar," 1726; from the copy in the Library of Quatuor Coronati. The Khaibarites seem to have escaped the researches of all Students: they were apparently a somewhat similar society to the Gormogons and equally the rivals of the Freemasons.

6°.—"The Defence of Freemasonry," from the earliest known edition, viz.:—the "Pocket Companion" of 1738, the only known copy of which is in the Grand Lodge Library, London.

7°.—The "Letter of Euclid," from the "Constitutions" of 1738.

8°.—A Dissertation on Nos. 4, 5, 6, and 7.

The Commentary and Dissertation will be from the pen of Bro. R. F. Gould, Past Grand Deacon, Senior Warden of the Lodge, author of "The four old Lodges." "The Athol Lodges," History of Freemasonry," etc.—Editor: Bro. G. W. Speth: Secretary of the Lodge.

The Work will be put in the press immediately and subscriptions are invited. The cost to members of the Lodge and of the Correspondence Circle is fixed at 10s., and to outsiders at 15s. Subscriptions should be forwarded *at once* by postal order, payable Margate, to the Secretary, G. W. Speth, Streatham House, Margate; and subscribers must be careful to give *full postal address.* Only a small number of copies will be printed, but a proportion will be *temporarily reserved* for the convenience of the Correspondence Circle *abroad.*

2ND JUNE, 1887.

The Lodge met at Freemasons' Hall at 5 p.m. There were present Bros. R. F. Gould, S.W., in the Chair; W. J. Hughan as I.P.M.; W. H. Rylands as S.W.; W. M. Bywater, J.W.; G. W. Speth, Sec.; Dr. Wynn Westcott as S.D.; Prof. T. Hayter Lewis, I.G.; and John Lane. Also the following members of the Correspondence Circle: Bros. W. Kelly, Past Provincial G.M., Leicestershire and Rutland; Dr. W. R. Woodman, P.G.Sw.B.; W. Lake, Past Provincial G.R., Cornwall; and C. Kupferschmidt, P.M., 238. The visitors were Bros. S. Liddell Macgregor Mathers, No. 195; and J. Leach Barrett, J.W., No. 1201.

Bros. John Lane, Dr. Wm. John Chetwode Crawley, and Edwin Thomas Budden, were admitted to the membership of the Lodge. Bro. Lane, being present, returned thanks on behalf of himself and fellow candidates.

The Secretary brought up the subjoined report of the Committee on Lodge Meetings appointed on the 3rd March.

To the Worshipful Master and Members of the Quatuor Coronati Lodge, No. 2076, London.

Report of the Special Committee on Lodge Meetings.

W.M. AND BRETHREN,

Your Committee, appointed on the 3rd of March last, begs to report:

That the Authorities of Freemasons' Hall being unable to accommodate the Lodge on some of the days fixed by our First By-law, it has become imperative either to change these dates or to remove the Lodge to other premises.

That the members of your Committee have well considered the probable results of both these courses and are of opinion:

That the advantages anticipated by the Founders in making the stated meetings immediately following the quarterly communications of Grand Lodge have not been realized and that this plan has not been conducive to a large attendance of country members; and

That in view of the cosmopolitan character which the Lodge is rapidly acquiring through the Correspondence Circle, any other place of meeting than the head quarters of the Craft would be productive of surprise throughout the Masonic World, both here and abroad, and result in a loss of prestige to the Lodge.

They therefore counsel that the dates of the stated meetings be re-arranged.

They further desire to express great gratification at the fact that no difficulty has hitherto been experienced in providing a paper of sterling value at each meeting, and that several papers are still awaiting their turn.

They therefore counsel a cautious increase in the number of meetings and suggest that the present number of five be increased by one, to six in the year.

They further point out that the present meeting for the election of Worshipful Master falls in September, at the height of the long vacation, and are of opinion that such an important matter should not run the risk of being settled in a thinly attended Lodge, and that no meetings should be held in the months of July, August, and September.

Your Committee would furthur remind the Lodge that our Ancient brethren, both before and after the establishment of Grand Lodge in 1717, were wont to celebrate the festivals of the two Saints John, and that by doing so the Quatuor Coronati Lodge would be gracefully reverting to first principles; but

That the festival of the Evangelist, 27th December, falling in the midst of our national Yule-tide festivities was reluctantly abandoned by your Committee as impracticable.

Your Committee is of opinion that the feast of the Baptist, St. John in Harvest, 24th June, should constitute one of the stated meetings of the Quatuor Coronati;

That on no account should our Installation Meeting, 8th November, day of the four Crowned Martyrs, be altered; and

That the remaining four meetings should be placed at fairly equal intervals.

Acting on these opinions your Committee has ascertained that the following days of meeting would suit the Hall Authorities, viz.—

First Friday in January.
" " March.
" " May.
St. John in Harvest, 24th June.
First Friday in October.
Dies Quatuor Coronatorum, 8th November.

Your Committee therefore counsels that By-law the first be altered to give effect to this opinion by striking out all the words after "*Anniversary Festival*" and substituting "*on the 24th June, and on the first Fridays in January, March, May, and October.*"

That in By-law the second, the word *September* be struck out and replaced by *October*.

And that said alteration do take effect after the next Anniversary Festival in November.

CHARLES WARREN, W.M.
A. F. A. WOODFORD, A.I.P.M.
W. M. BYWATER, J.W.
W. WYNN WESTCOTT, M.B.
G. W. SPETH, Secretary.

The Secretary moved and Bro. Wynn Westcott seconded, "that the By-laws be amended as suggested by the Committee," which was carried unanimously.*

The Secretary reported that since the last meeting in March 51 brethren had applied for admission to the Correspondence Circle. Of these, 44, whose names were announced, had been from time to time accepted by the Permanent Committee, and he now moved that the remaining seven be approved. Their candidature having been seconded by Bro. Hughan, the motion was put and carried unanimously.†

The W.M., in the Chair, commented on the very satisfactory nature of the extended list just presented, not only as regarded the number of candidates, but also as to the masonic eminence of the greater part thereof, and referring to the services of the Secretary in this and other matters connected with the welfare of the Lodge, was pleased to speak in terms of high commendation of their value, and ordered that a record of the Brethren's appreciation be placed on the minutes.

The following presentations to the Lodge Library were announced:—From Bro. Cramer, Berlin; The current numbers of Latomia. From Bro. Riddiford, Kansas; Reports of Kansas Grand Officers for 1887; Proceedings of Grand Lodge of Kansas for 1886; Ditto of Grand Chapter of Kansas. From the respective Editors; Current numbers of Luce e Concordia; Freemasons' Repository, Providence; Espana Masónica; La Verdad, Jamaica; Masonic Token, Portland, Maine. From Bro. McCalla, Philadelphia; The Masonic Catalogue of Grand Lodge Library of Pennsylvania 1880; Proceedings of Grand Lodge of Pennsylvania for 1884, Ditto for 1885; Dr. Franklin's Newspaper Accounts of Freemasonry, 1730-1750; Life of Col. Daniel Coxe, the father of Freemasonry in America (the two last compiled by the donor). From Bro. Beck, Dresden; several numbers of the Dresdener Logenblatt; Proceedings at the Centenary of the Golden Apple Lodge, Dresden, November 1876. From Bro. Contreras, Madrid; Manuel del Maestro Mason, 1813; Proceedings of the Supreme Council 33° of the Gran Oriente de Espana, March 1887; Anuario Masónico Universal, 1887. From Bro.

* The effect of this motion is to make the future Lodge Meetings after the 8th November 1887, fall on the first Friday in January, March, May, and October, and on the 24th June and the 8th November. This amendment of the By-laws was subsequently approved by the Most Worshipful the Grand Master on the 15th June, and having been confirmed on the 8th September, is now in force.

† Bringing the membership of the Correspondence Circle to 88, exclusive of the full members of the Lodge.

Maennel, Leipsic; Vor hundert drei und vierzig Jahren (Halle), Leipsic, 1887; Veränderung der Oberfläche Italiens in geschichtlicher Zeit (both written by himself). From Bro. Austen, Port Elizabeth; his Treatise on the Ancient Landmarks, 1886. From Bro. Gould; his Atholl Lodges 1879, and The Four Old Lodges, 1879. From Bro. Dr. Begemann, Rostock; The Mecklenburgisches Logenblatt, April 1887. From Bro. Speth; his History of the Lodge of Unity, No. 183, 1881; and Royal Freemasons, 1885. From Bro. Watson; Record of the Installation of Bro. T. W. Tew, J.P., as Provincial Grand Master of West Yorkshire, with Historical Notes (by the donor) of Yorkshire Freemasonry, 1885, Edited by Bro. C. L. Mason, P.M., etc. From Bro. Crawley, Dublin; Report of Masons' Boys School, Ireland for 1886, and ditto, Girls School.

The following Brothers were proposed by the Worshipful Master in the chair and seconded by the acting Senior Warden, as Candidates to join the Lodge, viz.:—

Bro. the Rev. Charles James Ball, London, M.A., (B.A. in 1872, first-class in *Lit. Human.*), Queen's College, Oxford; formerly Censor, Chaplain, and Lecturer in King's College, London; now Chaplain to the Honourable Society of Lincoln's Inn; born 1850. Was initiated in Lodge Sir Thomas White, No. 1820 in 1883. Author of "Tables of Hebrew Inflexions," 1876; "The Merchant Taylors' Hebrew Grammar," 1877; "A Hebrew Primer," 1879; "Commentary on Kings and Chronicles" in Bishop Ellicott's "Old Testament Commentary for English Readers," 1883, (now being issued in monthly parts); "Commentary on Judith" in Vol. I.. and on the "Additions to Daniel," etc., in Vol. II. of "The Speaker's Commentary on the Apocrypha," (now in the press); "Articles on the Syraic Authors" in the "Dictionary of Christian Biography." Contributions to *The Academy, Church Quarterly*, and to *The Proceedings of the Society of Biblical Archæology.*

Bro. Sir Henry James Burford Burford-Hancock, Gibraltar, born 1839. Knight Bachelor, 1882. Educated at Eton; Lieut. in Her Majesty's 45th Regiment, (Sherwood Foresters), and subsequently Captain in the Kent Artillery Militia; called to the bar, Inner Temple, 1866; District Judge in Jamaica, 1st May, 1876; appointed to Falmouth District, 10th August, 1876; acted as Judge of Montego Bay District, 1877, and of Mandeville District, 1878; Attorney-General of the Leeward Islands, June 1878; Chancellor of the Diocese of Antigua, October 1878; Chief Justice of the Leeward Islands, 1880; administered the Government in chief of said Islands, November 1881; Chief Justice and Judge of Vice-Admiralty of Gibraltar, 1882. Initiated in the Lodge of Antiquity, No. 2, London, in 1876, from which Lodge he obtained the "Royal Medal" on 22nd January, 1879. (His father was at his death the senior member and Past Master of this Lodge, of which his son is also a member.) In 1876 he joined Lodge White Horse of Kent, No. 1506, and Sussex Lodge, Jamaica, No. 354; in 1878, Lodge Jamaica, No. 1771, of which he was a founder and Senior Warden, and Lodge St. John, Antigua, No. 492; in 1881, Lodge St. Hubert, No. 1373; in 1882, Lodge of Friendship, Gibraltar, No. 278, serving as W.M. in 1884; in 1883, Lodge Inhabitants, Gibraltar, No. 153; and in 1886, Lodge Hugenot, No. 2140. Exalted in Sussex Chapter, Jamaica, No. 354; joined Calpean Chapter, No. 278, in 1884; and Prince of Wales Chapter, No. 153; in 1884, serving as Z. in 1885. Was appointed District Grand Master of Gibraltar in 1884, and Grand Superintendent (Royal Arch) of Gibraltar in 1885. Is the author of many papers on Science, Fish Culture, Hall-Marks, Athletics, Sports and Pastimes, etc., etc., in *Temple Bar*, the *Queen*, and other periodicals, and of a "Treatise on the International Fishery Laws," 1866, for which he was awarded a gold medal from H.I.M. Napoleon III.

BRO. WILLIAM J. HUGHAN read the following paper:

CONNECTING LINKS BETWEEN ANCIENT and MODERN FREEMASONRY,

FROM A NON-MASONIC STANDPOINT.

MY purpose is briefly to recapitulate certain facts and inferences respecting early Freemasonry, which in my judgment should be sufficient to induce a *non*-Mason to believe in the continuity of Ancient and Modern Freemasonry. In other words, the evidence to be submitted may be accepted as our warrant for claiming that we belong virtually to the same society that accepted Elias Ashmole and Sir Robert Moray in the 17th century, which is still represented by the Lodge of Edinburgh, with records from 1599, and possibly by even older organizations.

To *prove* the continuity of the Craft during the last two hundred years is all that is needed to bridge over (what Bro. Gould has so aptly termed) "*the transition period.*" Indeed, if it can be demonstrated that the same Lodges existed immediately *before, during*, and *immediately after* the so-called "Revival of 1717," *that* certain of them united to form Grand Lodges in England and Scotland; *that* they and their several branches continue to this day; *that* throughout the period there have been no lapses in continuity; and that during the eventful changes of early last century the same active members were connected with the participating Lodges; *what more* can be necessary to illustrate the essential oneness of the Society?

Now can this be done? I answer emphatically, *Yes!* The evidence is such as to satisfy those who *do not*, as well as those who *do*, belong to our Society. The facts are capable of being tested by archæologists and historians, be they Masons or non-Masons. For my part I avow my suspicion of any Masonic evidence on the question, which rests *solely* on such slender threads as to require initiation into our mysteries to make its character known and appreciated.

Surely anyone who is conversant with the ordinary usages of the Freemasons of to-day cannot but be struck with the numerous resemblances to them, which are scattered over the books or rolls of the "Old Charges?"

According to the Halliwell MS. (14th century *circa*) the Master was virtually to be termed Worshipful (*lines* 45-6) and was to be "Bothe stedefast and trewe" (*l.* 89) as now; the members were required to act as becometh "systur and brother" (*l.* 204), "love wel God," respect the secrecy of their Lodge, "lyven withoute care and stryf" (*l.* 374), obliged to "swere the same ogth" (*l.* 437), and liable to expulsion on becoming refractory. In order to respect their ancient Rules and Ordinances they were advised to

> "Pray we now to God almyght,
> And to hys moder Mary bryght
> That we mowe keepe these artyculus here,
> And these poynts wel at y-fere
> As dede these holy Martyres foure."
> (*ll.* 497-501).

The Cooke MS. (15th century) refers to the laws "wryten in ye boke of chargys" (*l.* 534), the latter being read to the "new men," as in subsequent centuries (and even are now so enjoined), who were

cautioned to "hele the councell of his felows in logge" (*ll.* 842-3).

This scroll or book is variously termed the "Freemasons' Orders and Constitutions" (Harl: 2054), the "Boke of Consts," (Wilson MS.,) and other well-known titles, such as the "Measson Charter."

In Cooke's MS. the warden was enjoined to be industrious, and look diligently after his Lord during the temporary absence of the Master, the officers and brethren being pledged to "be trewe to the Kynge of Englond and the reme" (*ll.* 926-7). This valuable wee book also contains an early use of the term *speculative*, in the sense we use it now. In describing some of the attainments of the Prince, alluded to as King Athelstane's "youngest sone," it is stated, "For of *speculatyfe* he was a master" (*ll.* 623-4).

Now, be it noted, that copies of the "Old Charges" have been used in Lodges—as the records prove—down to the last century, such an employment of these Rolls (overlapping "the transition period") being a necessary portion of the initiation ceremony (*before and after the Grand Lodge* era), by bodies of Freemasons, who either established or subsequently joined, such governing bodies, and which new organizations still continue modernized versions of the "Bokes of Chargys," as introductory to rules more in accord with the present wants of the fraternity.

The old Lodges, until recently, made the recital of the "Charges" one of the primary conditions of the legal reception, together with the prescribed quorum to form the Lodge; so that these documents may fairly be considered veritable connecting links between the brethren of the 15th to the 17th centuries, and those of the last and present centuries.

The custom prevailed of such recitals, even when the membership of a Lodge was mainly speculative, *e.g.* the Lodge of Aberdeen of 1670, the roll of whose members in that year consisted of some 39 out of 49 members, who were not connected in any way with the building trade. This Lodge, with records from that year, is still on the roll, and was one out of one hundred lodges which were invited to take part in the inauguration of the Grand Lodge of Scotland in the year 1736.

Of the three "Head Lodges" in Scotland, of the 16th century, as noted in the "Schaw Statutes," of 1599, the "first and principal" was that of Edinburgh (which has an unbroken series of records from that year down to 1887!) The next "*Head and Second Lodge of Scotland*" was "Mother Lodge Kilwinning," which, however, has lost its records before 1642, and the "Head and Third Lodge" was held at Stirling. *The first two are on the roll to this day!*

Noblemen, gentlemen, tradesmen, and artizans, were initiated as speculatives, and took office in such old Lodges, the first recorded in actual minutes being John Boswell, Esq., who was present *as a member* at one of the meetings of the Ancient Lodge of Edinburgh in the year 1600. The Earl of Cassilis (an E.A. only) was a Deacon of Kilwinning Lodge in 1672, Harry Elphinstone ("*Tutor, of Airth,*") was Master of the Lodge of Aberdeen in 1670, and the Earls of Eglinton, Errole, and many other noblemen were members during the same decade. One of the oldest Lodges in Scotland with records from 1674, held at Melrose, has never joined the Grand Lodge, being free and *independent from then to now!*

The minutes of numerous Scottish Lodges testify that during the 17th century, many customs of the fraternity were similar to those which now prevail, several of which were ably described by Bro. Gould at one of our meetings. "Cowans" were "Masons without the word," "Eavesdroppers" referring to casual listeners. Fees of honour had to be paid on the acceptance of office, *Deputy* Deacons, (or Masters) were appointed on noblemen accepting such offices; joining members were elected from other Lodges; officers were obligated preparatory to being installed (as now in Scotland), fees were payable on initiation, quarterages were in force, provincial assemblies of Lodges were held, and "warrants" for Lodges were issued! Many were the "swarms" from the parent Lodges, such as the Canongate Kilwinning Lodge, Edinburgh, 1677, the "Leith and Canongate" 1688, and others from "Modern Athens," or Kilwinning. The formation, however, of the Lodge "Journeymen," met with such opposition from the Masters of Edinburgh, that nothing but the "*strong arm*" of the civil law was sufficient to enable the craftsmen to meet as brethren, in a Lodge of their own; their legal protection dating from the "*Decree Arbitral*" of 1715. Essays were required as proofs of competency, just as in more modern days speculative tests are obligatory prior to advancement.

Though the speculative element was in the ascendancy in several of the 17th century Lodges, the members had to select their marks and have them booked, as the operatives did, doubtless out of respect to the Schaw Statutes of 1598. Even with such Lodges their operative origin and character were acknowledged, apprentices being bound therein to masters in the trade, just as in Lodges exclusively operative, and even the Grand Lodge of Scotland did not hesitate to bind apprentices for charitable purposes.

Popular, however, as was the Craft in that century, it had some enemies. The Rev. James Ainslie was objected to because he was a "Freemason," but the Presbytery of Kelso, on February 24, 1652, came to his rescue and declared that in "their judgment there is neither sinne nor scandale in that word [*i.e.* the 'Masons' Word' aforesaid,] because in the purest tymes of this kirke, Maisons having that word have been ministers; that Maisons and men haveing that word have been and are daylie in our sessions; and many Professors haveing that word are daylie admitted to the Ordinances!" As Bro. Ainslie was deposed on the "Restoration," it may be assumed that the "purest tymes" referred to would range from 1560 down to 1610, so that this declaration is of value for the 16th century.

The earliest reference to an initiation in England of a speculative member, in actual Lodge minutes, is of the year 1641. On the 20th May of that year, the "Right Honerabell Mr. Robert Moray, General Quartermaster to the Armie off Scotland," (as the record runs) was initiated at Newcastle by

members of the "Lodge of Edinburgh," who were with the Scottish Army.*

The annals of this remarkable Lodge testify that five successive generations of the *Milne* family were on its roll of members from the 4th decade of the 17th to the second decade of the 19th centuries, one of the Milne's taking part in Sir Robert Moray's initiation; so that even the members of one family form a series of personal links between Ancient and Modern Freemasonry, extending over the long period of well nigh 200 years!

The next initiation in England that we know of, was that of Elias Ashmole, which occured—as he tells us in his journal—on October 16th, 1646, at Warrington. This noted antiquary was "made a Freemason," with Colonel Mainwaring, in a Lodge of whose members the warden and six brethren were present, the most, if not all of whom were gentlemen, according to the excellent authority of Bro. W. H. Rylands.

On March 11th, 1682, Ashmole visited a Lodge held at the Mason's Hall, London, when Sir William Wilson and five others were admitted into the "Fellowship of Free Masons." Of the ten brethren who composed the Lodge at that meeting, Ashmole was the senior, but he was not a member of the Masons' Company, though the nine other brethren were, and also two of the neophytes. The banquet was a great feature of Masonic meetings in the olden tyme, and certainly if the holding of such festivals be any proof of our continuity, the evidence is not lacking in that respect, though we reverse the order now, as mentioned by Ashmole, he and the members having dined on the conclusion of the ceremony "at the charge of the new accepted Masons."

An excellent witness respecting Freemasonry during the period of which we are treating, is Bro. Randle Holme (the third), of Chester, whose references to the Craft in his "Acadamie of Armory" (1688), are of great value, as he wrote "as a member of that society called Free-Masons." The "Harleian MS., 2054," is in his handwriting, being a transcript of the "old Charges," accompanying which is a copy of the O.B. of a F.M., in which mention is made of the *words and signes of a free Mason.*

The next leaf of this important MS. contains a remarkable list of names, evidently of members of a Lodge. The first line reads, "William Wade W^t. give for to be a free Mason," the roll containing 26 names in all, including Randle Holme. It is the only list of the kind known in England. Bro. Rylands has carefully examined every possible source of information relative to these Chester brethren, and has proved that the majority were speculative Freemasons. His papers on "Freemasonry in the Seventeenth Century" (*Warrington* 1646, and *Chester* 1650-1700, published in the "Masonic Magazine") are two of the most valuable ever written, and are of great interest.

Later on we come to the "Natural History of Staffordshire," by Dr. Plott, 1686, in which, though in an unfriendly manner, the Society of Freemasons is so referred to, as in many respects to not inaptly describe the Fraternity of to-day, and especially as to Craft usages and regulations. Lodges had to be formed of at least five or six members to make a quorum, the presentation of gloves and the holding of a banquet following the initiations; the author states that the effect of the "secret signs" were such as to enable the members "to be known to one another all over the nation." His belief in their potency was such as to surpass even that of the most credulous in our time. The "parchment volum" is noted (termed the *Schrole*), containing the "Charges and Manners" of the Brotherhood. To Dr. Plot, therefore, we are indebted for glimpses of our Society in England, at a time when we are literally without evidence from actual Lodge Records.

The Minutes and MS. Rolls of the old Lodge at York certainly help us a little, but not much, as one of the early registers has been missing of late years. The "York MS." of 1693, furnishes the names of the warden and a few of the members of the Lodge, possibly for whom it was made; and numerous MSS. in England contain internal evidence of the use of these "Old Charges" for Lodge purposes. The preserved minutes of the York Lodge begin in 1712 and continue to 1730, thus also bridging over "the transition period." During these eighteen years the old Lodge changed into a Grand Lodge, and though it collapsed soon afterwards, a revival was inaugurated in 1761, by some of the old members, including Drake, the historian.

Then again there are the Minutes and Rules of the Lodge at Alnwick, from 1701 (clearly not its beginning) which run on for half a century, the members retaining their independence throughout. Another Lodge at Gateshead, with records from 1725, but not warranted until 1735, and still another at Durham with minutes from 1738, its charter, however, not being granted until 1763, are instances, out of many, of old Lodges, evidently working before the Grand Lodge era, and not in any way altering their proceedings for years, to meet the new departure.

An old Lodge was held at Scarborough in 1705, about which, save the name of the presiding officer, we know lamentably little, unless, indeed, the warrant for the Lodge of 1729 was granted to its members.

There are also the frequent references to Lodge meetings, in the newspapers of early last century, which prove the widespread existence of independent Lodges in England, Ireland, and America, some of whose members, on petition, were duly constituted by the new ruling organizations, visitations taking place between members under the old and new régimes. So many were there, that the *Tatler*, in 1709, to describe the character of a society of "Pretty Fellows," declares that "they have their signs and tokens like free-Masons," that apparently being a well-known and easily recognized illustration.

But I need say no more. The several Masonic Works and Lodge Histories published of late years, whose transactions have been made known—beginning with the Lodge of Edinburgh, from 1599, by Bro. D. M. Lyon—and especially the colossal and invaluable History of Freemasonry by the *S.W. of No.* 2076—Bro. R. F. Gould—the volumes of which are the repertory of all known facts of importance respecting our time-honoured society—ARE sufficient

* Sir Robert Moray was one of the founders of the Royal Society.

in my opinion to prove the continuity of the Fraternity. If these are not enough to satisfy a non-Mason of the antiquity and continuity of our Society I must resign the attempt in despair. These evidences at all events, would, I feel assured, abundantly convert me to that belief, even if a non-Mason, and as a member, they appear to me to justify our claim.

In conclusion let me express the wish, in the words of the "Perth Masonic Charter," of 1658, that "Soe long as the sun ryseth in the east and setteth in the west, as we would wish the blessing of God to attend us in all our wayes and actions" may Freemasonry flourish as the "green bay tree," and brethren become increasingly worthy of their ancient heritage and privileges.

BRO. RYLANDS thought that no objection could be taken to the arguments of Bro. Hughan, but that he had not by any means exhausted the list of possible corroborations. For instance, there was the Roll of Constitutions, belonging to the Lodge of Antiquity, No. 2, of which he was a member. It appeared to him that this MS. spoke highly in favour of the lecturer's contention.

BRO. GOULD said that the last speaker had referred to the name of "Robert Padgett," Clerk to the Society of Freemasons of London, A.D. 1686. At nearly every meeting of this Lodge the name of that worthy had been brought in, and he thought it therefore desirable to point out on what slender and insufficient evidence the entry in question had been accepted as historic fact. In no Court of Justice would the evidence be admissible, without direct proof of the actual existence at some time of Robert Padgett, to say nothing of minor legal points which would be freely raised.

BRO. HUGHAN concurred with Bro. Rylands, in the belief that internal evidence justified his remarks on the MS., in spite of Bro. Gould's objections which were those that would naturally arise in the mind of a Brother who had enjoyed a legal training.

BRO. SPETH objected to Bro. Gould's reasoning. They had often heard Bro. Gould take exception to documents because not found in "the proper custody." This had always been his great indictment against the Harleian MS., 1942. But to Bro. Speth's surprise here was the case of a MS. in the best possible custody, in that of the oldest existing English Lodge which, judged by all the ordinary rules, was beyond suspicion, and yet because no outside corroboration of certain statements therein contained could be produced, Bro. Gould's great *desideratum*, appropriate custody, was accounted as of no avail. Bro. Gould appeared to the speaker to fail in consistency.

BRO. GOULD said he did not dispute that the last words on the Antiquity Scroll were both curious and remarkable, but merely demurred to their being regarded as conclusive evidence of the existence of a Society of Freemasons, distinct from the Masons company, at London, in 1686. The Scroll bearing the date of that year, moreover, hardly fulfilled the legal requirement of "coming from the proper custody," because, if the Engraved List of 1729—the only official publication in which the dates of origin of the "Four Old Lodges" (or rather some of them) are given—is to be credited, the Lodge of Antiquity was only founded in 1691. All documents, therefore, of an earlier date, now in the possession of the Lodge, must have come from some other custody, which, it may well be, would be regarded as the "proper" one, in the eyes of the law, if there was any evidence to show what it was!

BRO. LANE took exception to the title of the paper, submitting it could not have been written by a *non*-mason; and requested some information respecting Irish Freemasonry.

BRO. HUGHAN admitted the force of such an objection, but opined that none of his evidence being esoteric, it was all procurable by a *non*-mason and might be verified by such an one. Relative to Ireland, Bro. Lane and other interested students would be glad to hear that there was a "Grand Lodge of Munster" before the advent of the present Grand Lodge of Ireland, at Dublin, in 1729. The earlier Body had its seat at Cork, in 1725-6, but *when* it was originated cannot now be decided.

BRO. MATHERS referred to the passage "that he or shee that is to be made a mason," and enquired if the Lecturer admitted the possibility of a woman being made a mason in former times. He also called attention to the fact that "Tutor" in Scotland meant very often the second-head or sub-chief of a house, and that "Harry Elphinstone, Tutor of Airth" must not be regarded in the light of a teacher.

BRO. HUGHAN said he did not believe that *females* were ever admitted as members of Lodges in the olden time. Doubtless the notion that women had been initiated as Masons, was due to the peculiar character of the "*York MS., No. 4*," of A.D. 1693, but in that document, the words "he or she" should have been written "he or *they*," as with all other versions or texts of the "Old Charges." Those familiar with the clause *in Latin* will be aware how easy it was to translate the original "*they*" into "*she*;" (*illi, illa*,) being so much alike to the ordinary transcriber as to provide a simple solution of the difficulty. Bro. Hughan accepted the suggestion of Bro. Mathers with pleasure, as he had not felt sure of the Worshipful Master being a Schoolmaster or Teacher.

BRO. KELLY expressed the great interest he had taken in the proceedings and moved a vote of thanks to the Lecturer, who was of his oldest and most valued friends.

BRO. WOODMAN seconded the vote and desired to state that the paper read by his dear friend, Bro. Hughan, was of such a nature that but little room was left for discussion. "The fond illusions of one's youth are cruelly dispelled; no more can we believe that the Father of the human race held a Grand Lodge in the Garden of Eden; neither that Noah, its second Father, performed the rites of the Craft in the Ark, with the lion and the elephant alternately acting as Grand Tyler. The date fixed by our Brother is so recent, at all events the date at which we have written evidence extant of the existence of a regular Meeting of a Lodge of Freemasons like ourselves, that we must to a certain extent greatly modify our pre-conceived ideas, but notwithstanding this I shall, as the lawyers say, without prejudice, continue to claim the Royal Solomon as one of our early Grand Masters, and the two Hirams as associated with him in that most glorious period of the world's history, the building of the Temple and the descent of the Shekina, as visible presence therein of the Almighty Jehovah who dwelt between the Cherubim; neither must we forget the building of the second Temple presided over by Zerrubbabel the Prince, Haggai the Prophet, and Joshua the High Priest, Ezra and Nehemiah being intimately associated with them. The Biblical accounts of these great historical events and the traditions handed down respecting them are dear to every mason, and therefore though written proof is not actually forthcoming of the names of those who formed the several Lodges, there is such a grand similitude in the minute details of the employment, the arrangement and the classification of the workmen of various orders and degrees, that there is a considerable amount of incontrovertible evidence that Masonic Lodges of a thoroughly practical character were then in existence, and were also ruled over by those who did not themselves handle the trowel, the chisel, and level, though not unacquainted with the use of the compasses and gavel, or at all events, on state occasions, of the level and heavy maul. These few remarks I tender with all humility in the presence of masons who are distinguished for their knowledge of Masonic History, and for their long and careful research into the archives of the order. And especially I may add in approaching the discussion of this most admirable and learned paper, that I think we may venture to claim an earlier date for the establishment of regular constituted Lodges of Free and Accepted Masons, if not of the present purely *speculative* character."

The WORSHIPFUL MASTER in the Chair put the motion, which was unanimously carried and responded to by BRO. HUGHAN, who expressed his warm appreciation of the vote so heartily endorsed by the members.

THE ROSICRUCIAN SOCIETY OF ENGLAND.

[COMMUNICATED].

THE "Societas Rosicruciana in Anglia" was constituted in its present form about the year 1865, and has become the parent of similar societies in Scotland, Ireland, Canada, and in the United States of America. It is not a masonic degree in any sense, although its members (fratres), are necessarily Master Masons, and a ritual of admission is made use of. The entrance fees are small, as is the yearly subscription; the receipts being only intended to cover the expenses of the meetings, and the printing of notices and reports. The society has several colleges in England, the Metropolitan is the largest, then follow those of Yorkshire and Lancashire; the total number of members is about 200. Its purpose is the scientific and literary, historical and archæological investigation of the occult wisdom of the ancients, the origin of the mysteries, of secret societies, and of the lost sciences and arts of alchemy, astrology, the Kabbalah, the hieroglyphic literature of Egypt, etc. Essays are read at the meetings, discussion is invited, and old and curious books, pictures, etc., are exhibited. The Yorkshire College has made a specialty of the study of the architecture and masonic points of old churches and other buildings. R. W. Little, W. J. Hughan, W. R. Woodman, F. G. Irwin, H. C. Levander, Wm. Carpenter, Kenneth Mackenzie, and Cuthbert Peck, were among its famous early members. Dr. W. R. Woodman is the present Supreme Magus, and T. B. Whytehead is head of the York College.

Following the example of the famous Fraternity of R.C., concerning which several books were published from 1614 to 1660, notably the "Fama et Confessio," the proceedings and membership of the society are kept in a great degree secret, and indeed there are certain points of knowledge and ranks in the society known to but very few; the preceding information applies only to the ordinary working first degree or Zelator; further than this no member who joins the order for the title, or without any occult aspirations, is allowed to pass in *fact*, even if higher *titles* be conferred; some of the fratres are ornaments only of the society, and do not even profess to be workers. From 1868 to 1879 the society published a magazine which was skilfully edited by Dr. Woodman; at the present time the Metropolitan College publishes Annual Transactions, and the York College prints occasional Essays. Those most deeply interested in the penetralia, have certain curious secret esoteric doctrines and occult lore, which are retained as the prize to be won by aspirants, after a considerable period of probation. The test of Master Masonship is insisted on, in fairness to the Craft, for it would be found very difficult to rake among the ashes of lost myth and ceremonies, without betraying the secrets proper to Freemasonry. Jewels of honour and rank are worn, but no special clothing, so that so far no moths are attracted to the Ever-burning Lamp of Christian Rosy Cross by outward adornments; and it may also be mentioned that there is no benefit fund attached to membership, every Frater being, as aforesaid, a Craft Mason.*

WM. WYNN WESTCOTT, M.B., P.M. 814,

Sec. General, IX° Honoris Causa.

* Brethren desirous of admission to the Society may apply by letter only, to the Sec. Gen., at 396, Camden Road, London, N.

8TH SEPTEMBER, 1887.

A meeting of the Lodge was held at Freemasons' Hall at 5 p.m. The members present were Bros. Rev. A. F. A. Woodford, in the chair; R. F. Gould, S.W.; W. Simpson, J.W.; G. W. Speth, Secretary; Professor T. Hayter-Lewis, I.G.; W. H. Rylands; and Dr. W. Wynn Westcott. Of the Correspondence Circle the following attended: Bros. G. J. Dunkley, C. F. Hogard, Dr. W. R. Woodman, C. Kupferschmidt, O. Hehner, and J. Read, of London; Col. J. Mead, of Red Hill; S. H. Simonsen, of Copenhagen; John Sartain, of Philadelphia; and V. W. Maughan, of Oxford. Also the following visitors: Bros. Guiseppe Schuhman, Lodge Universo, Rome and S. L. MacGregor Mathers.

The following brethren were admitted as joining members of the Lodge:—Bro. the Rev. Charles James Ball, M.A., and Bro. Sir Henry James Burford Burford-Hancock, District Grand Master, Gibraltar.

Bro. R. F. Gould, P.G.D., S.W., was elected W.M. for the ensuing twelve months, and Bro. Walter Besant was re-elected Treasurer.

Thirty-six candidates were elected members of the Quatuor Coronati Correspondence Circle, bringing the total number up to 124.

The following presentations to the Lodge Library were announced. From Bro. Cramer, Berlin; The current numbers of "Latomia." From Bro. Mayner y Ros, Jamaica; the current numbers of "La Verdad." From Bro. Riddiford, Kansas, and Bro. Brown, Grand Secretary, Kansas, jointly; two volumes Proceedings of Grand Commandery, Kansas, for 1885, 1886; twelve volumes Proceedings of Grand Lodge Kansas, 1870—1883; and sixteen volumes Proceedings of Grand Chapter Kansas, 1868—1884. From Bro. MacCalla, Philadelphia; proceedings of Grand Lodge of Pennsylvania for 1886. From Bro. Whytehead, York; An Ode to the Grand Khaibar, London, 1726; Pilgrimage of American Knight Templars, York Itinerary, 20th July, 1887; Societas Rosicruciana in Anglia, journal of the York College since 1879; Form of Service of Masonic Jubilee Celebration, 14th July, 1887, York; Proceedings and Catalogue of Exhibits at Masonic Reception, York, 5th September, 1881; Catalogue of Exhibits at Masonic Exhibition, York, 20th February, 1884; L'Ordre des Francs Maçons trahi et leur secret revelé (circa 1775). From the Author, W. Simpson; Mud Architecture, Notes made in Persia, etc. From the Compiler, W. J. Hughan, Torquay; Official Directory, Province of Cornwall, 1887, and Catalogue of Masonic Exhibits, Plymouth, June 1887. From A. E. Austin, Cape Colony; a photograph of the interior of Meridian Lodge, Port Elizabeth. From the Author, W. Watson, of Leeds; Records of Masonic Career of Rev. T. Cartwright Smyth, Grand Chaplain (second edition) and a portrait of himself. From G. W. Speth; the Jubilee number of the *Freemason*. From R. C. Beck, Dresden; Report of Dresden Evening Home for School Children, 1887. From the Author, F. Holland; the Temple Rebuilt, 1886. From J. H. Goddard, Dublin; Historical Handbook of St. Patrick's Cathedral, Dublin, 1887; and Monumental Inscriptions, etc.,

in Christ Church Cathedral, Dublin, 1878. And from C. E. Ferry, London, the Author; a MS. volume of 78 triads from the Craft and Arch Ceremonies.

A discussion on the Library, and the best mode of making it more generally available for the use of the brethren and associates of the Lodge, resulted in a Committee consisting of Bros. Gould, Rylands, Westcott, Lewis, and Speth, being appointed, with instructions to report to next meeting. It was also ordered that the *Freemason* and the *Freemasons' Chronicle* be taken for the use of members and filed.

It was agreed to present the outgoing Master, Sir C. Warren, with a Masonic Library, composed entirely by members of the Lodge and Correspondence Circle who might choose to forward their works to the Secretary for the purpose; and the sum of three guineas was voted for expenses attaching to the preparation of the gift, such as stamping, re-binding if necessary, etc., etc.

The congratulations of the Lodge were expressed to the following Brethren on having been appointed to Grand Office at the Jubilee Celebration, viz.:—Bro. Sir. C. Warren, W.M., as P.G.D.; Bro. Hogard, as PG.Std.Br.; and Bro. Colonel Bramble, as P.G.A.D.C.; the two latter being members of the Correspondence Circle.

The following brother was proposed as a joining member from the Chair and seconded by the S.W.

Bro. William Kelly, Fellow of the Society of Antiquaries (1879); Fellow of the Royal Historical Society (1868), of Stoneygate, Leicester. He was born in 1815, initiated 1838, in St. John's Lodge Leicester, No. 279, and served as its W.M. in 1841, 1867, and 1868. Founder and first W.M. of John of Gaunt's Lodge, Leicester, No. 523, in 1846; founder and first W.M. of St. Peter's Lodge, No. 1330, Market Harborough, in 1870. Exalted in Fortitude Chapter, No. 279, in 1841, Z. thereof in 1843; founder and first Z. of St. Augustine's Chapter, No. 779, in 1847; founder and first Z. of St. George's Chapter, No. 1560, in 1886. In 1870 he was appointed Provincial Grand Master (Craft) and Grand Superintendent (Arch) of Leicestershire and Rutland. The latter appointment he still holds, but resigned the Grand Mastership in 1373. Author of "A History of Freemasonry in Leicestershire and Rutland," 1870; "A History of the Drama and other Popular Amusements in Leicester in the 16th and 17th centuries, extracted from the ancient MSS. of the Borough, with introduction and notes"; "Royal Progresses and Visits to Leicester, from the reputed foundation of the City by King Lear, B.C. 844, to the present time, illustrations," (large 8vo., 743 pp.) 1884; and of other works.

BRO. DR. WILLIAM WYNN WESTCOTT read the following paper:

THE RELIGION OF FREEMASONRY

ILLUMINATED BY THE KABBALAH.

FREEMASONRY, our English Craft, describes itself as a "system of morality veiled in allegory, and illustrated by symbols." A little consideration will, I feel sure, convince us that it is something more than this.

> 'Tis not the whole of life to live,
> Nor all of death—to die,

wrote the poet Montgomery, and the aphorism is applicable also to Freemasonry.

Our Ritual presents us with ample internal evidence that the mystery of the craft lies deeper than a mere scheme of moral maxims. Our Ritual contains distinct prayers, addressed to the clearly defined one God; the Unity of the God we address is the essence of his type.

Our Ritual includes several most serious obligations. To what? To morality? No, to secrecy. These obligations are taken subject to certain penalties. What penalties? Fine? Or seclusion? No, to penalties of whose nature we are all aware and which I need not therefore particularize.

Can any rational man believe that such formulæ were originally designed for the purpose of veiling a scheme of morality; a system of morals suitable to all men, whose realization would be the achievement of earthly perfection.? Our Ritual embodies and traces out a definite legend, or set of legends, it insists on the acceptance of these events as positive truth, wholly apart from any evidence from common history. Nay, even in spite of it. These events must be grasped by the perfect mason as masonic truth, and not believed only, but personally acted. Could such an unusual, not to say unnatural, claim on a man be made simply to veil a moral precept? Could such a state of mind and body be made peremptory simply to paint a beautiful allegory?

Our mysteries are positively guarded by signs, tokens, and words, so stringently accorded and so carefully preserved, that the profane are clearly convinced that even the most apparently reliable *exposés* of them are but make-believes. If these secret modes of recognizance shrouded but a scheme to make men more honest or more charitable, is it reasonable to suppose that this sanctity would have grown up around them?

No, my brethren, it would have been but a vain and foolish association which should have been created to make a secret of morality.

Freemasonry, then, must be something more, much more. To us, the representatives of the Freemasonry of to-day, it may be but a light thing, and I fear it often is. But let us remember our great claim, the early origin of our Order, there must be our hunting ground for the cause of our secrecy, for the constitution of the Fraternity, for the intense obligations imposed on each one of us.

And now I would ask each of you what is the greatest aim of an earthly existence? Is is not to prepare for another? Do we not all feel assured that we must come to an end of this terrene existence? Do we not feel that the "I," the "Ego" within each one of us cannot end with this world? "To sleep, to die, perchance to dream; ay, there's the rub."

The aim of each mortal, then, is to grasp at an ideal life, to prepare for another stage of existence; and how? How but through one's Creator? Who else could make or mar my life—but I and my Creator? Religion is the name we mortals give to our aspirations towards our Creator, and to our schemes to read Him.

Religion, then, is the key to try in this secret lock; a secret religion might need hiding, what from? Whom from? From one's Creator? No; from one's fellow man, who in time past as far as history can reach, has never failed to sully the face of this fair earth with blasphemies, with idolatry, with persecutions, with religious martyrdom. Religious zeal and intolerance have been too often but convertible terms.

To combat the risk of death what weapon should we expect to find chosen? What but the

threat of death? Not a perfect weapon possibly, not an ideally perfect one, not a heavenly one; but one applicable and competent to protect against evil doers.

Now Freemasonry has, it has appeared, a grand central idea, a Creator, a One God. Does history give us any record that the holders of such a dogma have been the mass of the inhabitants, or the greatest men throughout the world or throughout the centuries? Or does history show us that believers in a unique important Deity, pure and undefiled, not consenting unto iniquity, have ever been aught but a minority, often persecuted, and always reviled? The minority has doubtless been a growing one, and has of late been too important to be crushed by threats of death, and in a parallel mode we now find, as I pointed out at first, we have even arrived at the stage of having forgotten why our obligations were designed.

Such, my brethren, is the suggestion of my theme; our present system of allegorical morality is the lineal descendant of true veiled Monotheism, which in a pagan and persecuting world had need in every clime and in every age of some scheme of self-defence.

We may not be able to trace in definite order every step in the vast procession of forms through which the Monotheistic secret has been shrouded, veiled, and preserved, or even to trace a distinct groove in the wheel of time in any one nation or century, but history is at no time free from the survival of scraps of evidence that a mystic association was at work, preserving and consecrating some high ideal, some great dogma.

The absence of distinct and definite histories of secret Monotheistic societies is really an evidence of their reality and of their successful operation, and the vast number of forms assumed by the true Believers, at one time resembling a military organization, at another a priesthood, at another a philosophic sect, at another time the secret held by three, two, or even one man—a king—at others of widespread significance, is to me but evidence of the reality of my contention.

And I affirm, and could afford considerable evidence in support of the view that even among the priesthood of what have apparently been the most debased and extravagant religions, there has always existed an esoteric doctrine held by a select hierarchy, and that doctrine the Unity of God, as a Creator, Designer, and Ruler, apart from the modes of His manifestation to us mortals, whether by processes and sublime emanations, or by Sonship, or by influence of the Holy Spirit, or by the development into sex, or by maternity; all of these modes of representing the action of a unique impersonal God, in relation to His works.

The Jews have ever been true Monotheists and have ever been persecuted, and the Old Testament, their own narrative of themselves, is perhaps the chief extant volume recording struggles to preserve a pure Theocracy, to preserve a religion of Monotheism, pure and free from idolatry. And although at times we find, superficially speaking, the whole Jewish nation gone astray, yet there is collateral evidence that there were at every epoch some true believers.

As the Jewish power declined, and at length fell, pure Monotheism trembled, and had to shroud its head for a long period from the dominant pagan conquerors. Hence arose one series of secret associations which has extended down to our own times, and whose development is now in our midst as Freemasonry, to me the lineal descendant of the early schemes and associations designed to perpetuate a pure religion and a corresponding system of moral ethics.

Our secret brotherhood, note, has a specially Judaic basis, our main legend is connected with that greatest Jewish law giver and ruler, Solomon. Our present doctrine is a Unitarianism, clothed with the Christian virtues. If Freemasonry arose as an entirely new scheme in the 16th or 17th century it must have arisen in a Christian land, and would certainly have been marked by specially Trinitarian features, which would have remained permanent.

Now as collateral evidence of my contention I pray you to follow me into the consideration that in our Freemasonry may yet be traced allusions and references to that system of esoteric teaching and dogma, which was undeniably the result of the destruction of the exoteric Monotheism of Judea, I mean the Jewish Kabbalah—which first took shape as a definite secret Sophia, wisdom or doctrine after the Fall of Jerusalem, and which was founded on the basis of the Monotheistic truths accumulated during centuries of more or less pure outward observance of a Monotheistic religion.

This Kabbalah then crystallized gradually into a theological scheme, and became more and more elaborated through the dark ages following the ruin of the Augustan era; to dominant paganism followed utter ignorance of the masses until a dawn arose in Europe and a Monotheism was developed anew, not Jewish, but Christian, and became exoteric, and its exoterism became its weakness, and its priesthood became once more self seeking, and neglected the primal truth—yet even through this period the esoteric purity was preserved by the few, by the learned, by the pious.

I will not wander into the area of discussion which rages around the sole origin of Freemasonry from trade guilds, from Templarism, from the Jewish race, from the Hermeticists, or from the Rosicrucians.

I am content to recognize that all these associations have been concerned in its growth, and am content that our present system points boldly to the cardinal truth, confessing that in its progression along the ladder of time it has been assisted by each and all of these, and has survived them, and has thus proved its right to exist. To say the least of it the mystery would only be increased by a dogma that the officials of Freemasonry in the seventeenth century were so intensely learned that they constructed *proprio motu*, such a system, in which the doctrines and essays of the most ancient Aporreta shine forth.

The Kabbalah as a system of Theosophy has pre-eminent claims to be considered *primus inter pares*, among all the theistic speculations of mankind

which have a bearing on, and have taken part in the formation of, the Masonic Aphanism. I shall briefly point out a few masonic points which are illuminated by a comparison with the Kabbalah. Some references to the mysteries are conveniently interspersed, of these there is much evidence that the Egyptian forms are the oldest; now it must be specially remembered that the Lecture on the Tracing Board of the first degree actually refers to these customs of the ancient Egyptians as the fount of origin for many masonic points; it refers also to the doctrines of Pythagoras whose five pointed star I mention later on.

Among the masonic points which have been derived from the ancient mysteries, I notice the triple degrees of the system corresponding to the mysteries of Serapis, Isis, and Osiris. Now our second degree has feminine suggestions; note, Shibboleth, the ear of corn, the water, the corn refers to the Goddess Ceres, female, or Demeter, Gemeter, earth mother, and water is female in all old languages; compare Binah, mother deity; and our third is a very close approximation to that which represented the slaying of Osiris. The battery of acclamation when the candidate is restored to light is a direct imitation of the sudden crash of feigned thunder and lightning by which the neophyte of the Eleusinian mysteries was greeted. The death of Osiris and resurrection as Horus are represented as the decease of the fellow craft and the raising of a new master mason.

The entered apprentice is referred to three lights, these are Osiris in the east, Isis in the west, and Horus, who was master or living lord in place of Osiris, in the south. Note also that there is no light in the north, the type of night, and of darkness, in this also the idea is an ancient one. The three great, though emblematic, lights compose a bright triangle, the three lesser lights an inferior or darker one, the two combined may be considered in a group as a six pointed star, the Hexapla, or seal of Solomon, which was also a notable emblem in all the old initiations. The Hexapla was a type of the number six, esteemed a male number assigned by the Kabbalists to Microprosopus, the Vau of the Hebrew alphabet, and of the Tetragrammaton, the six middle Sephiroth, especially the median 6th, the Tiphereth, or Beauty of the Deity.

The Pentalpha, or emblem of health, the Pythagorean emblem, is the five-pointed Masonic star, five is the Hebrew Hé, a female potency according to the Kabbalah, and may be either the Superior Hé, the mother idea, or the lower Hé, the Bride of God, the Church, the Kingdom, these two together constitute the Elohim, a feminine plural noun, constantly used as a title for creative power in the narrative of Genesis in chapter one, and up to the end of verse four of chapter two, where the Jehovist narrative commences.

It is a curious coincidence that the Acacia referring to the burial of H.A., and which the fellow crafts dressed in white, carried in their hands as emblems of their innocence, is the same word as the Greek *ακακια*, which means innocence; it was also an emblem of immortality.

The insistence on a candidate for masonry proving himself free from deformity is a requirement which was common to the selection from among the Levites of a priest of the Jews (see Leviticus XXI., 18), and to the reception of a neophyte in both the Egyptian and the Eleusinian mysteries, and a further point of resemblance is seen in the refusal to admit a slave, or any but a free man. If the whole aim of Freemasonry were to propogate brotherly love and charity, why refuse to extend its blessings to the cripple, or the maimed, or to him in subjection?

The legend of the Three Grand Masters, of whom one is lost—becomes removed to the invisible world—is a curious image of the Kabbalistic first triad of the emanations of the unseen and unknowable Ain Soph Aur, the boundless one, boundless light, first is Kether the Crown, thence proceed Chochmah and Binah, wisdom and understanding, and then is the Crown concealed and lost to perception in its exaltedness, the word is lost, and replaced by other titles.

In the Ten Sephiroth, as in our Lodges, we are taught of two great pillars, one on the right and on the left, the pillars of Mercy and Judgment; then a third exists between them, that of severity, tempered by mercy, and called pillar of Mildness. These are similar to the Masonic pillars of Wisdom, Strength, and Beauty, while the Ain Soph Aur above them is the Mystic Blazing Star in the East. Wisdom, Strength, and Beauty are the Sephirotic Triad of Chochmah, Geburah, and Tiphereth.

The several emanations of the Sephiroth of the Kabbalah, one proceeding from the other, produce, as they are always designed in visible form, a tortuous path, at once reminding us of the Winding Staircase. Indeed one form of the contemplation of the Eternal was described by the Kabbalists as ascending by the Sephirotic names and descending by the paths. The tortuous path is also like the lightning flash, as is said in the "Sepher yetzirah" or "Book of Formations," which has been translated by myself and is now published at Bath, and is, perhaps, the oldest monotheistic philosophical tract in existence. Note, the Son of God is also spoken of as the "Light of the World."

Four tassels refer to four cardinal virtues, says the first degree Tracing Board Lecture, these are temperance, fortitude, prudence, and justice; these again were originally branches of the Sephirotic Tree, Chesed first, Netzah fortitude, Binah prudence, and Geburah justice. Virtue, honour, and mercy, another triad, are Chocmah, Hod, and Chesed.

Another well-known Sephirotic Triad deserves mention here, the concluding phrase of the Lord's Prayer, of the Prayer Book version, which, however, is not found in the Douay version, nor in the revised New Testament, viz: the kingdom, the power, and the glory—Nalkuth, Natzah, and Hod.

As may be seen by the diagram many triads may be formed, and different authors speak of different numbers; thus Frater S. C. Gould, of Manchester, New Hampshire, describes nine; Fra. MacGregor Mathers, notes ten;* but even more may

* Kabbalah, p. 267.

be formed, of course, if relative sequence be not insisted upon.

The Winding Staircase consisted of 3, 5, 7, steps, if not of more, of these three referred to the three Rulers of a Lodge, these are the three mother letters of the Hebrew alphabet, A, M, S, typical again of fire, air, and water, the three first Sephiroth. Five to hold a Lodge and seven to make it perfect, these are the Hebrew seven double letters, parallel emblems to seven planets and seven lower Sephiroth. Three, five, and seven amount to fifteen, which is equivalent to JAH, God, Yod, and He, ten and five; every Hebrew word is also a number, and the reverse. These seven persons, again, are typical of the seven most learned Rabbis who held the Assembly named in the Zohar, Idra Suta, in which the essence of Deity is discussed as a Holy Mystery. The still more Holy Assembly of Rabbis, the Idra Rabba included three more, these formed the Keepers of the Veils of the original R. A. Chapter, for whom the lower offices of Treas., I.G., and Sentinel are now substituted; some very learned patron of the order caused this change to be made, fearing that it might be a blasphemy to represent these three highest powers in a Lodge which might become too ordinary a business. They were types of the first Sephirotic Triad. Freemasons little know how close they have been to the personation of the most exalted types of Omnipotence.

The letter G in the centre of a Fellow Crafts Lodge, has received several explanations; I would add that it has a relation to Ghimel, the Hebrew G, the third letter of the alphabet, the three, meaning Trinity of Deity; the third Sephira is Binah, the mother of Microprosopus, the son, a feminine potency, Mother of God, with uncial Greek capital G. The present masonic interpretation is folly, the idea of a modern ornamental lecturer.

Again the two parallel lines, the one Moses, the other King Solomon, enclosing a circle, bearing a central point, is purely Kabbalistic. The point is Tiphereth, beauty of conduct within a circle of virtues and bounded by the pillars Mercy and Justice.

Regard for a moment the varying titles; Great Architect, the foundation, Jesod the centre of the lowest triad.

Grand Geometrician, the beauty of Design, Tiphereth, centre of the median triad.

Most high, the awful Kether, the Crown, partly concealed, at sight of whose face a mortal, unprepared, must die. Notice the grandeur and mystery increases as we pass up the Masonic ladder or the Sephirotic Tree.

The perambulation by the candidate under appropriate guidance is an apt imitation of the ceremony in the Ancient Mysteries.

Another remnant of the same form was until recently, and may be still, extant in Scotland, the highland custom Deasil was to walk three times round a person in the direction of the sun, for a favourable effect. To perambulate against the sun was called Widdershins, and was an evil omen and act.

Freemasonry, as one special developement of a long series of Monotheistic secret associations, being constituted on a basis of masonic operations by masculine operatives, has perhaps necessarily excluded females; many military and hierarchical mystical societies have also from their essence consisted of males alone. The very low state of female culture in the ancient world and during the middle ages, also no doubt contributed towards the exclusion of women from mystic rites and from active interference with religious ceremonies; an exclusion which, were we about to constitute a new form of concealed worship, would hardly be tolerated in the present year of grace, and certainly could not be defended in argument. This ancient exclusion of women from sacred rites (to which there were some few exceptions) has been expanded also in another direction, with baneful result: I refer to the complete removal of all female types, forms, and stages from the ideas of the higher powers, angels, archangels, and the emanations of Deity, which certainly existed in the oldest forms of the Kabbalah, and in the minds of the composers of the early chapters of the Pentateuch. It cannot be doubted that a very large number of minds cling firmly to the Roman Catholic type of religion, owing to its insistence on reverence and praise to the beatified woman—Mary—who is representative of the ancient views of the female counterpart of God-head.

With this digression I must conclude, and I beg for a lenient judgment on these discursive remarks on our mystic order, for even if the views be erroneous, they may yet call up a refutation which shall be found of great value to the brethren present, and Freemasons in general.

BRO. GOULD took exception to the main argument of the paper. However correct it might be to aver that the Craft's religious teachings were now Monotheistic or unsectarian, this could not strengthen Bro. Westcott's views, unless it were shewn that such had always been the case. Now, as a matter of fact, in almost all the genuine documents of the Freemasons, direct invocations to the Trinity were found, and the existing Masons' Creed was unknown before 1717—1723.

BRO. SIMPSON pointed out that many of the peculiarities adduced by the Lecturer were not confined to the Kabbalah, but were, on the contrary, universally met with throughout the East. These would, therefore, carry no weight in the present instance; but this fact did not detract from the value of the other similarities brought to their notice. He concluded by moving a vote of thanks.

BRO. DR. WOODMAN rose with great pleasure to second the vote of thanks to Bro. Dr. Westcott. He pointed out the proper view that was to be taken of the teachings of the Craft in language closely corresponding with that of our ceremonies, insisting that the great and final purpose was the knowledge of God. That in these aims we not only joined hands with the Kabbalah, but, as Dr. Westcott had shewn, also followed in many instances its methods.

BRO. SPETH admitted, as stated in the paper, that the Craft required *morally* free and sound men as candidates for its mysteries, and that not so very long ago these prerequisites were insisted upon in their physical and literal sense. But he failed to see that herein we copied the Levites. Whatever may have been the primary origin of our Craft, its immediate past was bound up with the trade guilds. These refused an apprentice of unsound limbs, because the chances of his becoming a burden on the funds of the fraternity were obvious; neither was it likely that he would prove a profitable servant, especially in so arduous an occupation as masonry. For the same weighty reasons Freemasonry rejected a candidate on the verge of pauperism. The guilds insisted upon free birth from a feeling of pride and superiority

to the bondsman or bondsman's son, a sentiment which Bro. Speth in no way blamed, as we should all propably have been actuated by it had we lived in the times when villainage and serfdom were yet flourishing. Besides which, if the guilds had taught their mysteries to a bondsman, it is obvious that he could have been forced by his lord to work for him at that special craft without adequate remuneration, and thereby lowered the standard of wages. Bro. Speth therefore looked upon the Levitical observance as a pure coincidence. Further, Bro. Westcott had alluded to the feminine character of the second degree, but had failed to show that the degree in itself was ancient. If not, any resemblance now must be of no consequence as being imported and casual. He himself held the second degree to be a fragment of the first degree, separated from its parent at the beginning of the last century; but that was a matter too lengthy to go into at the present moment.

BRO. MATHERS supported the lecturer, and in answer to the last speaker mentioned several matters as corroborative of the essentially feminine colouring of the second degree.

BRO. WOODFORD (in the chair) in summing up, could not avoid once more congratulating the members on the obvious advisability and utility of such discussions so wisely inaugurated by the Lodge Quatuor Coronati. He thought it was now plain that they were not only interesting to those present, but possessed much educational value, as leading to thought, study, and verification. He could not agree, he felt honestly bound to say, either with Bro. Westcott's premises or conclusions. His studies with respect to the myths, legends, and cosmogonies of the world, led him to regard a Trinitarian rather than a Monotheistic teaching as universal, and whilst admitting a large Hebraic influence on Freemasonry, he could give it no preponderating claim, but pointed to Phœnician, Roman, and Greek mysteries, Hermeticism, Rosicrucianism, and other factors, as all contributing largely to the present complex fabric. He, however, welcomed all contributions from all sources, and all students towards the elucidation of the general subject, and must confess that Bro. Westcott had certainly called their attention to many curious analogies.

The vote of thanks was then put and passed, and the brethren adjourned to refreshment.

THE QUATUOR CORONATI.

[COMMUNICATED.]

THE Legend of the Quatuor Coronati is very interesting to Freemasons because in the legend, as in the Arundel MS.—a transcript of the more important portions of which follows,—the Quatuor were originally four Craftsmen by name Claudius, Castorius, Simphorianus, and Nicostratus, "*mirificos in arte quadrataria*," which though it is translated the "art of carving," is literally "the stone-squarer's art," or the art of stone-squaring. They are distinctly called "*artifices*," artificers, although as the legend shows us, to the four artificers are joined four *milites*; whilst one Simplicius, converted to Christianity by the four during the progress of events narrated by the legend, is added to the stone-squarers, making nine in all. They are declared to have been Christians "*occulte*," secretly. Diocletian ordered an image of Æsculapius to be made, and after a contest and dialogue with "*quinque Philosophi*" Simphorianus, who appears to be the leader and spokesman, adds Simplicius to the number,—now five,—and refuses, on their behalf and with their consent, to make the image. They are brought before Lampadius the Tribune, who after reference to Diocletian orders them to be stripped and beaten with scorpions, "*scorpionibus mactari*," and then, by Diocletian's order, they were placed in "*loculi plumbei*," leaden coffins, and cast into the Tiber.

A certain Nicodemus is said to have raised the coffins and taken them to his own house; *levavit* says the legend.

Two years afterwards Diocletian ordered the soldiers to pay homage to a Statue of Æsculapius, but four "*Cornicularii*" or wing-leaders of the city militia, refused. They were ordered to be put to death in front of the image of Æsculapius by strokes of the Plumbata, "*ictu plumbatarum*," and their bodies cast into the streets to the dogs, where they lay five days.

The Sebestianus, with Pope Melchiades, is said to have taken up the bodies and buried them in the cemetery on the road to Lavica. By the use of the word "*Arenaria*" allusion is made to the sand-pits in which slaves and criminals were buried, but Christians never. But in order to conceal the catacombs from their persecutors, openings and entrances were made and used in the Arenaria to deposit the bodies of martyrs and the like in the catacombs. Here they seemed to have remained till the ninth century.

For though Melchiades appointed the day, 8th November, in the fourth century, and it is recognized as such in the Sacramentary of Gregory 200 years later, and Pope Honorius in the seventh century built a church to their especial honour, it was not until the ninth century apparently that Pope Leo translated the relics of the nine worthies to the restored and embellished church on the Cœlian Hill, now called the church of the "Santi Quattro Incoronati,"—Incoronati in modern Italian being identical with Coronati in mediæval and classic Latin.

It will be seen that the names have become confused as time has run on, and various appellations have been given to the four and five. Originally the legend gives Claudius, Castorious, Simphorianus, and Nicostratus, and to these Simplicius is added. The remaining four in one of the earliest legends are said to be Severus, Severianus, Carpophorus, and Victorinus. This makes nine in all,—nine worthies,—concerning whom there is no reason to disbelieve, no *a priory* objection to, the perfect truth of the legend. Clear it is that in process of time the facts of the story itself have become a little confused and the names intermingled, but there is no doubt from very early days the four or five have been commemorated on the same one day. In one martyrology, November 8th is thus commemorated "*Senas ornantes idus merito atque cruore, Claudi, Castori, Simplicii, Simphoriani, et Nichostrate, pari fulgetis luce coronæ.*" One early writer terms them *fratres*, but whether he means *fratres* in blood, in confession, or *fratres collegii* does not clearly appear.

As is well-known the Sarum Missal of the 11th century gives the names as in the Arundel Hagiology, but the names vary much in different legends and service books. Some of these differences are no doubt scribal errors, and some attest remarkably the variability and the uncertainty of tradition. For instance we find Castulus, Semphorianus, Christorius, Significanus, Clemens, and Cortianus, all applied to some of the nine. In some MSS. the five are found,

not the four; in some the four are mentioned, not the five. Nothing can be decided from such mutability of the legend, or even safely argued.

In one of the Steinmetz Constitutions they are simply described as Claudius, Christorius, and Significanus, while in the beautiful illumination from the Isabella Missal four only *appear*,—with the emblems of Craft Masonry one and all, the square, the plumbrule, the trowel, and the gavel,—though five are mentioned in the commemoration prayer, Simphorianus, Claudius, Castorius, Simplicius, and Nichostratus. This is explained in the Arundel legend by the fact that Simplicius was not one of the original four, but being a fellow-workman and secretly desirous of becoming a Christian, he was baptized by Quirillus, the Bishop, and so suffered martyrdom with the other four.

It may be observed here, that the legend is in itself purely Italian in its inception, though it has spread probably with the Craft Lodges into Germany, Gaul, and Britain.

There are several old *Acta and Gesta Quatuor Coronatorum* and several special Legends, Martyrologies, and Hagiologies, of the Coronati, and the subject still requires study and illustration, as no doubt many valuable similar MSS. remain unknown and uncollated in the Vatican Library, and the greater libraries, and even private collections of MSS. To Mr. J. O. Halliwell Philips the English Craft owes its introduction to this most ancient legend and valuable link between the Freemasonry of the past and Freemasonry of the present, as contained in the "Masonic Poem."

The Arundel Legend is taken from a fine MS. of the 12th century in the British Museum. Its proper reference is Ar: MSS., 91, f 2186. There is another copy of the legend in the British Museum, Harleian MSS., 2802, f 99. There is also a short notice of the Quatuor Coronati in Regius MS., 8, c, 7 f 165, of the 14th century.

In the Harleian MS., 2082, Simphorianus is given as Simphronius; in the Regius MS. the names are as in the Arundel, but in different sequence.

In Alban Butler's Lives the Four Crowned Martyrs are named Severus, Severianus, Carpophorus, and Victorinus; and he adds, " five other martyrs, called Claudius, Nicostratus, Symphorianus Castorius, and Simplicius, who had suffered in the same persecution are buried in the same cemetery."

A. F. A. WOODFORD.

THE LEGEND OF THE QUATUOR CORONATI.

From the Arundel MSS.

INCIPIT PASSIO SANCTORUM MARTIRUM CLAUDII, NICROSTRATI, SIMPHORIANI, CASTORIS, SIMPLICII, VI. IDUS NOVEMBRIS.

TEMPORIBUS quibus Dioclitianus perrexit Pannonis, ad metalla diversa sua presentia de montibus abscidenda, factum est dum omnes artifices metallicos congregaret, invenit inter eos magne peritie arte imbutos homines nomine Claudium, Castorium, Simphorianum, Nicostratum, mirificos in arte quadrataria. Hi occulte, Christiani erant custodientes mandate dei, et quicquid artis operabantur in sculptura, in nomine domini nostri Ihesu Christi sculpebant.

Factum est quodam die imperante Diocletiano, ut simulacrum solis cum quadriga ex lapide thaso artifices cum omni argumento currum, equos vel omnia ex uno lapide sculperent. Eodem tempore omnes artifices cum phylosophis cogitantes, cuperunt artis hujus delimare sermonem. Et cum incidissent lapidem magnum ex metallo thaso, nonconveniebat ars sculpture, secundum preceptum Dioclitiani Augusti.

Et multis diebus erat contentio inter artifices et phylosophos. Quadam autem die convenerunt in unum omnes artifices septingenti viginti duo, cum phylosophis quinque ad textem lapidis, et ceperunt venas lapidis perquirere, et erat mira intentio inter artifices et phylosophos. Eodem tempore Simphorianus confidens in fide quam tenebat, dixit ad co-

HERE BEGINS THE PASSION OF THE HOLY MARTYRS CLAUDIUS, NICOSTRATUS, SIMPHORIAN, CASTORIUS, AND SIMPLICUS.

IN the days when Diocletian went to Pannonia, that he might be present at the hewing out of various metals from the mountains, it happened that, when he assembled together the workers of metal, he found amongst them some men, by name Claudius, Castorius, Simphorian, and Nicostratus, endowed with an art of great skill—wonderful workers in the art of carving. They were Christians in secret, keeping the commandments of God, and whatever work they did in the art of sculpture they did in the name of our Lord Jesus Christ.

It happened on a certain day, as Diocletian was giving orders for the workmen to carve an image of the sun, with his chariot, chariot horses, and everything from one stone. that at that time all the workmen deliberating with the philosophers began to polish their conversation on this art; and when they had come upon a huge stone from the metal of Thasos, their art of sculpture was of no use, according to the command of Diocletian Augustus.

And for many days there was a contention between the workmen and philosophers. But on a certain day all the workmen came together into one place, seven hundred and twenty-two, with the five philosophers, to the surface of the stone, and began to examine the veins of the stone, and there was a wonderful purpose amongst the workmen and the

artifices; Rogo vos omnes, data mihi fiduciam, et ego invenio cum discipulus meis Claudio, Simplicio, Nicostrato, et Castorio. Et querentes venam metalli cepereunt sculpere in nomine domini nostri Ihesu Christi artem, et bene consequebatur sculptura secundum preceptum Augusti.

philosophers. At the same time Simphorian, trusting in the faith which he held, said to his fellow-workmen: I ask you, all of you, give me your confidence, and I will find it out, with my disciples, Claudius, Simplicius, Nicostratus, and Castorius. And, examining the veins of the metal, they began their art of carving in the name of our Lord Jesus Christ. And their work met with success, according to the commands of Augustus.*

* * * * * *

Eodem tempore delectatus est Dioclitianus Augustus in arte et nimio amore captus precepit ut ex metallo porphyritico columnas vel capitella columnarum ab artificibus inciderenter. Et vocavit ad se Claudium, Simphorianum, Nicostratum et Castorium atque Simplicium. Quos cum gaudio suscipiens, dixit ad eos: Desidero per peritiam artis vestre capitella columnarum ex monte porphyritico incidi. Et ex precepto abierunt cum multitudine artificum et phylophis. Venientibus autem eis ad montem porphiriticum qui dicitur igneus, ceperunt incidere lapidem in pedibus quadraginta uno.

At the same time Diocletian Augustus took delight in the art, and, seized with an excessive love for it, gave orders that columns, or capitals of the columns, should be cut out from the porphyry by the workmen. And he called Claudius, Simphorian, Nicostratus, Castorius, and Simplicius to him, and, receiving them with joy, he said to them: I desire that the capitals of the columns may be hewn from the porphyry. And by his order they departed with the crowd of workmen and the philosophers, and when they came to the mountain of porphyry, which is called fiery, † they began to hew the stone in forty-one feet.

Claudius omnia in nomine domini nostri Ihesu Christi faciebat, et bene sequebatur eum ars. Symplicius autem qui erat gentilis, omnia quecunque faciebat, non erant convenientia. Quodam autem die dixit ad Symplicium Nicostratus: Frater, quomodo tibi ferramentum tuum confringitur? Simplicius dicit, Rogo te tempera mihi ut non confringatur. Respondit Claudius, et dixit: Da mihi omne ingenium artis. Et dum dedisset omnem sculpturam ferri, dixit Claudius: In nomine domini Ihesu Christi, sit hoc ferrum forte, et sanum ad facienda opera. Et ab eadem hora cepit Simplicius omnem artem quadratariam cum ferramento suo, sicut Simphorianus bene et recte operari.

Claudius did everything in the name of our Lord Jesus Christ, and his art served him in good stead. But Simplicius, who was a Gentile, whatever he did was of no use. But on a certain day Nicostratus said to Simplicius; My brother, how is it your tool is broken? Simplicius said: I beg you temper it for me that it may not break. Claudius replied, and said: Give me all the implements of your art? And when he had given him his carving tools, Claudius said: In the name of the Lord Jesus Christ let this iron be strong, and fit to work with. And from that hour Simplicius began his carving with his own tool, like Simphorian, well and properly.‡

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Et ita sculpentes facturas diversi operis dabant studium, et bene sequebatur eos ars consilio eorum qui nihil per peritiam artis philosophie faciebant, nisi in nomine Christi operabantur nitide. Hoc videntes philosophi, suggestionem dederunt Dioclitiano Augusto dicentes: Summe princeps et ornator seculi, magnum est consilium precepti vestri et mansuetudinis in opera montis designati, ut lapis pretiosus incidatur ad mirificum ornamentum reipublice vestre, et multa opera clara facte sunt in columnarum metallo, miroque labore serenitatis vestre. Dioclitianus Augustus dixit: Vere delector peritia horum hominum. Et fecit omnes quinque aspectibus suis presentari. Quibus letus ita dixit: Per virtutem deorum, quia sullimabo vos divitiis et donis, tantum sigilla precidite de monte hoc porphiritico. Et jussit victorias et cupidines et conchas iterum fieri, maxime autem Asclepium.

And so, they took pains in carving objects of varied workmanship, and their art served them in good stead, on the plan of those who did nothing by skill of the art of philosophy, but performed exquisite work in the name of Christ. When the philosophers saw this they made a suggestion to Diocletian Augustus, saying: Mighty Prince, adorner of this age, great is the sagacity of your command and clemency in this work of carving the mountain, that the precious stone should be hewn for the wonderful adornment of your kingdom; and many beautiful works have been made in the metal of the columns and with the wonderful labour of your highness. Diocletian Augustus said: I am verily delighted with the skill of these men. And he caused them all five to be brought into his presence, to whom in his joy he spake thus: By the power of the gods, I will elevate you with riches and presents, only cut me out first images from this mountain of porphyry. And he bade them make images of Victory, Cupids, and more shells, but especially an image of Æsculapius.

* The next paragraph describes the completion of the work in 25 days and the rejoicings consequent thereon.

† Igneus.

‡ The next six paragraphs relate how Simplicius, enquiring into this mystery, was instructed by Claudius in the elementary truths of Christianity—became converted and prayed for baptism: how the five visited Bishop Quirillus in prison, who after due examination and exhortation baptized the catechumen; how they returned to their work "in the name of Jesus Christ with the sign of the Cross;" how the philosophers questioned them anent the sign and charged them with magic, how they answered them and how many of the workmen were nearly converted; how the work was displayed before the Emperor and his joy thereat; and how further work was ordered and executed to the dismay and anger of the philosophers, who from a certain passage would appear to have been considered instructors of the workmen, master sculptors or builders.

Et fecerunt conchas, victorias, cupidines et Asclepii simulacrum non fecerunt. Et post aliquantos dies obtulerunt opera sua in diversa ornamenta sigillorum. Similiter letificatus Dioclitianus Augustus in peritia artis quadratarie; dixit ad Claudium, Simphorianum, Nicostratum, Castorium, atque Simplicium: Gaudeo valde in studio artis vestre. Tamen, quare non ostenditis amorem, ut deum Asclepium cunctarum sanitatum doloretis? Pergite nunc cum pace, et date operam in hoc simulacro. Et leones fundantes aquam, et aquilas et cervos et gentium multarum similitudinem operamini.

And they carved shells, Victories, and Cupids, but did not make an image of Æsculapius. And after some days they offered their work of images with their varied ornamentation. Diocletian Augustus was equally pleased with their skill in masonic work. He said to Claudius, Simphorian, Nicostratus, Castorius, and Simplicius: I rejoice much in the skill of your art, yet why did ye not shew your love by carving an image of Æsculapius, the god of health? Go now in peace, and give your attention to this image, and fashion lions pouring water, and eagles and stags and likenesses of many nations.

Tunc abierunt et fecerunt secundum consuetudinem et operati sunt omnia excepto simulacro Asclepii.

Then they went away and did according to their custom, and performed all the work except the image of Æsculapius.

Post aliquos vero menses illi dederunt suggestionem Augusto Dioclitiano philosophi, ut videret opera artificum. Et jussit omnia in campo afferri. Et dum allata fuissent, Asclepius non est presentatus secundum preceptum Dioclitiani Augusti. Et dum nimio amore ipsum requireret, suggestionem dederunt philosophi Dioclitiano Augusto dicentes: Piissime Cesar et semper Auguste, qui omnes homines diligis, et es pacis amicus sciat mansuetudo tua quia hos quos diligis Christiani sunt, et omne quicquid imperatum fuerit, in nomine Christi faciunt. Respondit Dioclitianus Augustus et dixit: Si omnia opera eorum in nomine Christi magnifica esse noscuntur, non est crudele sed magis gloriosum. Responderunt philosophi dicentes: Ignoras piissime, quia precepto pietatis tue, non obediunt, conscientia crudeli, et ideo noluerunt artis munificentian in edificationem simulacrum dei Asclepii ostendere imaginem. Dioclitianus Augustus dixit: Deducantur ad me isti viri.

But after some months the philosophers suggested to Diocletian Augustus that he should see the work of the workmen. And he ordered everything to be brought into a public place; and when they had been brought the image of Æsculapius, which Diocletian Augustus had ordered, was not displayed, and when he, in his excessive desire, demanded it, the philosophers made a suggestion to Diocletian Augustus, saying: Most glorious and august Cæsar, who lovest all men, and art a friend of peace, let your clemency know that these men whom you love are Christians, and perform whatever is commanded them in the name of Christ. Diocletian Augustus replied, and said: If all their works are known to be magnificent by the name of Christ, it is not a matter for reproof but rather of admiration. The philosophers answered, and said: Knowest thou not, most upright emperor, that they are not obedient to your kind commands, through a reprehensible knowledge, and therefore would not display the magnificence of their art in the building of an image of the god Æsculapius? Diocletian Augustus said: Let those men be brought to me.

Et cum vocati fuissent Claudius, Simphorianus, Castorius, Nicostratus, et Simplicius, dixit ad eos Dioclitianus Augustus: Scitis quo affectu et gratia diligeret vos mansuetudo nostra, et pio amore vos foverim? Quare non obedistis preceptis nostris ut sculperetis de metallo porphiritico deum Asclepium? Respondit Claudius: Pie semper Auguste, obedivimus pietati vestre, et servivimus claritati tue, imaginem vero hominis miserrimi nunquam faciemus, quia sic scriptum est: Similes illis fiant qui faciunt eo, et omnes qui confidunt in eis.

And when Claudius, Simphorian, Castorius, Nicostratus, and Simplicius had been summoned, Diocletian Augustus said to them: Know ye with what affection and favour our grace has loved you, and how we encouraged you with a loving consideration? Why do ye not obey our commands that you should carve an image of the god Æsculapius out of the porphyry? Claudius replied: Most generous Augustus, we have obeyed your grace, and have been subservient to your mightiness, but an image of that most wretched man will we never make, for it is written, "They that make them are like unto them, and so are all those who put their trust in them."

Tunc exarserunt philosophi adversus eos, dicentes ad Dioclitianum: Piissime semper Auguste, vides perfidiam quomodo pietati vestre, superbo sermone loquuntur. Dioclitianus Augustus dixit: Non execrentur periti artifices, sed magis colantur. Philosophi autem dixerunt. Ergo serviant precepto pietatis vestre, aut nos invenimus qui faciant secundum volumtatem clementie vestre. Dioclitianus Augustus dixit: Inveniantur doctiores hujus artis? Philosophi dixerunt: Nos procuravimus viros, religione suffultos. Dioclitianus Augustus ait: Si de hoc metallo procuraveritis ut deum Asclepium faciant, et hos sacrilegii pena constringit, et illi magni erunt apud nostram mansuetudinem.

Then the philosophers were enraged against them, saying to Dioclitian: Most revered Augustus, you see their perfidy, how they answer your grace with haughty words? Diocletian Augustus said: Skilled artificers should not be hated, but rather honoured. But the philosophers said: Therefore let them obey your command or we find others to do according to your wishes? Diocletian Augustus said: Can there be found men more skilled in this art? The philosophers said: We have procured men supported by love of the gods! Diocletian Augustus says: If you have obtained men to make the image of the god Æsculapius from this metal (and he constrains them by the punishment of

Tunc ceperunt philosophi cum Claudio, Simphoriano, Nicostrato, Castorio, et Simplicio, habere altercationem dicentes: Quare in arte vestro preceptis domini piissimi Augusti non obeditis et facitis ejus voluntatem? Respondit Claudius et dixit: Nos non blasphemamus creatorem nostrum, et nos ipsos confundimus, ne rei inveneniamur in conspectu ejus. Philosophi dixerunt: Claruit quia Christiani estis. Dixit Castorius: Vere Christiani sumus.

Tunc philosophi elegerunt alios artifices quadratarios, et fecerunt sculpentes Asclepium ante conspectum suum. Et cum vidissent simulacrum ex metallo preconisso et protulissent ante philosophos, post dies triginta unum philosophi nuntiaverunt Dioclitiano Augusto Asclepium perfectum.

Et jussit Dioclitianus deferri simulacrum. Et miratus est, et dixit: Hoc artis ingenium ipsorum est, qui nobis in artis sculptura placuerunt. Philosophi dixerunt: Sacratissime princeps semper Auguste, hos quos declarat serenitas vestra in arte quadrataria peritissimos esse; id est Claudium, Simphorianum, Nicostratum, Castorium, et Simplicium, innotescat mansuetudini vestre, eos sacrilegos Christiano esse, et per incantationum carmina omne genus humanum sibi humiliari. Dioclitianus dixit: Si preceptis justitie non obedierint, vera est locutio suggestionis vestre, ferant sententiam sacrilegii.

Et jussit cuidam tribuno Lampadio nomine, sub moderatione verborum cum philosophis audire dicens: Justa examinatione eos proba. Et in quos inventa fuerit querela falsi testimonii, reatus pena feriantur.

Eodem tempore Lampadius tribunus jussit ante templum solis in eodem loco tribunal parari, et omnes artifices colligi, et Simphorianum, Claudium, Nicostratum, Castorium, et Simplicium, et philosophos. Ad quos publice et clara voce Lampadius tribunus dixit: Domni piissimi principes hoc jubentes dixerunt, ut veritate a nobis cognita inter philosophos et magistros, Claudium, Simphorianum, Castorium, Nicostratum, et Simplicium, clarescat si vera accusatio esset.

Inter partes clamaverunt omnes artifices quadratarii, invidiose moniti a philosophis: Per salutem piissimi Cesaris tolle sacrilegos, tolle magos. Videns autem Lampadius tribunus, quia invidiose clamarent artifices, dixit: Causa adhuc terminata non est, quomodum possum dare sententiam? Philosophi dixerunt: Si non sunt magi, adorent deum Cesaris. Continuo jussit Lampadius tribunus Simphoriano, Claudio, Castorio, Nicostrato, et Simplicio, adorare deum solem, ut destruatis consilium philosophorum. Qui respondentes dixerunt: Nos nunquam adoramus manuum nostrarum facturam, sed adoramus deum celi et terre, qui est imperator perpetuus et deus eternus, dominus Ihesus Christus. Philosophi dixerunt: Ecce cognovisti veritatem,

sacrilege) they, too, shall be great through our generosity.

Then the philosophers began to dispute with Claudius, Simphorian, Nicostratus, Castorius, and Simplicius, saying: Why do ye not obey the commands of our most revered master, and do his will? Claudius replied, and said: We do not blaspheme our Creator, and confound ourselves, lest we be found guilty in His sight. The philosophers said: It is evident you are Christians? Castorius said: Truly we are Christians.

Then the philosophers chose other workmen in masonry, and they carved Æsculapius before their eyes. And when they saw the image from the [preconisso] square metal, and had brought it to the philosophers after thirty-one days, the philosophers announced to Diocletian Augustus that the image of Æsculapius was finished.

And Diocletian ordered the image to be brought to him. And he marvelled, and said: This is the genius of those men who have pleased us with their art of sculpture. The philosophers said: Most sacred and ever august prince, let it be known to your clemency that these men whom your grace declares to be the most skilful in the masonic art, namely Claudius, Simphorian, Nicostratus, Castorius, and Simplicius, are heretic Christians, and, by the charms of incantations, the whole human race is humbled to them. Diocletian said: If they obey not the commands of justice, and the word of your accusation is true, let them bear the judgment of the heretic.

And he ordered a certain tribune, Lampadius by name, to listen to them, together with the philosophers, with temperate words, saying: Try them with a fair examination. And in whom complaint of false witness is discovered, let them be smitten with the punishment of guilt.

At the same time Lampadius, the tribune, ordered a tribunal to be prepared in the same place before the temple of the Sun, and all the workmen to be assembled, and Simphorian, Claudius, Nicostratus, Castorius, and Simplicius, and the philosophers. To whom publicly, and with a loud voice, Lampadius, the tribune, said: Our most revered lords and princes have given this command, in order that the truth between the philosophers and masters, Claudius, Simphorian, Castorius, Nicostratus, and Simplicius may be made known, and it may be clear if this charge is true.

Then all the workmen, instructed by the philosophers through envy, cried out: For the safety of our most revered Cæsar away with the heretics, away with the magicians. But Lampadius, the tribune, seeing that the workmen were crying out through envy, said: The trial is not yet completed; how can I give sentence. The philosophers said: If they are not magicians, let them worship Cæsar's god. Straightway Lampadius, the tribune, commanded Simphorian, Claudius, Castorius, Nicostratus, and Simplicius, to worship the Sun God, that you may confound the purpose of the philosophers. They, replying, said: We do never worship the work of our own hands, but we worship the God of heaven and earth, who is the everlasting Ruler and Eternal

renuntia Cesari. Tunc Lampadium tribunus jussit eos retrudi in custodia publica.

Post dies vero novem, invento silentio renunciavit gestum Dioclitiano Augusto. Eodem die et philosophi accusabant eos invidiose principi dicentes, si hii evaserint perit cura deorum. Iratus Dioclitianus Augustus dixit: Per solem quod si non sacrificaverint deo soli secundum morem antiquum et monitis non obedierint, diversis et exquisitis eos tormentis consumam.

* * * * * * * *

Tunc Lampadius a tribunali surrexit considerans preceptum Dioclitiani, et iterum retulit rem gestam Dioclitiano Augusto. Tunc Dioclitianus Augustus artem eorum considerans, precipit Lampadio tribuno dicens; Amodo si non sacrificaverint et consenserint deo soli, verberibus scorpionum eos afflige. Si autem consenserint, deduc eos ad mansuetudinem nostram.

Post dies vero quinque iterum sedit in eodem loco ante templum solis, et jussit eos sub voce precona introduci. Et ostendit eis terrores et genera tormentorum. Quibus ita locustus est Lampadius tribunus dicens: Audite me et evadite tormenta, et estote cari et amici nobilium principum, et sacraficate deo soli. Nam jam loqui non est apud vos sermonibus blandis. Respondit Claudius unacum sociis, cum magna fiducia, dicens: Nos non pavescimus terrores, nec blanditiis frangimur. sed timemus tormenta eterna. Nam sciat Dioclitianus Augustus nos Christianos esse, et nunquam discedere ab ejus cultura.

Iratus Lampadius tribunus, jussit eos spoliari, et scorpionibus mactari sub voce precona dicens; precepta principum contemnere nolite.

In eadem hora arreptus est Lampadius tribunus a demonio, et discerpens se expiravit sedens in tribunalia suo. Hec audiens uxor ejus et familia cucurrit ad philosophos cum mugitu magno, ut divulgaretur Dioclitiano Augusto. Hoc cum audisset Dioclitianus Augustus, iratus est vehementer, et nimio furore dixit: Fiant loculi plumbei et vivi in eos recludantur et proiciantur in fluvium.

Tunc Nicetius quidam thogatus qui assidebat Lampadio facit preceptum Dioclitiani Augusti et fecit loculos plumbeos et vivos omnes in eis clausit, et precipitari jussit in fluvium. Sanctus autem Quirillus Episcopus hoc audiens in carcere, afflixit se vehementer et transivit ad dominum, qui omnes passi sunt sub die sexto Idus Novembris.

Ipsis diebus ambulavit Dioclitianus Augustus exinde ad Syrmem. Post dies vero quadraginta duos quidam Nichodemus Christianus levavit loculos cum corporibus sanctorum, et posuit in domo sua. Veniens vero Dioclitianus ex Syrmi post menses

God, the Lord Jesus Christ. The philosophers said: So thou hast learnt the truth, tell it unto Cæsar. Then Lampadius, the tribune, ordered them to be thrust into the common prison.

But after nine days, quiet being restored, they told the matter to Diocletian Augustus; on the same day, also, the philosophers accused them, through envy, to the prince, saying: If these men should escape, the worship of the gods is destroyed. Diocletian Augustus said, in anger: By the sun himself, but if they sacrifice not to the Sun God according to custom, and obey not my instructions, I will consume them with various and exquisite tortures.*

* * * * * * * *

Then Lampadius rose from his judgment seat, considering the command of Diocletian, and again related the matter to Diocletian Augustus. Then Diocletian Augustus, considering their art, ordered Lampadius, the tribune, saying: Henceforth, if they have not sacrificed and consented to worship the Sun God, afflict them with stripes of scorpions. But if they consent lead them to our grace.

But after five days he again sat in the same place in front of the temple of the Sun and ordered them to be led in by voice of the herald. And he showed them the terrors and various kinds of the tortures. To whom Lampadius spoke thus, saying: Listen to me, and escape the tortures and be dear to and friends of the nobles and princes, and sacrifice to the Sun God. For it is not now for me to speak to you in gentle words. Claudius replied, with his companions, with great confidence: We fear not terrors, nor is our purpose broken by soft words, but we fear everlasting torments. For let Diocletian Augustus know that we are Christians, and will never depart from His worship.

Lampadius, the tribune, enraged, commanded them to be stripped and beaten with scorpions, by proclamation of the herald, saying: Despise not the commands of our princes.

In that same hour Lampadius, the tribune, was seized by an evil spirit, and tearing himself, expired sitting in his judgment seat. When his wife and family heard this they ran to the philosophers with great wailing that it might be made known to Diocletian Augustus. When Diocletian Augustus heard this he was violently enraged, and said with excessive fury: Let coffins of lead be made, and let them be shut up alive therein, and cast into the river.

Then Nicetius, a certain citizen, who sat by Lampadius, performed the order of Diocletian Augustus, and made coffins of lead, and shut them all alive in them, and ordered them to be cast into the river. But the holy Quirillus, the Bishop, when he heard of it in his prison, was deeply grieved, and passed to the Lord, all of whom suffered on the sixth day of the Ides of November.

In those same days Diocletian Augustus journeyed from thence to Syrme. But after forty-two days a certain Nichodemus, a Christian, raised the coffins with the bodies of the saints, and placed them in his own house. But Diocletian Augustus, coming

* The two paragraphs omitted describe how Lampadius once more confronted the five with the philosophers, how they still remained firm and unshaken in their faith, Lampadius trying to persuade them in vain.

undecim ingressus est Romam, et statim jussit in thermis Trajani templum Asclepii edificari et simulacrum fieri ex lapide preconisso.

Quod cum factum fuisset, jussit ut omnes militie venientes ad simulacrum Asclepii sacrificiis ad thurificandum compellarentur; maxime urbane prefecture milites. Cumque omnes ad sacrificia compellerentur quatuor quidam cornicularii compellebantur ad sacrificandum. Illis autem reluctantibus, nuntiatum est Dioclitiano Augusto. Quos jussit ante ipsum simulacrum ictu plumbatarum deficere. Qui cum diu cederentur, emiserunt spiritum. Quorum corpora jussit Dioclitianus in platea canibus jactari. Que etiam corpora jacuerunt diebus quinque.

Tunc beatus Sebastianus noctu cum Sancto Melchiade episcopo collegit corpora, et sepilivit in via Lavicana miliario ab urbe tercio, cum sanctis aliis in arenario. Quod dum eodem tempore sed post duos annos evenisset, id est sexto Idus Novembris et nomina eorum minime reppariri potuissent; jussit beatus Melchiades episcopus ut sub nominibus sanctorum martyrum Claudii, Nicostrati, Simphoriani, Simplicii, et Castorii, anniversaria dies eorem recoleretur, regnante domino nostro Jhesu Christo, qui cum patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.

from Syrme after eleven months entered Rome, and immediately commanded a temple of Æsculapius to be built in the baths of Trajan, and an image to be made from the [preconisso] squared stone.

When this had been done, he commanded that all the soldiery coming to the image of Æsculapius should be compelled to offer incense with sacrifices, especially the city militia. And when all were compelled to sacrifice, certain four [cornicularii] wing-officers were compelled, but when they resisted it was told Diocletian Augustus. And he ordered them to be put to death in front of the image itself with strokes of the plumbata.* And when they were beaten for a long time they gave up the ghost, whose bodies Diocletian ordered to be cast into the street to the dogs. And their bodies lay there five days.

Then the blessed Sebastian, with the holy bishop Melchiades, collected their bodies by night, and buried them on the road to Lavica, three miles from the city, with the other holy men in the cemetery. Whilst this had happened at the same time, namely, on the 6th of the Ides of November, but two years later: and their names could with difficulty be found. The blessed Melchiades, the bishop, ordered that under the names of the holy martyrs Claudius, Nicostratus, Simphorian, Simplicius, and Castorius, their anniversary should be observed, our Lord Jesus Christ reigning, who with the Father and Holy Spirit liveth and reigneth, God through all eternity. Amen.

* Thongs weighted with leaden balls.

8th NOVEMBER, 1887.

The Lodge met at Freemasons' Hall at 5 p.m. There were present Bros. the Rev. A. F. A. Woodford, in the chair; R. F. Gould, W. M. Bywater, G. W. Speth, and Dr. W. Wynn Westcott. Also the following members of the Correspondence Circle: Bros. S. Richardson, D. P. Cama, P.G. Treasurer, H. Lewis, F. A. Powell, J. P. Last, G. Kenning, W. Lake, C. F. Hogard, P.G.St.Br., Dr. W. R. Woodman, P.G.Swd.Br., H. Lovegrove, J. S. Cumberland; and the following Visitors: W. W. Lee, No. 1987; F. Pegler, No. 1671; J. K. R. Cama, No. 2105; and S. Shorter, W.M., A. Pringle, S.W., Josiah Houle, P.M., G. C. Andrews, P.M., and G. Greiner, all of Moira Lodge, No. 92.

Bro. W. Kelly, Past Provincial Grand Master, Leicester and Rutland, was admitted as a joining member of the Lodge.

Bro. R. F. Gould, P.G.D., was installed Worshipful Master of the Lodge, and appointed his Officers as follows:—

Bro. Sir Charles Warren, P.G.D.,	I.P.M.
,, W. Simpson,	S.W.
,, Major S. C. Pratt,	J.W.
,, W. Besant, (*elected*)	Treasurer.
,, G. W. Speth,	Secretary.
,, W. M. Bywater, G.Swd.Br.	S.D.
,, Prof. T. Hayter-Lewis,	J.D.
,, Dr. W. Wynn Westcott,	I.G.
,, J. W. Freeman, (*elected*)	Tyler.

The Worshipful Master delivered the following

ADDRESS.

Brethren.—In placing before the Lodge an address from the chair, I am animated by the desire of inaugurating what I hope may become an annual feature of our proceedings, as it seems to me the very best way in which can be periodically brought home to us, the benefit of now and then touching Mother Earth, or in other words of subjecting the position and prospects of the Lodge to an analysis, whereby we may estimate how far it fulfils, or falls short of fulfilling, all the purposes for which it was called into being.

The Secretary has supplied me with a statistical report, but from which, as it will shortly come before you in another form, I shall merely extract two items; one referring to our Correspondence Circle, and the other to our printed Transactions. The Correspondence Circle has reached a total of 155 members, residing actually and literally in all parts of the globe. This shows the amount of interest which is taken in our special labours: and I submit that the manner in which the Lodge of the Quatuor Coronati is now regarded by students of all nationalities as the centre of Masonic light, should not be without weight, when we proceed to consider whether the responsibility we have voluntarily assumed as a general school of instruction has been

exercised with discrimination, and how far any variations on our established procedure would be attended by advantage.

The second item which I take from the statistical report, relates to our printed Transactions. The first number appeared in August last, and a second will be issued about the end of this month. The part already published contains five lectures (or papers) by members of the Lodge, and two have been delivered subsequently, making seven in all. Here I come to the argument which I wish to use in justification of this Address.

My ideal of such a Lodge as ours is, that it should represent an educational ladder in Masonry, reaching from the abyss of Masonic ignorance to the zenith to which we all aspire. That it should supply elementary teaching for those on the nethermost rung, and also be ready to discuss purely academical questions of the most abstruse character, (if in the remotest manner calculated to enlarge our Masonic knowledge,) for the mutual improvement of those on the highest.

The papers which have been read before the Lodge (the brethren will do me the justice of believing that I am not here passing judgment on my own) have been of an exceptionally high standard, and as special studies or academical discussions, their value can hardly be over-rated, but it has occurred to me, that for the purposes of a body teaching, or endeavouring to teach the elementary principles of Masonic Science and History, in which capacity—as it seems to me—this Lodge should also aspire to make its influence felt, they somehow fail to quite hit the mark, or to use a figure of speech, the lecturers have shot over, or beyond it.

This, I think, demands our attention, because there appears some danger lest the special work of the Lodge, as a purely Masonic body, might become completely overshadowed by the more engrossing studies of the specialists among us, especially when embodied in papers combining so much real learning and research, and displaying such exquisite literary workmanship as we have had read in this Lodge.

The suggestion, therefore, I have now to make is, that without superseding the style of papers hitherto read before the Lodge, a course of action I should myself very greatly deplore, we might occasionally vary them, by reading others of an elementary and purely Masonic character, and that in this way the wishes and tastes of all members might be consulted, without detriment to the special functions of the Lodge. Let me postulate, in the first instance, that there is something more in Freemasonry than the mere acquisition of the ritual of our *present* ceremonies, and the accumulation of degrees—the vast majority of which are only Masonic in the sense that none but Freemasons are admitted to them.

Our London Lodges are, to a great extent, select and expensive dining-clubs; and in the Provinces—with but here and there a solitary exception to the almost general rule—though the feasting is on a more reduced scale, the entire instruction communicated to inquiring brethren consists of a smattering of ritual and ceremonial.

Of English Masonry, it has been said, and not without great show of reason, that it now only retains the shell, of which our German brethren possess the kernel.

Lodges of Instruction (so-called) exist, it is true, but these oracles are dumb when a question is asked which soars beyond the mere routine duty of the various officers of Lodges, in and during the ceremonies of the Craft. Indeed, I might go farther, and say that when in rare cases a reply is vouchsafed, it savours of the teaching of the Bologna school of painters, whose representative—Annibal Caracci—once said to a scholar, "*What you do not understand you must darken.*"

One, and perhaps the most urgently needed requisite, to a true study of Freemasonry, is a series of papers or lectures of an elementary character, each one dealing on broad historical lines with a particular epoch, carefully avoiding technicalities, moot or disputed points, and above all steering clear of theories. Of theory, indeed, it has been well said, that it is worth but little unless it can explain its own phenomena, and it must effect this without contradicting itself; therefore the facts are but too often assimilated to the theory, rather than the theory to the facts. Most theorists may be compared to the grandfather of the Great Frederick (of Prussia), who was in the habit of amusing himself, during his fits of the gout, by painting likenesses of his grenadiers, and if the picture did not happen to resemble the grenadier, he settled the matter by painting the grenadier to the picture.

By eschewing theories, therefore, and adhering strictly to facts, I think we might arrange a system of elementary lectures, supplementary to those of a more advanced kind, which, while comprehensible by the youngest Entered Apprentice, would at the same time enlarge the foundations upon which the specialists among us might erect the scaffolding for their superior workmanship.

These lectures should, if possible, be delivered by different brethren on each distinct occcasion, and when completed might serve as a text-book for beginners, and would, no doubt, be largely used, in the same way that we should in the first instance do ourselves, by the various Lodges throughout the world.

It may, indeed, be advanced that there are already in existence text-books from which the student who wishes to obtain a bird's eye view of the general subject of Freemasonry may do so quickly and easily. But if so, I am quite unable to indicate where they may be procured. Findel, no doubt, has written, or rather compiled, a concise history of the Society, but, like most Germans (to adopt the words of Samuel Taylor Coleridge), while he is not altogether wrong, like them, also, he is never altogether right. Of my own recent work, as indeed of all that I have inflicted upon my brethren, I am naturally inclined to speak with indulgence, for parental love is perhaps best exemplified in the affection which one feels for the most ricketty offspring, but putting sentiment aside and taking my History of Freemasonry to be worthy of its title, I should be the very last person to contend that it is either compendious—which would be a manifest absurdity—or a complete guide to students, except to those who

will patiently read it through from the first to the last chapter.

Sir Richard Burton, in one of his earliest works has remarked:—"Next to the Antiquary, in simplicity of mind, capacity of belief, and capability of assertion, ranks the Freemason." This picture is scarcely overdrawn, but I think that the jesting words of the great traveller would soon cease to apply to any lodge of Freemasons who might adopt the scheme here advocated, and who in the regulation of their proceedings should determine to propose with diffidence, to conjecture with freedom, to examine with candour, and to dissent with civility:—"*in rebus necessariis sit unitas; in non necessariis liberalitas; in omnibus, charitas.*"

The divisions or sections into which the series of lectures should be arranged, would fall more properly within the province of the Lodge as a body to determine, though I will at once state that Early Scottish Masonry should indubitably form the subject of the second lecture; and the opening History of the Grand Lodge of England the third. Other papers on English, Scottish, and Irish Masonry, might bring the number of lectures to about eight, and constitute a first series of the undertaking, after which, however, there would still remain a large number of subjects, albeit only indirectly connected with this country, which might supply the materials for a second, third, and fourth series of the same class of work.

I shall now proceed with a short paper, in which I shall reduce theory to practice, and enable you to test the soundness of my conclusions by an experimental Essay (or Lecture) dealing with what is actually known of Freemasonry in England before the era of Grand Lodges, of which the first or Mother of Grand Lodges was the Grand Lodge of England, established in London in 1717.

Before, however, I commence to read it, let me give just a word of explanation as to to the circumstances under which it has been prepared. At our last meeting I ventilated some of the ideas to which I have given fuller expression in this address, but I had no intention of reading a Paper. Indeed, on the contrary, having already read *one*, I hoped that every member of the Lodge would do the same thing before my own turn came round again. Brother W. H. Rylands held out some hope of being able to read the paper for this evening, and it was with a very painful feeling of disappointment that I found he was subsequently prevented by various causes from doing so. Our worthy and untiring Secretary then wrote me saying, to use his own words, that he was "in a real fix." The other papers that were available for reading in Lodge were too long for an installation meeting. He then reminded me of the idea I had, as it were, thrown out at the previous meeting, and furnished me with a syllabus of the kind of paper which he wished me to prepare. This, brethren, is in effect my apology for being the lecturer this evening, as I think the more new voices we hear on these occasions the better, and I should be sorry for the members of this Lodge to believe, for an instant, that they had placed a brother in the chair who wished to claim a monopoly of those special duties, which can only be pleasantly and satisfactorily exercised by being apportioned equally among us all.

The WORSHIPFUL MASTER, Bro. R. F. Gould, read the following paper:

ENGLISH FREEMASONRY

BEFORE THE ERA OF GRAND LODGES, (1717.)

IT was asserted by the founder of the Illuminati, Dr. Adam Weishaupt, that "No man can give any account of the Order of Freemasonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points." This was expressed about a century ago, and is almost as true now as then, the only point on which more light has been shed in the interval, being the history of the Institution. This indeed we cannot trace back any great distance, but we reach the 14th century, when the actual proofs are exhausted, and there is nothing to help us but tradition and conjecture. But we are fully justified in believing that much evidence must have existed which has now perished, not to speak of what may even yet be brought to light, albeit at present entombed in the vast mass of ancient writings distributed throughout those public and private collections in Great Britain, that await, alas! the examination and classification of diligent and competent investigators.

The subject of this Paper I shall treat under three heads or divisions. The first, Oral Traditions, taking us back to the time of St. Alban, the first Christian Martyr in Britain, and coming down to about the close of the 14th century. The second, the Legend of the Craft, or the evidence of the Old Charges, or Manuscript Constitutions, beginning at *about* the year 1390, and carrying us down to (and beyond) 1646; and the third, Symbolical Masonry from 1646, the date of Elias Ashmole, the Herald and Antiquary being made a Freemason at Warrington, down to the formation of the first or original Grand Lodge in 1717. These periods are not selected arbitrarily, but because there is no evidence from which we can actually *prove* (though we may reasonably infer) the existence of either a speculative science or a legendary history before 1390 (*ca*), so that traditions must be taken for what they are worth, and even if this amounts to very little, the fact should nevertheless not be lost sight of, that they were given to the world on the authority of very eminent men, and have influenced all masonic writers down to our days.

The 2nd period—1390-1646—covers exactly 250 years, and throughout the whole of it there is no evidence of living Freemasonry in South Britain. By this I mean there are no Lodge Minutes or records, nor have we evidence from any source whatever which will reduce to actual demonstration that there were Free and Accepted Masons who met in Lodges in South Britain before 1646. That they did, we cannot doubt, for the testimony of the Old

Charges or Manuscript Constitutions, though silent, is sufficiently conclusive on this point, and there is the collateral evidence of Scottish Masonic records, which are of superior antiquity to our own.

The 3rd division of the subject I name "Symbolical Masonry," because we know that Elias Ashmole did not follow the Masons' trade, and therefore that in being "made a Freemason" in 1646, he became, as every brother present this evening has since become, a member of a society using the terms of the Masonic art to typify something external to its operative practice. It is of course, deducible, that the other speculative Masons in the Lodge, when Ashmole was received, must have been admitted before him, but the entry in his diary under the date of October 16th, 1646, affords the earliest positive evidence of the reception of a non-operative—or indeed of a canditate of any description whatever—in an English Lodge.

To begin then with Part I. Oral Traditions.

These were given to the world on the authority of three very eminent men, viz.:—Sir Christopher Wren, Sir William Dugdale, and Elias Ashmole, and are as follows:

Wren's opinion, which I shall first cite, is given in the Parentalia or Memoirs of the Family of the Wrens, compiled by his son, and published by his grandson in 1750. "The *Italians* (among whom were yet some *Greek* refugees), and with them *French*, *German*, and *Flemings*, joined into a Fraternity of Architects, procuring Papal Bulls for their Encouragement and particular Privileges, they stiled themselves Freemasons, and ranged from one Nation to another, as they found Churches to be built, (for very many in those Ages were everywhere in Building through Piety or Emulation). Their Government was regular, and where they fixed near the Building in Hand, they made a Camp of Huts. A Surveyor govern'd in chief; every tenth Man was called a Warden, and overlooked each nine."

Dugdale's statement is thus related by John Aubrey in his Natural History of Wiltshire, and dates from some period before 1686.

"Sr. William Dugdale told me many years since, that about Henry the third's time the Pope gave a Bull or diploma to a Company of Italian Architects to travell up and downe over all Europe to build Churches. From these are derived the *Fraternity of Free-Masons*. They are known to one another by certayn Signes & Watch words: it continues to this day. They have Severall Lodges in severall Counties for their reception: and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall, and with an Oath of Secrecy."

Lastly, there is the opinion of Elias Ashmole, which was contributed to the Biographia Britannica by Dr. Knipe. "What from Mr. E. Ashmole's collection I could gather, was, that the report of our Society's taking rise from a Bull granted by the Pope, in the reign of Henry III., to some Italian Architects, to travel over all Europe to erect chapels, was ill-founded. Such a Bull there was, and those Architects were Masons; but this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our fraternity, or even establish them in this Kingdom." Masonry—according to the same authority—was established in England by St. Alban, and "it flourished more or less down to the days of King Athelstane, who granted the Masons a charter." On the authority, therefore, of the opinions ascribed to these eminent men (Wren, Dugdale, and Ashmole), there grew up a theory that all Gothic Churches were erected by a body of travelling Freemasons acting in concert, and being apparently a kind of lay brethren, guided entirely by the "monks," and always working as one man, were assumedly under the control of one supreme chief, as the Franciscans and Jesuits of later times by a "general."

Also coupled with this was ordinarily found a belief that the Gothic architecture practised by these monks and Masons, was, in its origin, an emanation from Byzantium, thus forming a link by which to connect the Masonic bodies and their architecture with the East, and so on up to the Temple, and further still, if necessary, *ad infinitum*.

Around these traditions there gathered others, the most noteworthy being that long prior to the year 1717 there were both Grand Lodges and Grand Masters, and among the latter no less a person than Sir Christopher Wren himself. Though it will be evident—as tradition is wholly insufficient to bolster up an absolute impossibility—that he could not well have held an office in the 17th century which did not then exist. The older traditions I fear must also be allowed to pass into oblivion, but I have thought it right to cite them, because their influence, though on the wane, is hardly yet extinct, as they will be found embalmed in some works on architecture, and even in our most recent encyclopædias.

Part II.—The Legend of the Craft as contained in the Old Charges or Manuscript Constitutions.

Before, however, proceeding to describe these documents somewhat in detail, a few preliminary observations are essential.

In 1330, we hear of a Lodge in connection with St. Stephen's Chapel, Westminster, and in 1335 of one at York, but from the "Orders" supplied to the Masons at work in the latter, there is nothing from which we can infer the existence of a speculative science. It is true, indeed, that each of our great Cathedrals had a gang of workmen attached to it in regular pay, and Sir Gilbert Scott—no mean authority—has noticed the significance of this fact, though, as he well puts it, "the fables of the Freemasons have produced a natural re-action, and the degree of truth that there is in these traditions has consequently been overlooked." But I must pass on to surer ground. The first use of the term "Freemasons" occurs in the City records under the years 1376-7, and the second *(ffre Maceons)* which refers to the building trade in 1396. Neither of these, however, tends to lengthen our Masonic pedigree; and here I may conveniently mention that the term "Freemason" does not occur in the very oldest documents of the Craft. Also, that as far as an opinion can be formed, it was preceded by the expression "trew Mason," which in later versions of the Old Charges was exchanged for "Freemason." *About* the year last named (1396), or between 1390 and 1400, our actual genealogical inquiry has its

beginning. This we meet with in what is called the Halliwell Poem, an ancient manuscript still extant, dating from about the last decade of the 14th century, which relates a legendary history, and possesses other features, clearly showing that a copy of the Old Charges or Manuscript Constitutions had been seen and utilized by the versifier or compiler. Similar evidences attesting the existence of such documents in the 15th century is afforded by another ancient writing known as the Cooke MS. After which, and without a break, we are brought down to the 16th century, when we meet with the earliest existing copies of the class of documents I am about to describe more fully, and which there is little or no doubt were extensively used in the 14th century, though our actual knowledge with regard to them is restricted to a single channel of information.

The Old Charges, or Manuscript Constitutions, are known by a variety of names, *e.g.*, The Masonic Constitutions, the Constitutions of the Craft, the History of Freemasonry, and the Legend of the Guild, etc., etc. Ordinarily they are in roll or scroll form, and consist of three parts: Firstly, The Introductory Prayer, Declaration, or Invocation; Secondly, The History of the Order, or the Legend of the Guild, which beginning before the Flood alludes to Euclid, Solomon, (and many other biblical characters,) and Charles Martel, and generally ends with the era of King Athelstane, or about 926; and thirdly, the peculiar statutes and duties, the regulations and observances, which the Craft in general—or Masons in particular—are bound carefully to uphold and invoilably to maintain.

By no other Craft in Great Britain has documentary evidence been furnished of its having claimed at any time a legendary or traditional history.

This Craft Legend sustained no material variation from about 1650 down to 1717, during the century and more which preceded the era of Grand Lodges.

These documents were used at the reception of candidates for admission. The Craft Legend was read to them, and they then swore on the holy writings to faithfully observe the statutes and regulations of the Society.

In the first volume of my "History of Freemasonry," published five years ago, a great number of these ancient documents are fully described, and many others are briefly referred to. Since then seven additional MSS. have been discovered, bringing the grand total to close upon sixty.

The Old Charges or Manuscript Constitutions are supposed to have been introduced into Scotland from England, and at least four copies exist which were in use in Scottish Lodges in the 17th century.

The third part of my general subject begins with the initiation of Elias Ashmole at Warrington, in 1646. His diary simply records that he was made a Freemason, and the only other noticeable feature of the occurrence consists in the fact, which we have to thank our Bro. W. H. Rylands for elucidating, that the Lodge was composed almost, if not entirely, of speculative or non-operative members.

This was also the case when Ashmole, apparently after an interval of 35 years, was present at a Lodge held at Mason's Hall, London, in 1682.

The next evidence is that of Dr. Plot, who published the Natural History of Staffordshire in 1686, and in that work we are informed that Freemasonry was "spread more or less over all the Nation," and that the members comprised "persons of the most eminent quality." The admission, according to Plot, chiefly consisted in the communication of "secret signes," which, he averred, were of so potent an efficacy, that "a Fellow of the Society when signalled by one of them, would be obliged to forthwith come down even from the top of a Steeple" in answer to it. This whimsical conceit became in the next century the subject of the following parody:

> "If on House ne'r so high,
> A Brother they spy,
> As his Trowel He dextrously lays on;
> He must leave off his Work,
> And come down with a Jerk,
> At the Sign of an Accepted Mason."

Dr. Plot then cites an Act of Parliament—3 Hen. VI., c. i., A.D. 1425—which, he says, "quite abolished the Society, though the Act was too little observed." The Act of Parliament referred to was really one of the Statutes of Labourers, and only affected the working Masons; but as "most authors are like sheep, never deviating from the beaten track," it will surprise no one that the error into which Plot fell was repeated by later writers. Indeed, to give a single example, Governor Pownall, a celebrated antiquary, in his "Observations on the Origin and Progress of Gothic Architecture, and on the Corporation of Freemasons; supposed to be establishers of it as a regular Order,"—a paper read before the Society of Antiquaries in 1788, thus alludes to the Act of Parliament (1425) and the Freemasons:—"This statute put an end to this body, and all its illegal chapters and pretences. It should seem, however, that societies of these masons met in mere clubs, wherein continuing to observe and practice some of their ceremonies which once had a reference to their constitutions and to the foundation of powers which no longer existed, and were scarcely understood, they only made sport to mock themselves, and by degrees their clubs or Lodges sunk into a mere foolish, harmless mummery."

Dr. Plot was guilty of other mistakes, so that I do not think we should place too great reliance on his statement that the number of Freemasons was very numerous in his time, as it is quite inconsistent with the testimony from every other source, except one, to the reception of which, moreover, some objections may be raised: though as other members of the Lodge are satisfied as to its admissibility in evidence, I shall now cite it. This is a copy of the Old Charges or Manuscript Constitutions, in the possession of the Lodge of Antiquity, No. 2, which at the end has the following attestation clause:—

"Written by Robert Padgett, Clearke to the Worshippfull Society of the Free Masons of the City of London in the second yeare of the Raigne of our most Gracious Soveraign Lord King James the Second of England, &c. Annoq Domini, 1686."

My objection to this evidence is, that there is no proof whatever of such a man or such a Society being in existence in 1686, although, of course, I

freely admit that such proof may yet be forthcoming.

In 1688 Randle Holme, the Chester Herald, in his "Acadamie of Armory," styles himself "a member of that Society called Free-Masons."

Chester Freemasonry in the last half of the seventeenth century has been made the subject of minute research by Bro. W. H. Rylands, who has demonstrated that of 18 brethren belonging to the Lodge, of which the Herald was a member, four were Aldermen, and four Masons. There were two gentlemen (including Randle Holme), a merchant, clothworker, glazier, tailor, carpenter, tanner, bricklayer, and labourer. It remains to be stated that a copy exists of the Old Charges or Manuscript Constitutions, which was transcribed by Randle Holme, probably about 1665. This will be found in the Harleian Collection (British Museum), and in the same volume of manuscripts (Harl. MS., 2054) and immediately succeeding it is the following form of oath, in the same handwriting:—

"There is seu'all words & signes of a free Mason to be revailed to y^u wch as y^u will answ: before God at the Great & terrible day of Judgm^t y^u keep secret & not to revaile the same to any in the heares of any pson w but to the M^rs & fellows of the said Society of free Masons, so helpe me God, &c."

I now pass to the year 1691, in which year John Aubrey wrote the following note in a manuscript work—the Natural History of Wiltshire—but which was not printed until 1844.

"1691
Mdm, This day [May the 18th being
after Rogation Sunday
Monday] is a great convention at St.
Paul's Church of the Fraternity of the
Accepted Masons: where Sir Christopher Wren
is to be adopted a Brother: and Sr Henry
Goodric . . . of ye Tower & divers
others—there have been Kings, that have
been of this Sodalitie."

Whether or not Aubrey's prediction was verified by the admission or adoption of Wren, is a puzzle that still awaits solution.

According to Dr. Anderson more than six Lodges met in London about the year 1693, and at the same date there is evidence of Lodge activity at York.

In the eighteenth century there was a Lodge at Alnwick, 1701, and at Scarborough, 1705.

The Society seems to have been at least a well-known one in 1709, as we may infer from an Essay by Mr. (afterwards Sir Richard) Steele, which appeared—June 9th—in the *Tatler*, from which I give an extract:—

June 9th, 1709.—"But my Reason for troubling you at this present is, to put a stop, if it may be, to an insinuating set of people, who sticking to the LETTER of your Treatise, and not to the spirit of it, do assume the Name of PRETTY Fellows; nay, and even get new Names, as you very well hint. . . . *They have their signs and tokens like Free-Masons.*"

The same writer, also in the *Tatler*—May 2, 1760—mentions a class of persons of whom he states: "*One would think that they had some secret Intimation of each other like the Freemasons.*"

There was a Lodge, as already related, at York in 1693, and this no doubt continued in activity until 1712, when the earliest existing York Minutes have their commencement. From these we learn that according to the custom there, candidates for reception were "sworn and admitted into the honourable society and fraternity of Free-Masons." There are entries under the years 1712, 1713, 1714, and 1716, and the last one runs:—

"At St. John's Lodge in Chrismas, 1716. At the house of M^r. James Boreham, situate [in] Stonegate, in York, being a General Lodge, held there by the hono^ble Society and Company of Free Masons, in the City of York, John Turner, Esq., was sworne and admitted into the said Hono^ble Society and Fraternity of Free Masons.

Charles Fairfax, Esq., *Dep. President.*
John Turner."

The Grand Lodge of England, the first body of the kind, was formed and constituted by four London Lodges on June 24—St. John Baptist's day—1717.

Here I come to the end of my tether, and am fully conscious of the very imperfect sketch I have placed before you. To really grasp what the Masonry was that preceded the era of Grand Lodges there is needed a companion picture, viz., a sketch of Scottish Masonry from 1598, when its actual records commence, down to 1736 when the Grand Lodge of Scotland was erected. Two systems of Masonry were for several centuries pursuing their course, side by side, in North and South Britain respectively, and we cannot fully comprehend either one of them without the light that is reflected from the other. The next paper, therefore, of this class,—if we are to have any more of them,—ought, without doubt, to be devoted to the early Masonry of Scotland.

Lastly, and by way of summing up some of the conclusions, which seems to me to arise out of the special inquiry we have been pursuing this evening, let me add:—

It is, I think, abundantly clear that the Masonic body had its first origin in the trades-unions of mediæval operatives.

Whether these unions inherited, or assimilated traditions or ceremonial observances from previously existing sodalities or societies, is open to conjecture, but at present incapable of proof. Theories of origin or possible derivation might well serve as the title of some future paper, but their consideration this evening would be foreign to my purpose. After the great cataclysm of the Reformation, no more churches were built, and hence the builders died out; while the unions having lost their *raison d'être* naturally dissolved, except some few scattered through the country and these vegitated in obscurity for a period of close upon two centuries, until we find them re-organised and taking a new *point de départ*, about the year 1717. But by this time the Masonic bodies appear under a new guise. While still retaining as was natural, many forms, ceremonies, and words which they derived from their direct ancestors, the working Masons, yet we find the operative Masonry was, and probably long had been, in a state of decay, and a new form, that of

speculative or symbolical Masonry had been substituted in its place.

The precise manner in which the older system was at first over-shadowed and finally supplanted by the new, it is impossible to explain; nor do we know whether, so to speak, Masonry always had its speculative side, even in the 14th century or earlier. There is probability though no certainty that it had, but on this point the ancient documents to which I have previously referred are our sole guides, and I cannot undertake to say that some expressions which may be found in them will convey the same conclusion to other minds as to my own.

All that can be predicated with confidence is, that an alteration in the method of communicating the Masonic secrets took place after 1717, but the question of degrees, or in other words, a comparison between the Masonry practised *before* and *after* the era of Grand Lodges, will only be ripe for practical discussion, when we have advanced a little further upon the path, which I shall much congratulate myself if I prevail upon you to pursue.

Bro. Woodford said that as this was the first essay of the kind they had had the privilege of hearing, he thought they ought not to let it pass without a note on the minutes. He therefore proposed that a vote of thanks should be recorded to the Worshipful Master for his paper. He was a heretic on a great many points laid down by the Worshipful Master as Law. He was a Freemason who believed in the traditional teachings to which he had been listening for the better part of forty years. Therefore, while he cordially thanked the Worshipful Master, as a student, for the paper, Bro. Gould, knowing what his ideas were, would quite agree that it was only natural and consistent in him to enter a friendly protest against his eloquent assumptions. It would strike them all that when they had many old legends it was an evidence that those things were not written for nothing. All the Worshipful Master had said was true respecting the desirability of occasionally having popular papers, and as an old Mason he quite concurred. He was expressing the wishes of all when he said that they would be happy to assist the Worshipful Master in making the papers as interesting as possible. Their one desire was to make the Lodge of use to all by encouraging an intelligent study of their masonic history, and he agreed that that could only be done by interspersing their more erudite and special papers with lectures of an elementary nature.

Bro. Bywater seconded the motion, as he considered they were indebted to the Worshipful Master for laying down the suggestion, which would not fail to be a boon.

The brethren in general having refrained from comment owing to the lateness of the hour and the work still to be transacted, Bro. Gould said his admiration for Bro. Woodford's ability was now greater than ever because, although he had endeavoured to keep clear of controversial facts in the paper he had prepared, Bro. Woodford had yet managed to disagree with him; they were not always fighting on the same side, but they were labouring for the same end. The particular point he had laid down was that there was no positive evidence before 1390. He hoped that the paper would assist brethren in grasping elementary facts and thus enable them to study books of a more advanced kind.

The vote of thanks was passed *nem con.*

The following list of presentations to the Lodge Library was announced, viz.: From the Editors, current numbers of the *Toronto Freemason* and "Latomia." From Bro. Beck, of Dresden, current numbers of "Die Bauhütte" and "Jarbuch des Lessings-bundes," 1884 and 1886. From Bro. Whytehead, "L'Orde des Francs-maçons trahi et le Secret des Mopses," 1715. From the Authors, "Pujahs in the Sutlej Valley"; and "Architecture in the Himalayas," by Bro. W. Simpson; "Rosicrucian thoughts on the Ever-burning Lamps of the Ancients," "Commentary on the Ten Sephiroth," "Sepher Yetzirah," and "The Isiac Tablet," by Bro. Dr. W. Wynn Westcott; "The History of Freemasonry in the City of Durham," by Bro. Wm. Logan; "Tratado Práctico de Arimética Mercantil," by Bro. José Mayner y Ros; "Whytehead's Poetical Remains," by Bro. T. B. Whytehead; "History of Freemasonry in Sussex," by Bro. T. Francis; "History of the Minerva Chapter, No. 250, Hull," by Bro. M. C. Peck; "The Two Systems," by Bro. John Haigh; "The Masonic Directory for New Zealand, 1886," by Bro. George Robertson; "Die ersten Jahre der Grossloge von England" (2 parts), "Das Sloane MS., No. 3329," and "Studien über den Meistergrad," by Bro. F. K. Schwalbach; "Einige Betrachtungen über das Verhalten der Londoner Gross Loge zer den alten Ueberlieferungen der Werkmaurer," by Bro. Dr. W. Begemann, Rostock; "Record of a Year's Work, etc., Lodge Prudence No. 2069," by Bro. C. L. Mason. From Bro. M. C. Peck, "A Short Histtory of the Provincial Grand Lodge of North and East Ridings of Yorkshire," by Bro J. P. Bell; "Ceremonial of the York Jubilee Meeting, 14th July 1887;" a "Sermon preached at Jubilee Meeting, York," by Bro. the Dean; Form of Service at Jubilee Meeting, York; Rules of North and East Yorkshire Educational Fund; and Medal of York Jubilee Meeting, 14th July, 1887. From Bro. A. E. Austen, "Proceedings of District Grand Lodge of South Africa (East Division), 15th June, 1887." From Bro. J. Haigh, "History of Corinthian Lodge, Concord, Mass.," by Bro. L. A. Surette; "Proceedings of the Supreme Council, 33°, for America and Dependencies, for 1886"; "Information for Members of the Scottish Rite for America and Dependencies"; and "An Address delivered before the Grand Consistory of Minnesota, 12th November, 1885." From Bro. H. Whymper, "Schluessel der Chemistishen Philosophy, Strasburg, 1602." From Bro. H. Sadler, "Masonic Facts and Fictions." From Mr. Wyatt Papworth, "Architectural Drawing in the Middle Ages," and "Notes on the Superintendents of English Buildings in the Middle Ages."

Seven Lodges and 24 brethren were admitted members of the Correspondence Circle, bringing the total number up to 155.

The death, on the 17th July last, of Bro. E. T. Budden, who had joined the Lodge on the 2nd June previously, was announced. The Secretary was instructed to write a letter to his son, Bro. F. Budden, expressing the grief and condolence of the brethren.

The following brother was proposed as a joining member. Brother Henry Josiah Whymper, of Murree, Punjaub, Past Deputy District Grand Master of the Punjaub.*

The Secretary announced that Bro. Whymper had generously placed at his disposal the litho stones which he had had prepared of the "Masonic Poem," thus saving the Lodge a considerable sum of money on their first volume of reprints now preparing. The thanks of the Lodge were voted to Bro. Whymper, and it having been ascertained that his copy of Bro. Gould's "History of Freemasonry" was short of the last volume, the Secretary was instructed to ask his acceptance thereof from the Lodge as a token of their appreciation of his fraternal generosity.

The Report of the Library Committee was deferred to next meeting.

The remaining business having been transacted, and this being the anniversary festival of the Four Holy Crowned Martyrs, the brethren adjourned in considerable numbers to refreshment.

The usual loyal and masonic toasts having been honoured,

Bro Gould, W.M., in proposing "The Grand Officers," said this was a subject upon which he could say much, were it not for the fact that he was one of that body himself. They

* Bro. Whymper having been unable to supply the Editor in time with the full particulars of his Masonic career, they will be given in the next number of these Transactions.

had a great many Grand Officers in the Lodge and in the Correspondence Circle, and they were all pleased when the W.M., for the time being, was honoured by receiving Jubilee honours. He should have asked that distinguished brother to respond, but he was going to ask him to reply for a special toast. He mentioned on a former occasion that they were pleased to have other members who were similarly honoured in the matter of Jubilee honours. There were several Grand Officers present, including Bro. Woodford, who was a very old Grand Officer, Bro. Sir Charles Warren, Bros. Dr. Woodman and Hogard, and Bro. Bywater. They all knew that the rule differed as to whose name should be coupled with the toast, and he was a little inclined to depart from the general rule and couple the name of Bro. Bywater, who was actually performing the duties of Grand Sword Bearer at the present time.

BRO. BYWATER, on behalf of the Grand Officers, returned hearty thanks for the very kind manner in which they had taken notice of that body. It was the delight of the Grand Officers to discharge faithfully every duty that devolved upon them, and they were gratified to receive the kindly feelings of the Craft as their reward.

BRO. R. F. GOULD, W.M. "I now come to the toast of the evening, and I therefore have asked the Brethren to charge in the usual formal manner. The toast I have to propose is that of "The Immediate Past Master, Bro. Sir Charles Warren." In considering the most suitable manner in which I should bring this toast before you, I was powerfully influenced by thinking of the manner in which I should like to hear it myself. You would like me to tell you all I could gather together, in order to show what measure of a man we have had to rule us. Our worthy and distinguished brother entered the army as Lieutenant, Royal Engineers, in 1857, and before ten years we find he was conducting an exploration in Palestine, and excavations in Jerusalem. In connection therewith I will read one extract from "Our Work in Palestine, 1875," that will show what was thought of the manner in which the duties were conducted. "Let us finally bear witness to the untiring perseverance, courage, and ability of Captain Warren. Those of us who knew best under what difficulties he had to work, can tell with what courage and patience they were met and overcome. Physical suffering and long endurance of heat, cold, and danger were nothing. So long as an interest in the modern history of Jerusalem remains, so long as people are concerned to know how sacred sites have been found out, so long will the name of Captain Warren survive." In connection with the work Captain Warren brought out two books, "Underground Jerusalem," and, "The Temple and the Tomb," both of which give a deal of instruction and information to biblical scholars. The next we hear of him in the public world was in 1876, when he was especially selected to settle and arrange the boundary line of the Orange Free State. In the following year he was appointed to settle the land law of Griqualand, and with what tact, discrimination, and zeal, he discharged that important duty you are all aware. The work of Bro. Warren, however, consisted of other things besides civil duties, for when the Kaffir War broke out he commanded the Diamond Field's Horse, and his conspicuous bravery, boldness and rapidity in action, were frequently brought before the notice of the authorities. A few years later, in 1879, peace was restored, and he was selected to rule that turblent region which he had so successfully reduced to order. Those difficult duties he continued to discharge for two years, until the home Government re-called him. He had by this time so endeared himself to all with whom he had been connected, that when he left the Cape they severely felt his loss, and it was mentioned at the time as a public calamity. He came back to England, and we hear of him in the Egyptian war, where he commanded a perilous mission, and succeeded in bringing to justice the murderers of Professor Palmer and others who were put to death by the Arabs. In 1884 he volunteered to proceed by way of Abyssinia and visit Khartoum to ascertain news of Gordon, but his offer was not accepted, and he was induced to enter into another important enterprise—the foundation of this Lodge. I may be asked on what grounds did we judge of him to fill the position of the first W.M. Whether we regarded him as a man of letters, and as a great and brilliant writer, or whether we considered his sterling qualities, and his resolute and daring character, I think we felt that his election must reflect honour on our choice. It may be said that "there's many a slip 'twixt the cup and the lip." This is exemplified by the fact that our W.M. elect was sent to the Cape before we could get to work. There is just one other feature. When Sir Charles Warren went to the Cape for the second time, he went with a considerable reputation, and it was quite equal to the further demands made upon it. His great energy and the excellent arrangements he made, combined with the celerity of his movements, quite overcame those to whom he was opposed. The enemy knew their man, and were aware of his military ability, so that there was no appeal to arms, and his object was attained without bloodshed. All that I have said proves that no commander of an expedition could have fulfilled the mission better, but if he had been a little inferior to what he really was, his reward would probably have been far greater. Instead of meeting with the reward he merited, the authorities fell into the old rule, and he returned to his duties as Colonel in the Engineers. We were then enabled to start the Lodge, although immediately afterwards he was sent to Suakin, but had returned to them safe and sound. Since then he has been a regular attendant at our meetings, when the affairs connected with his public duties permitted him, and he has found time amongst his many engagements to read before us one of the most brilliant papers that adorn our Transactions. He has been at all times a very enthusiastic Freemason, and when he was in South Africa, this was acknowledged by a Lodge being formed and called after him, meeting in Griqualand. There is just one thing more I wish to say. I desire to sum up in a few words the estimation in which he is held by us all. I was reading a short account of Sir Philip Sidney, and I shall put it to you that what was said of him in the sixteenth century can equally be said of Sir Charles Warren at the present time. "He seemed born on purpose for whatever he was about." Whether in Palestine, South Africa, in the Nile Desert, or in this Lodge, he has always shown the same fertility of resource, and has adapted himself to the many phases of his remarkable career. Bro. Sir Charles Warren, it is now my pleasing duty to present you with a number of books which have been written by members of the Lodge, or brethren belonging to the Correspondence Circle. The method we have taken of acknowledging the great services you have rendered, we heartfly trust may be as pleasing to you as it is to us. We hope they will remind you of the brethren who wrote them, and that they will convey to you, mutely but forcibly, that the hands by which they were written are always ready to grasp your own whenever you can afford us the privilege of being with us in the Lodge."

The Tyler here approached the table with a number of elegantly bound books, on a silver tray. The 26 volumes had been contributed by the respective Authors, for the purpose of the presentation, and were all on Masonic, architectural, and archæological subjects. The collection consisted of 40 distinct works, representing 23 Authors, all of whom are members of the Lodge and of its Correspondence Circle.

The following is a list of the authors and works:—Jno. Lane, "Masonic Records 1717-1886;" J. Ramsden Riley, "The Yorkshire Lodges;" W. Simpson, "Pujahs in the Sutlej Valley," "Architecture in the Himalayas," in one vol.; Harold Lewis, "Beginnings of the Bath Newspaper Press," and "History of the Bristol Mercury," in one vol., and "The Church Rambler," in two vols.; Professor T. Hayter Lewis, "Colour and coloured decorations," "Notes made during tours in Greece," and "Notes on Ancient and Modern Egypt," in one vol.; Jno. Chapman, "The Great Pyramid and Freemasonry;" T. Francis, "History of Freemasonry in the Province of Sussex;" W. J. Hughan, "Origin of the English Rite of Freemasonry;" Wm. Logan, "History of Freemasonry in the City of Durham;" G. P. Brockbank, "History of St. John's Lodge, No. 221, Bolton;" Dr. W. Wynn Westcott, "Rosicrucian Thoughts on the Ever-burning Lamps of the Ancients;" James Newton, "History of the Royal Arch Chapter of Concord, No. 37, Bolton;" T. B. Whytehead, "Some Ancient York Masons and their early haunts;" W. Kelly, "History of Freemasonry in the Province of Leicester and Rutland," "Records of the Corporation of the Borough of

Leicester," in one vol., and "Notices illustrative of the Drama in Leicester;" W. M. Bywater, "Notes on Laurence Dermott, G.S., and his work;" W. Watson, "Masonic Career of the Rev. Thomas Cartwright Smyth;" G. W. Speth, History of the Lodge of Unity, No. 183, London;" J. Todd, "History &c., of the York Lodge, No. 236;" R. F. Gould, "The Atholl Lodges;" Rev. A. F. A. Woodford, "Encyclopædia of Freemasonry;" C. P. MacCalla, "Dr. Franklin's Newspaper Accounts of Freemasonry, 1730-1750;" H. Sadler, "Masonic Facts and Fictions;" and W. H. Rylands, Freemasonry in the XVII. century in Warrington," "ditto in Chester," "Freemason's Tomb," "Early use of word Freemason," and other papers, in all, eleven in one volume.

Bro. Chas. Warren, G.C.M.G. "I am going to ask to be allowed to claim your indulgence, for I have had a good many difficulties to contend with in the last few days, and have been a good deal harassed on your behalf, in securing the safety of the Metropolis. In doing this, I have not had time to turn my attention to the subject of this Lodge, and am not, therefore, enabled to reply in a manner suitable to the occasion. It is an occasion on which I feel most deeply. I am sensible of what the W.M. has said, and I also appreciate the good wishes of the members and visiting brethren very much. I am quite unable to find words to express what I feel. I could not help being somewhat tickled with regard to something the W.M. said concerning my eventful career. At the present moment, working at a critical time of your history, I am endeavouring to keep peace in the Metropolis, but my position you must remember is precarious, for as I have been twice turned out and recalled by a paternal government, so I may possibly be turned out again. I can assure you as a Mason that I endeavour to do my duty and ask no man's favour. With regard to the work I have done in this Lodge, I am afraid that it is extremely minute. There is only point on which I take credit to myself, and that is, I think I know how to let well alone, and I do not meddle with what I see being done well. I have seen the work in such excellent hands, that I have thought there was no occasion for me to interfere. We had the great experience of the present W.M. and of the officers of the Lodge, and we had the wonderful assistance of our brother Secretary. All those who know our Secretary must know the immense amount of good work he performs, and the result it will produce for Masonry, and I feel myself indebted to him for the way in which he has carried the matter through and relieved me of work. Bro. Speth has not only relieved me but has actually brought credit to my name, which should really stand to his own. I must take this opportunity of saying I am extremely gratified that the Lodge at the present time is in the hands of the present W.M. I do not know anybody who is so suitable for the chair of this Lodge, and I must congratulate you upon having Bro. Gould as your W.M. I was initiated in Gibraltar, and can assure you that there Bro. Gould's name was a household word, and we looked up to him in 1858 as a man of considerable reputation, and it is therefore the greatest satisfaction to me to find him presiding at this table. I can only say with regard to the books, that I shall make a point of reading them with the utmost diligence. I have been a diligent Mason in the past, and have endeavoured to learn something, but I know the great amount of work necessary to acquire more than a smattering of the subject. There is a certain flavour of irony in giving me these books, in order that I may learn something, and I acknowledge my insufficiency. I think, however, I do know something about the Temple of Jerusalem, but I know very little of modern Masonry, and shall be pleased to study the subject. I feel much the kind thoughts of the brethren who have given me these books, and whenever I take up one of them, I shall remember it belonged to a brother whom I loved and revered. I most sincerely thank you for having thought of giving them to me. I am quite unable to say more than I have, and I can only thank the W.M. and brethren most heartily for the way in which you have treated me. The W.M. said he considered this the toast of the evening, but that was unfair to himself, and I hope you will regard the toast of the evening as the toast of the W.M. I feel I am so inadequate to offer it properly, that it will be offered by a brother who is one of the great authorities in Freemasonry, and who, as we know, is in *perfect accord* with Bro. Gould on all Masonic matters."

Bro. Rev. A. F. A. Woodford, P.G. Chap., in proposing "The Health of the W.M.," said the I.P.M. had concluded his most interesting speech with the remark that as the brethren were aware he was in accord with Bro. Gould, W.M. If, in certain subjects, there were slight and minute differences between their W.M. and himself, in one thing, at least, he was entirely in accord with the I.P.M., and that was that the Lodge had done itself great honour in selecting Bro. Gould as its W.M. There was no brother who could have more fittingly presided over the beginning of this Lodge than their I.P.M., and when the election for the second W.M. came round, they unanimously put into the chair a brother, who by his public work had done more to raise the intellectual character of Freemasonry in England and all over the world, than probably any living brother. He ventured to say that Bro. Gould's History was a brilliant example of literary work, for its lucidity, power, and lustre, and for the wonderful aptitude displayed in marshalling facts. They had several Masonic writers amongst the members and Correspondence Circle, and they had a rising brother in their midst—Bro. Westcott, but he ventured to say for Bro. Gould that he stood in the annals of archæology of England almost the first, if not the first, of living Masonic writers. Therefore this Lodge, having so distinguished an historian of Masonry, felt justified in selecting him as the W.M. to preside over it. As he had mentioned he augured very happy results in having a brother as W.M. who was versed in the higher branches of Masonic history. In the words Bro. Gould delivered in the Lodge he heartily concurred, and he trusted that their labours would lead to the subject of Masonic archæology becoming more popular in the Craft. He did not, however, take quite so despondent a view as the W.M. had done of the present state of Masonic knowledge. He could remember the time when Masonic lectures were very infrequent and unpopular affairs, when a syllabus of lectures was a thing unknown. He thought they would notice a change and they of that Lodge would be glad to think they had helped to light up a torch which would extend not only Masonic libraries, but a taste for the intellectual culture of Masonry. To no abler hands could this task be delivered than to those of the W.M., for under his auspices their meetings would not be without interest, but would be productive of good. They would meet on the level and part on the square, glad to be permitted to give humble assistance to the spread of Masonic intellectuality, and a better knowledge of our ancient and valuable Craft. He begged to propose the health of their W.M.

Bro. Gould, W.M., in reply, said he was very much obliged for the kind manner in which the toast had been proposed and received; but as he felt that his voice had been so much heard he would not speak at any length. It had been a great gratification to him to hear the kind words spoken by Bro. Woodford. They had their differences, but they were of a nature that usually occured between husband and wife. Although they quarrelled between themselves, they would not allow anyone to come between them. They were as good friends as it was possible to be. He felt on some occasions that there were some brethren who had known him by reputation, but had not met him in the flesh. Before those he had to pass a somewhat formidable ordeal. It was said that his History was long and somewhat dry, and he was afraid that the summons to this meeting, stating he would read a lecture had induced many brethren to keep away who would otherwise have been present. He thanked them very much, and he felt that a brother who occupied the chair of a Lodge that laid down any particular course of action had a responsible time. As their W.M. he felt there was little chance of going wrong while Bro. Speth was Secretary. He would now propose "The Visiting Brethren." They were always glad to see visitors, and those brethren could see that without them the Lodge would be hardly pressed. There was a certain class of visitors present in whom he took special pride. He referred to the members of the Moira Lodge, to which he belonged, and he took it as a great compliment to him that they should be present. When the Quatuor Coronati Lodge was being inaugurated it was necessary to have the petition recommended by another Lodge, and this was kindly done by the Moira Lodge. He was glad to see the W.M. of that Lodge, Bro. Shorter, present, whose name he should couple with the toast, as also that of

Bro. Kenning, the proprietor of the "Freemason," but as that brother had left the room he would substitute the name of Bro. Lake, Past Provincial Grand Registrar of Cornwall, who was well known, and could not be known too well. He wished to take this opportunity of thanking Bro. Lake for the valuable assistance he had rendered him in many stages of his masonic career, and for the many ways in which he had served him he could not speak too warmly.

BRO. SHORTER, on behalf of the visitors, tendered sincere thanks for their hearty reception. The ceremony they had had the privilege of witnessing, and the paper they had heard read, had proved most interesting to them, and they enjoyed it exceedingly. He had no doubt that a great many visitors had never before had the privilege of hearing so instructive a lecture as had been read. Representing the members of the Moira Lodge, he would say that they felt great pleasure in seeing Bro. Gould installed in the chair, and they wished him a pleasant and sucessful year in office.

BRO. LAKE said he had no idea he should be called upon to respond, and expresssed his regret that Bro. Kenning, the proprietor of the paper, which he had the honour to conduct, was not present, having been obliged to leave. However, as that brother had left the room, he could do no other than thank the W.M. for the kind expressions he had used, but he felt that not one half of them was due to him. Bro. Gould had always expressed himself kindly for the few favours he had received. He should like to say that the idea of starting a series of lectures on elementary Masonic history was a very good one. The Masonic world looked upon that Lodge as a very learned body, and came to it hoping to get information; but on former occasions it had, unfortunately, reminded him of a bench of bishops resolving some abstruse theological problems, on which occasions he could only liken himself, and those on the same level of Masonic erudition, to an awe-struck and deeply perplexed layman. He was quite sure, however, that the meetings would now be much more popular with Masons who desired to increase their elementary knowledge of Masonic history.

The other toasts were "The Officers of the Lodge," responded to by BRO. SPETH, and "The Memory of the Quatuor Coronati," with which the name of BRO. WOODFORD was coupled.

THE APOSTLE ST. PAUL, A MASON.*

[COMMUNICATED.]

MANY, perhaps the majority, ascribe a Christian origin to Freemasonry, show its development from Christian elements, and place its first beginnings in the 12th century at latest, whilst others are unable to find a date sufficiently early for it, and affirm symbolically, that Freemasonry is as old as the world and the human race. Both are right and both are wrong, according to the point from which we view the matter.

Builders, divine builders, Masons, *Dionusioi*, *kabeiroi*, were the appellations of those men who interested themselves specially and actively in the formation of man's social state, and in his progress in knowledge, and political as well as religious life. In order to operate with more emphasis and success they were banded together in secret societies and thus arose the builder-societies, masonic lodges, *skenai*, and mysteries, which must not be regarded originally otherwise than as educational institutions for that part of mankind still lagging in the rear of humanity and culture.

An imitation of these institutions, but on a freer basis, is to be met with in the Jewish Synagogues, which, especially subsequent to the exile of this race, developed greatly amongst the Jews and were partly even accessible to the heathen: from them, it would appear, that the Chairmaster, *bema*, was introduced into Masonry. All builder-societies concealed themselves, more or less, under the cloak of secrecy as far as regarded their working, *erga*, institutions and customs; and their members sought to distinguish themselves by a certain reticence in the presence of others.

This secrecy and reticence were originally imposed upon them by time and circumstances, in order to lend a certain dignity to the claims they made upon the conduct of their members, to clothe participation in their fraternity with a particular charm, and to render less burdensome and hazardous the sacrifices demanded of their associates.

The practice of self-amelioration and perfection, progress in intellectual and practical education, the adornment of the inner and outer life, procured for these institutions the name of Edification,* building up. This widening of the idea originally bound up with *bauen*, to construct, build, *bau*, a structure, an edifice, arose by allying the meaning of the word in its effects on humanity with the analogous ideas of cultivating (*anbauen*) the field, constructing (*zusammenbauen*) a dwelling. The corresponding idea in the builder-societies and mysteries was usually expressed by the Greek *oikodomein* and the Latin *colere*.

The places of meeting of the builder societies, and subsequently the meetings themselves, were called Lodges, *skenai*, or *leskai*, *logeia*, speech-places, and the receptacle which served for the deposit of the deed of constitution or other documents of the Society was called the chest, *kibotos*; but when later on the priesthood was sundered from builder-societies, the Lodges became Temples, *naoi*; the members, *hiereis*; and the chests, *archives*.

The so-called Tabernacle of the Covenant was nothing more nor less than such a meeting place for the Israelite builder-society which had been formed in Egypt.

The builder-societies or Mason-Lodges and the Egyptian priest-hood which had proceeded from them, were the preservers, for a series of ages, of the knowledge of, and opinions on, political and religious matters, which their members, the wisest, most learned and highly educated of the people, had acquired: of which however they only communicated so much to the people as they considered justifiable and good for them. The form also, in which they imparted their wisdom to the uninitiated, was selected with special care.

The Institution of Christianity is, according to the spirit and intentions of its Founder, clearly nothing but a builder-society, an educational institute in the highest sense of the word: an *oikodome tou theou*. The fundamental idea is a mutual elevation by doctrine and precept, and moreover, for all mankind, without distinction of birth, sex, and worldly position.

But the builder-society, Christianity, differs from the builder-societies of heathen antiquity not

* Translated by Bro. G. W. Speth. P.M. Sec. 2076.

* *Erbauen* in German would be more elegantly translated culture, education. It is derived from *bauen*, to build up; and as the author lays stress on the root-signification of the work, I seek to reproduce his idea by the somewhat uncouth word Edification as being akin to edifice. Construction and structure might equally serve the turn.

only by its universality, but also by its publicity. The whole human race was to have part and parcel in the now patent, unveiled knowledge of the hitherto secret doctrine of the kingdom of God. In consequence of this difference Christianity was called, as opposed to the Mysteries, *musteria*, Evangel, *euangelion*, Gospel, *i.e.*, beneficent, blessed, Unveiling, Discovery, Revelation.

The Founder of Christianity in His opposition to secrecy and separatism was obliged to seek for His first disciples and followers amongst those who were not impressed with the false importance of a secret doctrine, who had not been rendered stiff-necked and captious by separatism; that is, amongst the people, with whom simple practical truth as opposed to hollow, feeble and sapless speculation, wholesome common sense in contradistinction to worldly philosophy, *sophia tou Kosmou*, had still retained their value and influence.

When Christianity spread beyond the borders of its native land the old builder-societies were precisely those who were in special danger of their existence and former importance by its universal acceptance. Many of these were so degenerate and decrepid, that little remained to them wherewithal to cloak their poverty and corruption, but the veil of secrecy. Amongst these builder-societies, mason-lodges, as they were found in all considerable cities, one society especially distinguished itself; that in the oldest and most celebrated city of Syria, Damascus: which, as it would appear, deputed a master from its midst, especially to suppress and root up the new and rival builder-society, Christianity. This master was St. Paul.

There are many not unimportant grounds of suspicion that Paul was a member of the builder-society at Damascus, and a master thereof, perhaps even the Chair-master.

Acts of the Apostles, 18 c., 1 and following verses, relates that Paul came from Athens to Corinth and there met a Jew from Italy, called Aquila, and his wife Priscilla. He abode with them and worked with them, they being both *skenopoioi ten techne.* (Luther translates these words "carpet-makers by trade.") The word *skenopoios* is not to be found in any other writer. The Fathers of the Church explained it as leather-workers, saddlers, bootmakers, tentmakers, that is, for travelling tents. It has been assumed that St. Paul manufactured tent cloth from the hair of goats native to Sicily, the birth-place of the Apostle. But in Pontus, where Aquila came from, these rough haired goats were unknown. How did Aquila then learn the handicraft of tent cloth making?

From II. Corinthians, v., 1—4, may be deduced that the Apostle uses this word *skene* (tent) in the sense of house, dwelling. He belonged, therefore, under the appellation *skenopoios*, as also Aquila, to the building craft, the builder-societies, both in the natural and the symbolical signification of the word: he was a master-builder or mason, and he and Aquila were thus able to easily procure employment and sustenance for a considerable time in Corinth, a city celebrated for its buildings.

As a proof of the Apostle's membership of the builder-associations, we may also consider the peculiar use of the word *stegein*, I. Corinthians, c. ix, v. 12, and I. Thessalonians, c. iii, v. 5. In the first instance the words are *te exousia taute alla panta stegomen*, translated by Luther, "we have not used this power, but suffer all things." This means, "we have made no use of this power permitted to others amongst you, but have *tiled*, *i.e.*, but lay claim to nothing, pledge you to nothing."

In the second instance the words are *meketi stegon*, (Luther—no longer forbear) *i.e.* no longer *tile*, no longer remain inactive.

The word *stegein*, translated by me, *to tile*, is a technicality of the building trade and means the last operation in building, the superposing of the roof. This word therefore acquired in the builder-societies the meaning to cease building, to refrain from further participation in building work.*

The virtue which the building-societies impressed upon their members as the most edifying, as most conducive to edification, and which St. Paul recommends to Christian builders as the flower and crown of humanity, the highest aspirations of christian builder-societies, is *agape*, love, union in love. In his epistle to the Corinthians, amongst whom St. Paul worked and taught eighteen months, the word is repeated twenty-three times. Most remarkable is the distinction (I. Corinthians, c. viii, v. 1,) between *gnosis*, wisdom of the mysteries, and *agape*, christian union. "Knowledge puffeth up, but charity edifieth," *i.e.*, the speculations of the mysteries induce pride, but the christian union produces amelioration. The original meaning of *agape* is not love, charity, but union, unity: thus *agapai* (usually translated love-feasts), are originally unions for christian edification, mutual culture associations.

The constant use of all these words points to the supposition that St. Paul was a member of a builder-society, mason lodge.

In this sense the fraternity of masons is thus as old as mankind itself, and the most energetic and active apostle of Christianity was a mason. The agreement of the principles of Freemasonry with those of Christianity can only be denied by the malevolent or those totally unacquainted with the Craft. But if St. Paul himself was a mason, it surely must be permissible for every servant of Christ, every minister of the Gospel,—nay it must be his duty,—to ally himself with the great fraternity of Freemasons; he will only build, edify, construct, cultivate, with the greater zeal.

CARL HERMANN TENDLER,

Member of the United Lodges, zu den drei Schwertern and Asträa zur grünenden Raute, in Dresden.

* Brethren may perhaps be assisted in following our Brother's line of argument and thought, by bearing in mind that a German Freemason writing to resign his membership of a Lodge would invariably use the expression *Ich decke die Loge*, *i e.*, I tile the Lodge; *tile* with them being the Craft equivalent for our English *resign*.

REVIEWS.

LANE'S MASONIC REGISTER.*—This remarkable work was brought out by Bro. John Lane at the close of 1886, and possesses a special interest of its own, in having been tendered as the essay, or Master piece, of that worthy brother, on his becoming a candidate for admission into the Quatuor Coronati Lodge.

The title itself is misleading, though only in a good sense, for one would never infer from the modest designation of the work, what a monument of diligent research and laborious industry it really is.

In effect it is a Gazeteer—*i.e.*, a geographical or topographical dictionary—of our English Lodges, from A.D. 1717 down to the date of publication, including alike those established on British soil, and the numerous offshoots from the parent stems which existed, at any time, beyond the seas.

The numbers born at different times by the Lodges, their dates of constitution, and successive places of meetings, are given with great fulness and detail, so that it would be quite possible, from this work alone, to compile a short or skeleton history of every lodge—living or defunct—of English maternity.

Altogether there have been in England, four Grand Lodges, or if we count the amalgamated body of 1813 as a distinct Institution, five; and the records of all these organizations were subjected to a severe and careful scrutiny by Bro. Lane. Every known calendar or list of Lodges, official or otherwise, bearing either directly or indirectly upon the general subject, has also been collated by him. The labour has been immense, but as the results are in exact proportion to it, the compiler is rewarded for his diligence and assiduity by the consciousness of having written, what may be justly termed the most useful work of reference—to the students of this branch of our antiquities—in the literature of the Craft.

A great merit of this book is the handy and easily-understood method of its arrangement, while to leave nothing to chance, Bro. Lane has added a comprehensive index, by the aid of which the wealth of materials so admirably compressed by him within the two covers of the work, is rendered accessible in every particular to his readers and subscribers.

R. F. GOULD, P.G.D., W.M., No. 2076.

THE ISIAC TABLET OF BEMBO; BY DR. W. WYNN WESTCOTT.†—This volume, which is got up in a handsome and very readable form, provides us with a historical, critical, and explanatory treatise on this most curious gem of Antient Egyptian Art, in conjunction with a well executed Photogravure of the Tablet of Bembo, or Mensa Isiaca as it is also called; the Photograph was taken from a pen and ink drawing by the author, and in it the details are all carefully finished even to the most minute hieroglyphics. This drawing was made some years ago and is both artistic and accurate. The original has from time to time excited the interest and attention of many learned men, "mysterious in its conception and of unknown origin" it "merits examination and research." The Tablet still exists, but is much mutilated, in the Museum at Turin; a copy was made about 1559 by Æneas Vico de Parma, before this mutilation occured, and the present drawing is taken from his work.

Pignorius, Montfauçon, Shuckford, Kircher, Warburton, Keysler, Caylus, Chifflet, the Abbé Pluché, Jablonski, Wilkinson, Eliphaz Levi, Bonwick, and others, have interested themselves in this most valuable specimen of mystic gravure.

It seems probable that the Mensa Isiaca was made by Egyptians in Egypt, and taken thence to adorn a temple of Isis in Italy. Its modern history commences at 1527, when it was found in the ruins of Rome after that city was sacked by the soldiers of Charles V. of Germany; after many vicissitudes it at length fell into careful hands, and was copied by Vico de Parma, and others, and several treatises upon it were written, and some of them are still extant. Of these, that of the eminent Jesuit Athanasius Kircher is the most thorough, and there are other notable ones by Pignorius, Caylus, Mountfauçon, and Jablonski. Our author translates long passages from these works and comments on their views; and then presents us with his own opinions, which may be summed up as follows:—that the Tablet was designed about the time of the Ptolemies, 300 B.C., that it was intended to serve an esoteric purpose, to represent a summary of the astro-theological views of the priesthood of later "Antient Egypt," and that it is intimately connected with the origin of many "mysteries" and secret doctrines.

Then follows a digression upon the "Tarot," the symbolical series of designs, or cards of Italy, in which the late Eliphaz Levi thought he found the secrets of everything that has ever been hidden; the author points out the connecting links between the Tablet and the Tarot on the one hand, and the Antient Kabbalistic Book the Sepher Yetzirah, on the other hand.

The Editor has kindly granted me space for the following collateral observations and quotations.

Sesostris divided Egypt into 36 Nomes, in this Tablet there are 36 human figures, exclusive of the four figures of priests in attitudes of adoration which are merely accessories to the Bulls: now we know from the evidence of the monuments that the Egyptian nomes had each an especial tutelary deity or deities, thus then these figures may represent the tutelary divinities of each nome.

In confirmation of this view, it is to be noted that the three chief longitudinal divisions of the Tablet agree with the Antient divisions of Egypt, into Upper Egypt, Lower Egypt, and Middle Egypt, or Heptanomys, the seven nomes, and it is to be noted that the middle compartment consists of 7 figures.

In connection with this we may quote Brugsch, Egypt, 1879 edition, page 15, "This special division

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* Masonic Records 1717-1886, comprising a list of all the lodges at home and abroad warranted by the four Grand Lodges and the United Grand Lodge of England with their dates of Constitution, Places of Meeting, Alteration in Number, &c., &c. Exhibiting all the Lodges on the English Register for 1886, together with those previously on the Roll, specially arranged in Tabular Form to show at one view all the Numbers taken by each Lodge during the Successive Enumerations to the present date; also particulars of all Lodges having special privileges, centenary jewel warrants, etc., etc., by John Lane, F.C.A., P.M., 1402, Torquay: with an introduction by William James Hughan, Past Senior Grand Deacon of England. London: George Kenning & Co., Great Queen Street, 1886. Dedicated by permission to H.R.H. the Prince of Wales, K.G., K.D., etc., etc., M.W. Grand Master.

† Tabula Bembina sive Mensa Isiaca. The Isiac Tablet of Cardinal Bembo. Its History and Occult Significance, by W. Wynn Westcott, M.B., Hon. Magus Soc. Ros. in Ang., Hon. Member Hermetic Soc. Bath: Robt. H. Fryer, 1887, (Year of Jubilee). (Limited to 100 copies, and a few first proofs, with margin, for framing.)

of the upper and lower countries into the districts called nomes is of the highest antiquity, since we already find on the monuments of the ɪᴠth Dynasty some nomes mentioned by their names, as well as some towns, with the nomes to which they belonged. Thirty centuries later the same nomes appear on the monuments of the Ptolemaic and Roman times, arranged in regular and very detailed tables, which separate the upper and lower country by a clear distinction, Upper Egypt contained 22 nomes, Lower Egypt 20, so that there was a total for all Egypt of 42 nomes, which the native language designated by the word Sep or Hesep, sometimes by the word Tash. According to an account given in a Papyrus, the division into 36 districts rests on a particular view, which connected the terrestrial division into nomes, with the 36 ruling houses of heaven (in astrology). In the celestial Egypt, as in the terrestrial, the first nome—in this case that of the first ruler—was dedicated to the Goddess of the Star Sothis (Sirius)."

(page 13) "South Country=Set=White Crown.
" North Country=Hor=Red Crown.

(page 16) Sacred lists of nomes gave names of temples of Chief Deity—Priests, etc. —Holy Trees—Town—Harbour of Holy Canal, etc, etc."

Furthermore it is to be observed that the character, a cross in a circle, which is a determinative of the names of countries, towns, and districts, is of frequent occurrence in this Tablet, as also the character which is the determinative for water and low lying districts. But in Brugsch's edition of the Shaï-An-Sinsin, or "Book of the Respirations of Isis;" the character, a cross within a circle, occurs as a Phonetic in the hieroglyphic group which represents the name of the Goddess Nupa or Nutpe=Rhea; so that it is not contrary to precedent that the cross within a circle should be employed as a Phonetic instead of as a determinative.

Again it is noticeable that in the upper division alone, does the Het or Crown of Upper Egypt occur, in the case of the figure marked V.

While H in the same compartment wears the Atf or Crown of Osiris, while beneath her right hand are the hieroglyphics of the name Isis followed by the snake, the determinative of goddesses.

Now in the lower division the figure marked λ wears the Techr or Crown of Lower Egypt, and those marked E and ϕ the Pschent or Crown of both the Upper and Lower country conjoined. It is true that the figure marked P in the upper division also wears the Techr or Crown of Lower Egypt, but there are combined with it the Solar Disc and Plumes together with the horns of Kneph and Amon, symbolic of the creative spirit similar to those worn by Thoth in the figures marked Q in the central compartment. The Female figures marked Z in the Upper compartment and T in the Lower wear Leopard skins over their ordinary costume.

The figure marked E in the Lower compartment is apparently a duplicate of that marked M in the same division, and both are apparently representations of either Pthah or else of Chons, or Khons, who is sometimes represented in this manner.

Note that in the Limbus or border, the figures numbered 55 and 64 are giving the F.C. sign, they apparently represent Horus and Anubis.

We may also notice that the first or upper division of the Tablet is no doubt astronomical, the figures in the lower division many of them being somewhat similar. Whilst the right and left compartments of the middle division refer to the Nile in its overflow and in its opposite state, shewn by the female breasts. In connection with the arrangement of this Tablet in Triad, Heptad, and Dodecad, me may quote the (פרק ו׳ משנה ג׳) ספר יצירה שלש אחד לבדו עומד שבעה חלוקין שלשה מול שלשה וחק מכריע בנתים שנים עשר עומדים במלחמה: * * * * אחד על גבי שלשה שלשה על גבי שבעה שבעה על גבי שנים עשר עבולן אדוקין זה בזה:

"The Triad, the Unity which standeth alone by itself, the Heptad divided into a Triad opposed to a Triad and the Medium standing between them, the Duodecad which standeth in war, * * *. The Unity above the Triad, the Triad above the Heptad, and the Heptad above the Duodecad, and they are all linked together each with each." (Sepher Yetzirah, chapter 6, section 3, a most valuable work by the same author).

We cannot but rejoice that this beautiful and mysterious Tablet has been preserved, and our thanks are due for the pains taken in its most careful description. There is no doubt that a large number of students will dissent from some of the author's views, but no one can refuse to acknowledge that this treatise is the work of an erudite scholar, and a well-read mystic.

WILLIAM ROBT. WOODMAN, M.D., *P.G. Swd. Br.*,
Supreme Magus—Soc. Rosic. in Angliâ.

STUDIES OF THE MASTERS' DEGREE, BRO. F. K. SCHWALBACH.*—This is a collection under one cover of seven reprints written at long intervals, by a clear and incisive writer and deep thinker, and with evidently only one desire, that of impartially arriving at the pure truth. His primary object is to fix a date for the introduction of the H. Legend into Freemasonry. In the first paper our Bro. examines the evidence of the Old Charges. The versions at his disposal were "the Masonic Poem," Cooke's, the ten reprinted in Hughan's "Old Charges," the Atcheson-Haven, and Edinburgh Kilwinning from Lyon's great work, and Cole's Constitution. The conclusion he arrives at is that the Legend was introduced between 1717 (or closer still 1720) and 1725. His argument, however, suffers from two errors. He assumes that the name employed in these old documents, Amon, Aynom, Aynon, etc. is a corruption from the Landsdowne MS, "that was called *a man* that was Master of Geometry." He asserts that it was easier in English to convert *a man* into *Aynon* than *Hiram*.

* Studien über den Meistergrad, von Br. F. K. Schwalbach. Mitglied der Johannisloge "Zur gekrönten Schlange" in Görlitz, Ehrenmitglied der grossen Loge von Preussen, genannt "Royal York zur Freundshaft," des Innersten Orients derselben und mehrerer Johannislogen. Separat Abdruck aus den "Bausteinen" als Manuskript für Brüder Freimaurer Meister, Berlin, 1884. Verlag von Max Pasch, Königl Hof-Buch-handlung.

This is a matter for expert opinion, but to me the possibility is rather far fetched. It does not seem to have struck our author that two Hirams may have been somewhat confusing to our predecessors, that they may in their ignorance have tried to give a distinguishing sound to the second, and thus arrived at Aynon. His second great mistake is connected with Josephus. He asserts that the first easily procurable edition of Josephus was that of Hudson, 1720, and presumes that an English translation must have appeared shortly after. This is conjecture with a vengeance. As a matter of fact we have an English edition of Josephus as early as 1602. It is evident that had our Brother been acquainted with the Inigo Jones MS. and the disputations lately carried on there anent, he would have avoided this latter pitfall. In a footnote, however, he throws out a clever suggestion, that the first appearance of *a man* may have been an ignorant transcript from an unknown MS., which spoke of Hiram as *Amân*, a Hebrew word meaning Master-builder.

In the second paper our author reviews the internal evidence of the historic portions of the 1723 and 1738, Constitutions, and very naturally deduces therefrom that the death of Hiram was of no importance to Anderson in 1723. He thus reduces the exact date of the introduction of the Legend by two years and is now enabled to fix it at between 1723-1725. This reasoning is so well known to English Students as to require no comment.

In the third paper the author collates the "Old Charges" of 1725 with the version of 1738 and the "new regulations." His conclusion is thus expressed, "so much is evident, that between 1723 and 1725 a transformation took place as regards the mastership." I quite agree with Bro. Schwalbach's words, but not with the construction he places on them: a transformation took place at that date, but not the one he supposes. His argument is based upon two errors. In the first place he curiously enough denies that "fellow craft" means what it implies, *i.e.*, member of the guild. He asserts it is only equivalent to journeymen (*Gesell*) and that the journeyman was not a member of the Craft. Well, on this point our Brother is undeniably mistaken. In England, the apprentice having completed his time was made free of the Craft, fellow craft, member of the guild, and, if in a position to do so, was entitled to set up as a master there and then. If too poor, he remained a journeyman. Master and journeyman were both Fellow Crafts, and Anderson uses the terms master and fellow craft as indicating one and the same person quite indiscriminately.

In Germany matters were different. The apprentice became at the end of five years a journeyman, and under the most favourable circumstances remained so for at least two years. He was not a Fellow Craft (except among the Steinmetzen) but could become a member of the journeyman fraternities. Not till he became a master did he join the guild, and thus become really a Fellow Craft. This has misled our writer: but he is quite right in his assertion that in 1723 Master ordinarily meant Master of a Lodge and not Master Mason, but, I may add, that Master Masons, in an operative sense, *did* exist, though not then recognised as a *degree* by Grand Lodge.

His second mistake is the assumption that from the earliest times the apprentices and fellow crafts possessed *virtually* the peculiar secrets now apportioned to each degree. There is evidence enough, to my mind, to show that before 1717 and up to 1725 probably, the apprentice possessed the secrets of both these degrees; and as soon as I can spare the time from the duties connected with my position in the Lodge, I shall attempt to prove this and ventilate my theory of the degrees. Bro. Schwalbach divines rightly enough that between 1723—1725 it became necessary to have three degrees, and having already apportioned (wrongly, as I think) the first and second, he is naturally forced to the conclusion that some paltry unfledged secrets, which he fancies formerly belonged to the chair, were enlarged by the invention of the Hiramic Legend, and thus formed the third degree. Now there is not the least indication anywhere of these chair secrets, and they are solely the result of our brother's curious "fellow-craft not a fellow-craft" theory. I venture to think that if Bro. Schwalbach will accept my theory, he will find it fit in with Anderson; if not with the MS. Constitutions. In 1717, and previously, the apprentice possessed the present first and second degrees in one; the fellow-craft possessed *a* degree, no matter what at present. In 1725 the demand arose for a Master-Mason's *degree;* and the Fellow-Craft's former degree (whether this was Hiramic or not is for the moment immaterial) was bodily transferred to the Master-Mason, and possibly considerably developed. This left the Fellow-Craft without one, so the apprentice had to cede half his; it was divided in two. Our author is therefore partly right; quite right as regards *a* transformation and the date; but this does not bear upon the period of the introduction of the Hiramic Legend. Gould's "Examination" (Postboy, 1723) contains palpable allusion to the entered apprentice part (both degrees in one), and to the Masters' part and this Masters' part is evidently connected with the Hiramic Legend. It will be noticed that the date of publication is two years earlier than the transformation in Grand Lodge, and the verbiage much more ancient still.

Chapter IV. examines the evidence to be found in Lyon's History, and proof is adduced of what we well know, that Scottish Masonry was slower in development than English; and more especially that the masters' degree is of very late introduction. All this is correct and well argued, but unless it be premised that the Hiramic Legend could not exist before the masters' *degree* was formed, it is not to the purpose. But I quite believe that the Legend was not known in Scotland till Desaguliers' visit in 1721, because even the 2nd degree was not known till then. Working or operative apprentices were declared free in the Lodge, *i.e.*, passed Fellow-Crafts, a mere trade formality, and the apprentices were present at the ceremony, therefore there were no peculiar secrets attached to the degree. Speculative or Geomatic Masons were sometimes made apprentices, sometimes Fellow-Crafts, sometimes even called Masters; but the ceremony was all one, they merely received the "Mason-word." It must never be forgotten that in

the 18th century Scottish Masonry was still operative, that Scottish Lodges had still legal duties to perform, whereas in England their legal standpoint had disappeared long ago.

The remaining three Chapters are of a nature which forbids detailed comment. Our Bro. seeks to establish the pre-existing elements for the masters' degree in 1717 and discusses freely, and in a manner repugnant to our old-fashioned English ideas of propriety, various printed examinations, catechisms, and (so called) exposures. Much that he lays down carries conviction with it, much also calls for refutation, but it is quite impossible to discuss these matters except in Lodge itself. His arguments are clever, forcible and obviously candid and impartial, but are warped by the fallacious conclusions already arrived at in preceding chapters. Curious it is to see revived the exploded theory that certain inherited words are of Gaelic origin; more startling still to be assured that "Cassia" is of Gaelic birth; very amusing to witness his struggles to prove that *bànag*, *beanag*, a little woman, a wife, really means a *widow*, which, be it said, is *bantrach* and very contradictory to find that Anderson did not know this, and therefore forced himself to discover a Hebrew derivation: but having arrived at these utterly wrong conclusions our author is constrained to account for them, and so expresses his faith in that most unhistorical of statements, that the Freemasons were partisans of the Stuarts, and that the third degree is the outcome of a Jacobite plot.

It will be seen that I totally dissent from Bro. Schwalbach's premises, arguments, and conclusions, and merely assent to his statement that in 1725 a transformation took place; but throughout I admit his candour, single desire for truth, industry and research. The book is wrong, but it is a valuable study nevertheless, and may be consulted with great benefit by any student pursuing the same line of research: for which purpose it will in future be found on the shelves of the Quatuor Coronati Library.

G. W. SPETH, P.M.
Secretary, 2076.

SOME REMARKS ON THE GRAND LODGE OF LONDON AND ITS TREATMENT OF THE DOCUMENTS OF THE OPERATIVE MASONS, BY DR. W. BEGEMANN, ROSTOCK.*—Those of us who have already admired Bro. Begemann's vigorous and incisive, albeit somewhat teutonic, English in the columns of the London *Freemason*, will be prepared to believe that, when writing in his mother-tongue, his clear and close reasoning and lucid argument afford his readers keen intellectual pleasure, quite irrespective of their concurrence or otherwise with his views. In the small treatise before me I hardly know which to admire more, his style or his indefatigable industry of comparison and research. The greater part of the essay is devoted to showing up Dr. Anderson as a historian. Dr. Begemann takes one passage after another from the 1723 and 1738 Constitutions, compares them with the same passages in the "Old MS. Charges," from which he persumes them to be derived, and demonstrates very clearly what he considers the wilful forgeries of Anderson. But, *cui bono?* Are we to assume that German students are still in such an elementary stage of their education as to require reminding that Anderson is untrustworthy as a guide to pre-1717 masonic history? Possibly so: but English students at least do not require any such reminder. From their point of view Begemann is simply breaking a fly on the wheel. What are the facts of the case? Anderson was ordered to "digest into a new and better method the History, Charges, and Regulations, of the Ancient Fraternity;" *i.e.*, in plain English, collect the old myths and legends and reproduce them in a more presentable form. This he has done, adding to them, embellishing them, bringing them *as far as possible* into accordance with strict chronology, and infusing into them a smattering of learning which the old version lacked. To make the past conform to the present he converted Lodge Masters into Grand Masters, General Assemblies into Grand Lodges, Patrons of Architecture into Rulers of the Craft, and so on, *ad infinitum.* He found a myth, a legend before him, and he left it a still more ornate legend; he did not convert it into accurate history, he was not even ordered to do so, but to "digest into a new and better method." It is true, Desaguliers calls it "a just and exact account of Masonry," but was it ever intended that any one should believe this? Rider-Haggard in his exciting "King Solomon's Mines" refers the reader to Mr. Streeter, the Bond Street Jeweller, for corroboration of his scrupulous veracity, and yet the whole book is a series of wonderful inventions without even a myth to back it up. Should we not smile at any one who took it for History? And must we not smile at any one who takes the trouble to prove that Anderson's digested legends are *not* History?

It is simply the old legend fitted to modern requirements, and, with the exception of the very ignorant or the very credulous, has never been, and was never meant to be, otherwise regarded. The Old Charges were in the same way attuned to new purposes, and here Payne deserves credit for having been able to preserve so much of their original tenor. When Bro. Begemann therefore exclaims "It is no longer open to doubt that this man with his fertile imagination has produced great evil in the History of Freemasonry," and again "Thus did the Grand Lodge by false teaching and deceit scandalously desecrate the Temple of Truth," we can only shrug our shoulders and wonder at his misplaced earnestness. Begemann does not attack Anderson's 1738 account of *post*-1717 Freemasonry, which is really of historic importance to us; we are therefore left in doubt how much credence he would attach to this; but to my mind, and possibly to Begemann's also (?) Anderson's inaccuracy in legendary matters, nay, his embroidery of the old traditions, should not be allowed to invalidate his *historical* testimony:—the two should be kept totally distinct. One point of our writer's essay deserves mention; he is inclined to believe, in spite of Bro. Gould's reasonings, that Sir C. Wren was a Freemason, though, of course, never a Grand Master.

* Einige Bemerkungen über das Verhalten der Londoner Grossloge zu den alten Ueberlieferungen der Werkmaurer. [A reprint from the "Zirkelcorrespondenz" of the National Grand Lodge of Germany, Parts II. and III. of 16th Annual Volume, 1887.]

The second part of this paper treats of the "forged versions of the Old Charges." This is an elaborate attack on the Inigo Jones MS. Dr. Begemann has already expressed his views in the "Freemason" on this subject. This essay follows the same lines but in a much more compendious form, more easily grasped and clearly expressed, and should be translated for the benefit of our English students. The same unfortunate mistake as regards the first English edition of Josephus re-appears, and all conclusions founded on this error must of course be given up. But their omission scarcely impairs the force of an argument which is mainly derived from minute examination of internal evidence and arduous comparison with other versions. He concludes that the document dates from about 1725, and that its production is due to the same circumstances which necessitated Anderson's new version of the old legends. Expert evidence as to antiquity of paper and binding, etc., is put on one side with the natural remark that a compiler in 1725, wishing to produce a MS. apparently dating from 1670, would have encountered small difficulty in procuring paper, etc., and imitating handwriting of half a century back. Personally, I can not claim the intimate acquaintance with, and minute study of, these documents necessary to enable me to pose as a judge in the matter; my opinion is therefore given with great diffidence; but it does appear to me that the Doctor's arguments are very cogent and difficult of disproof. Any attempt to delineate them here would occupy too much space; would in fact amount to a translation of the greater part of the essay; whereas the object of Reviews in Ars Quatuor Coronatorum is merely to keep both our Inner and Outer Circles acquainted with the general outlines of contemporary masonic research in all quarters of the world.

G. W. SPETH, P.M.
Sec. Quat. Cor. 2076.

OBITUARY.

WITH very great regret we have to record that death has for the first time severed a link in our fraternal chain. Bro. E. T. Budden, of Wimborne, Dorset, who only joined our ranks in June last, being then in wretched health, was gathered to the Grand Lodge above on the 17th July. In January last he was attacked by pluerisy which left his heart in a very weak state, and dropsy having set in he was removed early in July to Bournemouth. The change at first appeared to do him good, but to the great grief of all who knew him he subsequently relapsed and departed this life in the 57th year of his age. The following cutting from the local newspaper will show the esteem in which our Brother was held by his neighbours.

"For some time past Mr. Budden has been in failing health, but it was not until recently that his illness assumed a serious character, and the announcement of his death will be heard with considerable surprise as well as unfeigned regret by a large number of persons in Dorset and Hants. Mr. Budden for many years took an active part in the public affairs of the town of Wimborne, but it was in connection with the Provincial Grand Lodge of Freemasons that he was best known and respected. Freemasonry has become proverbial for its splendid charities, and the province of Dorset has for many years maintained an honourable position in this respect, and to the honour and credit of the late Mr. Budden it should be stated that he did a great deal more than can be stated in a brief newspaper paragraph towards placing the Masonic Charities of the Province of Dorset in their present satisfactory position. From the establishing of the Dorset Masonic Charity he discharged the duties of the secretaryship, to the entire satisfaction of all the brethren, and when through his failing health he was obliged to tender his resignation of the office, it was accepted with regret, and to mark their appreciation of his valuable services, at the last meeting of the Charity Committee held about a fortnight since, they presented him with a silver tea kettle. In Church matters Mr. Budden also took a very lively interest. He was one of the first three representatives to the Salisbury Diocesan Synod, and for some years was a chairman of the Educational Committee of the Synod. A quarter of a century ago, when the Wimborne Rifle Volunteer Corps was formed, the deceased rendered very important services, and was chosen secretary to the corps, and it may be worthy of remark that he was the first member to be sworn in in connection with the Wimborne Volunteers. Each post since Mr. Budden's death has brought to the family many letters of sympathy, and, amongst them, one from the Bishop of the Diocese. The funeral is arranged to take place at Wimborne this day (Wednesday), and is expected to be very numerously attended by the brethren of the Masonic Lodges of Wimborne, Poole, Wareham, Bournemouth, and Ringwood. We understand there is to be a Masonic service held at St. Cuthberga Lodge previous to the body being conveyed to the Cemetery."

The Masonic service mentioned above was held in the St. Cuthberga Lodge under the direction of its W.M., Bro. F. Budden, son of our deceased brother, himself a P.M. of the Lodge. A sketch of our brother's Masonic career will be found on page 36 of our Transactions.

We have further to record the death on Thursday, 11th August, of Bro. William Kingston, District Grand Master of Malta, who first entered on his high office in 1869. He left Malta in July last for his health's sake; but unfortunately the change of scene and climate failed in the desired effect.

Also, in his 76th year, of the R.W., Lord de Tabley, Past Provincial Grand Master of Cheshire, over which province he had ruled since 1865, resigning last year on account of ill-health.

LITERARY.

On January 8th, 1887, Sir C. Warren, Immediate Past Master of Quatuor Coronati Lodge, presided over a meeting of the Jews' College Literary Society, when Mr. Marcus N. Adler, M.A., read a paper on the "Temple of Jerusalem." The paper and the remarks of the Chairman have been printed in pamphlet form.

Bro. Sadler, Grand Tyler and Sub-Librarian, Grand Lodge of England, Member of our Correspondence Circle, has forwarded to us a copy of his latest production, "Masonic Facts and Fictions." We hope to present our readers with a review and critique in our next part, as time will not allow of our doing so in this number. We cannot, however, refrain from congratulating our Brother on the termination of his arduous labours.

Bro. W. T. R. Marvin, Boston, U.S.A., is preparing a supplement to his great work on "Masonic Medals."

In July, the Philadelphia "Keystone" entered on its 21st year of production. Few Masonic periodicals have ever attained their majority and few have better deserved it. We congratulate the editor and proprietor, Bro. McCalla, a member of the Quatuor Coronati Correspondence Circle.

The first number of the "South African Freemason" has reached us. It is published at Cathcart, Cape Colony, under the patronage of the District Grand Masters (E.C.) of the east and west divisions of Cape Colony, and of Natal; the Deputy Grand Master for South Africa (D.C.), and the Deputy Grand Master of Scottish Freemasonry for South East Africa: and will, we presume, be therefore chiefly devoted to the affairs of those provinces. It would be manifestly unfair to judge of the first number because it is avowedly printed in a hurry and prematurely, in order to record the masonic festivities connected with the visit of the Pro-Grand Master the Earl of Carnarvon to the Colony: but even under these unfavourable circumstances it is a creditable production, and we wish it every success.

The papers by Bro. G. W. Speth "On the Steinmetzen," and by Bro. A. F. A. Woodford on "Hermeticism" (pp. 17 and 28 of our Transactions), have been translated into German and reprinted *in extenso* in the *Latomia*, Berlin, edited by our correspondence member, Bro. Cramer.

Bro. F. K. Schwalbach of Harburg, Director of the Real Gymnasium of that city, Past Master of Lodge Augusta, (Sprottau), Honorary Member of the "Royal York" Grand Lodge of Prussia, and of its "Innermost Orient," will, in January, 1888, with the assistance of the said Grand Lodge and Orient, commence the publication of a Masonic Quarterly Review. The first number will contain Bro. Schwalbach's translation and explanation of the Mason's Examination and Catechism from the "Grand Mystery."

The publication is announced in Leipsic of "Papsthum and Freimaurerthum, a historical study by a catholic who is not a Freemason and has no intention of becoming one." Published by Albert Unflad, Leipsic. In spite of its unpromising title "Papacy and Freemasons" the work is an eulogium of the Craft.

EXTRACTS FROM

CORRESPONDENCE, NOTES, ETC.

ENGLAND.

The Most Worshipful the Grand Master, H.R.H. the Prince of Wales, laid the foundation stone of the hospital at Great Yarmouth with full Masonic ceremonial on Wednesday, 18th May.

An exhibition of Masonic books, manuscripts, and other documents, medals, jewels, regalia, and curiosities, was opened at Plymouth in the Huysche Masonic Temple on Monday, 27th June, and closed on the 2nd July. There were over 1,000 exhibits, many of rare value. Bro. G. L. Shackles, of Hull, a member of our Correspondence Circle, sent no less than 200 medals, struck by various German, French, American, Belgian, Swiss, Austrian, Dutch, Swedish, and English Lodges. We note with pleasure that no less than 14 exhibitors out of 84 are on our roll of members.

The Earl of Sussex Lodge, Brighton, No. 2201, was consecrated on the 15th July, 1887, by H.R.H. the Duke of Connaught, Provincial Grand Master.

The foundation stone of the Parochial Rooms, attached to the Church of St. Jude, Dulwich Road, S.E., London, was laid on the 21st July with Masonic ceremonial, by the Right Hon. the Earl of Lathom, R.W. Deputy Grand Master.

On Tuesday, the 11th August, in the Lodge of South Shields, Lieutenant Woo, of the Imperial Chinese Navy (Flag-Lieutenant to Bro. Lang, Admiral of the Chinese Fleet), was initiated into Masonry. He responded subsequently to the toast of his health in fluent English, as also in Chinese. Bro. Woo is, of course, not the first Chinese initiate, but the circumstance is sufficiently unusual to be of interest.

The foundation stone of the New Municipal Building, West Hartlepool, was laid with Masonic honours by Bro. Lieut.-Col. Cameron, Past Provincial Senior Grand Warden, Durham, on the 17th August.

On the 17th October the Earl of Euston was installed Provincial Grand Master of Northamptonshire and Huntingdonshire.

On the following day Prince Albert Victor, Sen. Grand Warden of England, laid at Northampton, with Masonic honours, the foundation stone of the General Infirmary, in commemoration of the Queen's Jubilee.

Lodge Providence, of Leeds, has during the official year of its late W.M., Bro. Letch Mason, enjoyed a series of Lectures on Masonic Subjects, from Bros. the V. W. the Dean of York, P.G.C.; Tudor Trevor, P.M.; T. B. Whytehead, P.M., of York; James Stevens, P.M., of London; J. R. Dove, P.M., of Huddersfield; Dr. Smyth, S.G.C.; J. Ramsden Riley, P.M., Bradford; and the W.M. himself.

HUNGARY.

Lodge "Fraternitas" in Neusatz, Hungary, for some time dormant, is about to be revived. (*Bro. Beck, Dresden*).

A new Lodge "Union" has been opened by the Grand Lodge of Hungary in Klausenburg. (*Ibid.*)

A remarkable series of motions has been made in Lodge "Könyoes Kálmán," Hungary, by Bro. Anton Váradi.

1. That the Craft should pay especial attention to the syllabus of the intermediary schools and influence their reform.
2. That the Craft make its influence felt from a purely humanitarian point of view on the class-books.
3. That the Craft influence the teachers, by inducing such of them as belong to the Fraternity, to instil into the youths under their tution the principals of true humanity, and further seek to win over those not of the Society, in order that the rising generation may not only be instructed but also brought up in the spirit of our Institution.

GERMANY.

Lodge "Hansa," Bremen, having been fortunate enough to *inherit* a suitable property, is about to convert it to Lodge purposes and will thus be properly housed; a want long felt and now happily supplied. (*Bro. Beck, Dresden*).

The Lodge "Friedrich Wilhelm zur Gerechtigkeit" in Ratibor, possesses, besides its benevolent fund, three other charitable institutions. One of them is curious. Amongst the festivals of the Lodge is the feast of Santa Claus. The children of present and past masters are received in the Lodge premises and addressed by the Worshipful Master. A certain brother, appointed for the occasion, then appears disguised as Santa Claus and distributes presents to the assembled youngsters. (*Ibid*).

In the Lodge "Joseh zur Eningkeit," Madgeburg, no less than 35 lectures on various subjects were delivered in the course of last year. In this town there is scarcely a society for furthering the general good which does not owe its inauguration in a great measure to the local Freemasons; at whose head, on whose committees, members of the two local Lodges are not prominent. (*Ibid*).

On page 46 we gave a *resumé* of Masonic arrangements under the Grand National Lodge of Saxony. Bro. Beck desires us to add, that apart from its purely representative character (as detailed by us) so contrary to the limited representation of many German Grand Lodges, it also possesses special characteristics, viz: sole jurisdiction within its own territory, and perfect freedom of Ritual. The Grand Lodge itself works the Schröder or Hamburg Ritual, but in the 20 subordinate Lodges, four rituals are represented, viz. the "Schröder," the "Fessler," the "Royal York," and the "Three Globes" working.

Friendly Societies are accorded far more notice among German Masons than with us: they are looked upon as analogous bodies. Bro. Beck therefore does not fail to report on them also. It may interest our readers to learn how this outcome of English Thrift, Mutual Help and Combination, thrives in the Fatherland, so we summarise our correspondent's information.

Odd Fellows.—The District Grand Lodge of Saxony meets at Dresden. It is convoked every other year in July. Subordinate Lodges in Dresden are Saxonia Lodge, Humanitas Lodge, and Lessing Lodge; they meet at 23 Zahnsgasse.

Ancient Order of Druids.—Elbevalley Grove, No. 7, meets every Wednesday evening.

The Free Forest Lodge is a society to found a home for quarrymen, and to assist indigent and unfortunate members in the district of Saxon Switzerland. Address, Reitbahnstrasse, 21.

As a further proof of this feeling of friendship, Bro. Beck sends us another item. The Order of Druids in Augsburg has dissolved itself. A portion of these Druids applied for initiation to Lodge "Augusta" of that city, which met their petition by granting them very considerable facilites. [We presume in the matter of fees, etc.]

We beg once more to call attention to Bro. Beck's kindness in supplying us with notes and items of news, and trust his example will soon be followed by others of our members of the Correspondence Circle.

The Amalgamated Dresden Lodges have issued their programme of entertainments for this winter. From October to March there will be 11 lectures and 1 concert, open to members and their families. The lecturers are all brethren, and the syllabus embraces such subjects as Heraldry, Schack and his works, the development of Dresden, Orthoepy, especially as regards the letter g., China, Siam, Electricity and Chemistry (both with experiments), Glass and its production, etc., etc. Here is a hint for some of our country lodges to follow, and supplement the village penny readings, which as "Ruddigore" has it, are often "not entertaining."

SPAIN.

On page 45 we gave some information respecting the Craft in Spain and appealed to Bro. Contreras to enlighten us on certain points which remained doubtful. We translate from his letter, as follows:—

"The Gran Oriente de Espana is formed by two Masonic bodies perfectly distinct and indepen-

dent, united only by the tie of mutual regard. The one, the Supreme Council, governs the 4°—33°, its Grand Commander being General Carmona. The Gran Logia Simbólica governs the three degrees of the Craft under the Grand Master, Miguel Morayta, as Bro. Salmeron y Alonso declined the honour. This Grand Orient is the one formerly ruled over by Grand Masters Sagasta, Romero Ortiz, and Becerra."

(The other two jurisdictions in Spain are as given on page 46.)

"The former Grand Orient of Perez, the Iberian Grand Orient, and the Consistory of Malaga are all dead."

This still leaves one Grand Orient unaccounted for—we allude to the one formed in 1874 on the resignation of Zorilla, and since ruled over by Magnan, Carvajal, Ferrer, Conder, Avalos, Oriero, and Panjano. What has become of this, and, if dead, when did it expire? We appeal to Bro. Contreras once more; nothing is more complicated than Spanish Freemasonry, and it would be a relief to get these matters definitely settled. Further, does the Gran Oriente Lusitano Unido still exercise jurisdiction in Spain?

ITALY.

According to a communication from Bro. Müller, of Turin, to the Union of German Grand Lodges, the Independent Supreme Council of the A. and A.S.R., hitherto existing in Italy, has at length amalgamated with the Grand Orient, electing the Grand Master, Bro. Lemmi as its chief; thus combining all Italian jurisdictions under one.* (*Bro. Beck, Dresden*).

SOUTH AFRICA.

Addington Lodge, 1937, Durban. On July 28th, the Rev. J. Oxley Oxland, District Grand Chaplain of Natal, delivered a lecture before this Lodge, on "Freemasonry in Palestine." We think *Masonry* would have been an appropriate substitute for "*Freemasonry*," but we are glad to see the reviving interest in intellectual work for some time apparent in Lodges under the English Constitution.

The Pro-Grand Master, the Earl of Carnarvon, has been enthusiastically received by our Brethren at the Cape. On the 19th September he was present at a special meeting of the District Grand Lodge (English Constitution), convened for the purpose in the Temple of the Gœde Hoop Lodge. This Lodge is under the Grand Orient of the Netherlands and is the oldest in Africa. The Lodges of the neighbourhood under both the Scottish and Dutch Constitutions attended as visitors, as did the Deputy Grand Master of the Netherlands and Bro. Sir Hercules Robinson, the Governor. Addresses of welcome were presented from all three District Grand Lodges, and from more remote districts and Lodges in South Africa.

On the 27th September, the Pro-Grand Master dedicated the New Lodge premises of the British Lodge, No. 334, at Cape Town, in the presence, and with the assistance, of Sir Hercules Robinson, the Governor; Bro. Hofmeyer, Provincial Grand Master Dutch Constitution; Bro. J. Saunders representing the Scottish Craft; and Bro. Fairbridge, the District Grand Master, English Constitution.

A new Lodge, "Jubilee Lodge," has been opened at Barberton, Transvaal Goldfields, under the jurisdiction of the Grand Orient of the Netherlands. (*Bro. Dieperink, Somerset west, Cape.*)

On the 21st June, Bro. Sir Hercules Robinson, the governor, laid the foundation stone of a statue to H.M. the Queen, in the grounds of Parliament House, Cape Town, with Masonic rites. Bro. J. H. Hofmeyer, Provincial Grand Master under the Dutch Constitution, handed the trowel to the governor, and the oration was delivered by Bro. the Dean of Cape Town. (*Ibid.*)

In the first week of August an English Royal Arch Chapter was consecrated at Simons Town. (*Ibid.*)

EAST INDIA.

On Saturday, November 12th, 1887, H.R.H. the Duke of Connaught was installed District Grand Master of Bombay, English Constitution. He was subsequently installed Past Grand Master of the Provincial Grand Lodge of Scottish Freemasonry in all India. The Ceremony took place at Freemasons' Hall, Bombay.

AMERICA.

The Grand Lodge of Mexico has elected General Ramon Corona as Grand Master. This Grand Lodge constituted 24 new Lodges last year. (*Bro. Beck, Dresden*).

The corner stone of the new Public School Buildings, Huntingdon, West Virginia, U.S.A., was laid with the customary masonic rites on the 4th July by the Most Worshipful Grand Master of the State, Bro. Hiram R. Howard.

The foundation stone of the City building of Charlottetown, Prince Edward's Island, to be erected in comemmoration of Her Majesty's Jubilee, was masonically laid on the 1st July, by the Hon. John Yeo, Grand Master of the Grand Lodge, Prince Edward's Island.

In May the Grand Lodge of Maryland, U.S.A. held its Centennial Festival.

According to the "Keystone," (Philadelphia, July 9th, 1887,) Bro. William Poillon, of New York, is the owner of the largest collection of Masonic medals in existence, numbering about 1200 in all. Among them are the first Masonic Medal ever struck, the oldest Masonic Medal of American make, the largest Masonic Medal ever struck, and one of the George Washington Masonic medals. The oldest Masonic medal is the medal struck in commemoration of a Lodge formed in Florence, 1731, by Lord Charles Sackville. We would fraternally remind our

* According to Bro. Gould's History, this desirable result had already been obtained in 1878. Whence and when arose this new Supreme Council?

friend the "Keystone that it is now pretty clearly demonstrated that no such Lodge was ever constituted or existed, and that the medal is a "pious fraud" of some thirty years later.

On April 20th, 1887, the Grand Lodge of Connecticut revoked the charter of Hiram Lodge, No. 1, Hartford, Connecticut, for alleged disobedience. We have no desire whatever to enter into the merits of the quarrel between these two bodies, but the subsequent proceedings of the daughter Lodge are of such a nature as to require a few words of comment.

This Lodge was originally constituted 12th November, 1750, under a charter from Thomas Oxnard, Provincial Grand Master of North America, acting for and on behalf of the Grand Lodge of England. The independent Grand Lodge of Connecticut was formed 8th July, 1789, by Lodge Hiram and some other Lodges at work in the State of Connecticut. Lodge Hiram, being the senior, received the No. 1, and placed itself under the new Grand Lodge. Hiram Lodge being now deprived of its authority to act under the Grand Lodge of the State asserts a right to meet by virtue of its original English warrant as an independent Lodge.

The case is one which will interest more than a single class of readers, and without expressing an opinion either way, we propose to advert to some of the legal points of the case, and cite a few of the precedents which may perhaps be held to govern it. Thus did Hiram Lodge annul the power of the English warrant by seceding from the jurisdiction of the Grand Lodge of England in 1789? If not, does said warrant grant the Lodge any power to act independently? Or was it only valid so long as Hiram Lodge was subordinate to the Grand Lodge of England? Can a warrant remain dormant for 99 years and be revived at will? Is it, under any circumstances, permissible for a Lodge to throw off its superior and remain uncontrolled, unfettered, and independent? As regards precedents many may be adduced. For instance, in Germany there are at present five independent Lodges. Lodge Minerva, at Leipsic, was self-constituted in 1741, and only joined, for a time, Rutowsky's Grand Lodge of Upper Saxony, having remained independent since *circa* 1770. Lodge Baldwin of Leipsic, erected in 1766, by Zinnendorff's Grand Lodge, threw off its allegiance in 1807, and in 1809 the English Provincial Grand Master of Hamburg granted it a warrant as an independent Lodge. Lodge Archimedes, Altenburg, was constituted by Minerva, Leipsic, in 1742, subsequently joined more than one Grand Lodge, and has been independent since 1793. Lodge Archimedes, of Gera, was warranted by the Provincial Grand Lodge of Hamburg, but outside the Provincial Grand Master's jurisdiction, in 1806, and has virtually been independent ever since. And Lodge Karl, at Hildburgshausen, though warranted from London direct in 1787, has apparently never worked otherwise than independently. The above examples will of course be adduced in favour of the possibility of a state of independence. But Hiram Lodge contends for a further principle, viz: that of the right of a Lodge, which took part in the erection of a Grand Lodge, to separate from it and resume an independent existence. The precedents which naturally occur are; 1st, Lodge Kilwinning, which was represented by proxy at the erection of the Grand Lodge of Scotland in 1736, but shortly afterwards withdrew from it and worked for years without a superior; and, 2nd, the Lodge of Antiquity, London, with the particulars of whose case the generality of students will be familiar. But in these two cases the right of the Lodge to meet was inherent and not derivative, and it will be argued that of their right to meet, no act, not even their own, could deprive them, whilst the Hiram Lodge was from the first a subordinate Lodge and possessed no *inherent* right, that in fact it could not *resume* its independence because it never possessed it. More to the point is the case of St. Andrew's Lodge, Boston, which withdrew for several years from the Grand Lodge it had been mainly instrumental in calling into being, and ultimately became re-absorbed, without sacrifice of rank or dignity, within the superior organization. Other and similar examples might be cited, but the Grand Lodge of Connecticut will of course demur to their restoration to previous rank being held as a vindication of the legality of their former proceedings, it will regard such action as a condonation rather than a justification.

Many other points might be noticed which have a bearing upon the case of Hiram Lodge, but those already cited will be sufficient for our purpose, which is to call the attention of our readers to the purely historical and legal features of the controversy. Into the matter of disobedience of the daughter lodge, and the alleged illegality of the orders of the Grand Lodge, the expediency of this or the other course of action, or the bearings of the whole question on the universality of the teaching of the Craft, it would obviously not become us to enter.

AUSTRALIA.

The Freemasons' Hall in Collins Street, Melbourne, was, on the 17th March, 1887, consecrated by Sir William J. Clarke, Bart. The Grand Lodges of England, Scotland, and Ireland, each possesses a District Grand Lodge of Victoria, and our distinguished brother occupies the honorable and unprecedented office of District Grand Master under all three jurisdictions.

6TH JANUARY, 1888.

The Lodge met at Freemasons' Hall, at 5 p.m. Present: Bros. R. F. Gould, P.G.D., W.M.; W. Simpson, S.W.; Major Pratt, J.W.; G. W. Speth, Sec.; W. M. Bywater, G.Swd.Br., S.D.; Professor Hayter Lewis, J.D.; Dr. Wynn Westcott, I.G.; and W. H. Rylands, G. Steward; also Rev. W. M. Heath, P.G.C.; John Read; F. A. Powell; D.P. Cama, P.G.Treas.; C. L. Mason; G. H. Kenning; P. L. Simmonds; and C. Kupferschmidt, of the Correspondence Circle: A. E. Woodward, and E. J. Castle, visitors.

The Lodge was draped in mourning. The Worshipful Master, in memory of the late Bro. Rev. A. F. A. Woodford, delivered the following

ADDRESS.

BRETHREN.—The first thought that will occur to our minds on assembling here to-day, is a sense of the great loss the Lodge has sustained in the death of our beloved Bro. Woodford. This, indeed, is a heavy blow to us, though at the same time we shall, one and all, derive a melancholy satisfaction from the reflection that our deceased brother was spared to us until the success of this Lodge of Masonic students has been placed beyond the region of controversy or denial. In it he has been a prominent figure, and the sorrow which is felt to-night by those of us who have been regular attendants at our stated meetings, can hardly be expressed in words, and is best indicated by the manner in which the remarks it is my duty to make on the present occasion are listened to by the Lodge, viz., in a silence that is far more expressive than actual speech. Our brother was not only the oldest Mason, but also the oldest author in the Lodge, and it is as the *doyen* of British Masonic writers, that he has been affectionately regarded by his fellow members of the Quatuor Coronati. Bro. Hughan and myself have been spoken of as forming, in some sort, together with our dear brother whose loss we deplore, a kind of triad, having been fellow labourers in the field of Masonic literature, a little before we were joined by various other brethren in this Lodge. Certain it is, however, that when two of us disagreed in Fraternal controversy, both disputants were in the habit of appealing to the remaining brother of the triple tie. The cord which united us has now been snapped by the death of Bro. Woodford, but the two who were left have placed on record, one in the "Freemason," and the other in the "Freemason's Chronicle," the estimation in which they know our late brother was regarded in this country, and, as they believe throughout the Masonic world. These obituary notices, having already attained circulation in the Craft, I pass over the leading incidents of our brother's Masonic career, which are there fully narrated, and shall next relate that during the last days he spent on earth, his interest in Masonry, and in this Lodge never flagged. The night before his death he read a portion of the second part of our Transactions, and thus it may be said, that "Ars Quatuor Coronatorum" was his last reading in life. Of this Lodge also, he spoke much during the same night, and expressed to those about him the great affection he entertained for its members. How that feeling was reciprocated I shall not put into words, for it will come home to every breast. Just a word in conclusion. Our late brother was at one time in the army, and there are several among us who either follow or have followed the same calling. An allusion to military customs, therefore, will not be out of place. It is the habit in warfare, when casualties occur, for the survivors to close up their ranks and press on. We have lost a good man and worthy brother, but the best compliment we can pay to his memory is to close up our ranks and press on,—towards the realisation of those hopes, in which there was no more sanguine believer then the excellent and highly cultured Freemason who was so recently in our midst. Bro. Woodford may be said to have died in harness, and the point is worthy of our attention, as a Masonic generation is usually a very short one, and the instances are few where we find a veteran of forty-five years' standing in the Craft continuing to work, with all the vigour and enthusiasm of youth.

May we all in like manner continue to labour for the same cause until we shall be summoned to the Grand Lodge above; and when our places here know us no more, let us hope that other Brethren may be ready, qualified and instructed by our example, to continue the work, so that it may be said,—"The workmen die, but the work goes on."

The Wardens who had been absent on the Installation night, one through sickness and the other on military duty, were invested by the Worshipful Master and inducted into their respective chairs.

The Secretary brought up the subjoined

Report of the Special Committee on the Lodge Library.

On the 8th September the following brethren were appointed a committee to consider the future management of the Library, viz: Bros. Sir C. Warren, W.M., and G. W. Speth, Secretary, *ex-officio*, and Bros. R. F. Gould, W. H. Rylands, Professor T. Hayter-Lewis, and Dr. W. Wynn Westcott.

The Committee met at the Junior Army and Navy Club, on the 29th October, at 3 p.m. Present: Bros. R. F. Gould, Dr. W. Wynn Westcott, and G. W. Speth, Secretary—who drew up the following

REPORT.

To the Worshipful Master and Brethren of the Lodge Quatuor Coronati, No. 2076.

Your Committee having taken into consideration the future conduct and prospects of the Library, beg to report as follows:—

That the Library can be of no use as a reference collection until it shall be installed in London premises. That as a lending library it may be of some slight present use. They therefore recommend,

I. That the Lodge do appoint a Library Committee, and that for the present the Secretary of the Lodge be Secretary to such Committee, and Librarian.

II. That the Library Committee draw up a list of books which shall not be lent except by their express consent.

III. That all other works may, at the discretion of the Secretary, be lent to members of the Lodge or of the Correspondence Circle; the borrowers to pay all costs of packing and carriage both ways and to be answerable for all depreciation, damage, or loss.

IV. That the Secretary be empowered to spend out of Lodge Funds an annual amount not exceeding £5 for the purposes of the Library.

Your Committee further call your attention to the fact that one Brother has expressed a desire to enrich the library by the gift of several works, but is naturally reluctant to do so until he is assured that, in case of the Lodge becoming extinct, such books will be deposited in some public library open to the members of the Craft. Your Committee believe that many other members are probably influenced by like motives. They therefore recommend:

V. That Mr. T. L. Wilkinson, of the equity bar, be instructed to draw up a deed empowering Grand Lodge, in the event of the Quatuor Coronati Lodge being dissolved, or being reduced to three members, to take possession of the library of said Lodge and place it in the Grand Lodge Library; such deed to be presented to the Lodge in duplicate for the approval of the Brethren; one copy thereof to be preserved in the Lodge Archives and the duplicate copy to be given into the custody of the Grand Secretary.

Your Committee believe that some such action would largely conduce to the rapid increase of the Lodge Library by inspiring confidence amongst would-be donors.

Your Committee further beg to point out the desirability of soon obtaining Lodge premises in London. Except at the time of Lodge or Committee meetings such premises might be used as a library, reading and writing rooms, and secretary's office. They believe that reading and writing rooms would be a great benefit to the members of the Lodge and Outer Circle, especially to those only on a short visit to London; that 1000 or 1500 Correspondence Members would enable the Lodge to carry out the scheme handsomely, and that if every present member were made acquainted with the project and thereby induced to persuade his friends to join our literary society, the requisite numbers would soon be obtained. They therefore recommend:

VI. That the Secretary give prominence to such a scheme in his communications to the members.

Should such premises be obtained it is obvious that something in the nature of a certificate of membership would become indispensable to admit members to the use of the rooms. They submit that such a certificate might well assume the form of a special jewel or medal, to be worn either on the breast or watchguard; similar to the badges worn by the members of some few English and of almost all foreign lodges. They have reason to believe that all Associates of this Lodge would wear such a medal with pride on all occasions; that if made sufficiently distinctive it would attract attention, lead to enquiry, and make our objects more universally known, thereby conducing to an increase in our numbers; and finally that it could be procured at such a comparatively small price as to place it easily within the reach of purchase of every member. They therefore recommend:

VII. That the Secretary be requested to obtain designs and estimates for such a jewel, to be submitted to the Lodge at the next meeting.

Finally your Committee move that this report be adopted, and that recommendations I. to VII. be approved by the Lodge

R. F. GOULD,
W. WYNN WESTCOTT,
G. W. SPETH, *Secretary*.

The Worshipful Master moved, Bro. Westcott seconded, and it was carried unanimously that recommendations I to VII be approved and adopted.

The Secretary brought up the subjoined

Report of the Permanent and Audit Committee.

The Committee met at the Junior Army and Navy Club, St. James' Street, S.W., on Wednesday, the 21st December, 1887, at 2 p.m. *Present*—BROS. R. F. GOULD, W.M., in the chair; W. SIMPSON, S.W.; W. M. BYWATER, S.D.; HAYTER LEWIS, J.D.; W. WYNN WESTCOTT, I.G.; and G. W. SPETH, Secretary.

The Secretary produced his books and the Treasurer's accounts, which were examined and audited by the Committee and are certified correct.

The Committee drew up the following

REPORT.

WORSHIPFUL MASTER AND BRETHREN,

In submitting this, our first Annual Audit Report and Financial Statement to the Lodge, we can not refrain from expressing our pleasure at, and congratulating the Lodge upon, the success, much beyond our expectations, so far attained, and on the indications of future progress and continued prosperity which, we believe, are plainly discernable. Masonic Archæological Associations and Lodges have been attempted before ours and have either been still-born or failed to attain maturity. We, ourselves, are only in our infancy: but it is an infancy of promise, with the bloom of health on its cheek, vigour and elasticity in its young limbs, looking forward with a clear and hopeful eye to a long life of manly duty, arduous study and pleasurable association, acquiring and imparting knowledge, and proving itself a worthy member of that great family of Lodges, whose branches are spread over the whole inhabited world.

Starting on our mission in January, 1886, under the leadership of Brother Sir Charles Warren, who was supported by eight other brethren, we have increased our numbers, culling from the best material only, to twenty-three. This has been reduced to twenty-one by the resignation of Brother Hawkins, whose private avocations precluded his remaining with us, and by the lamented decease of Brother Budden.

We have met ten times, twice for business purposes only, and have enjoyed and discussed eight papers of great interest and value. One important discovery has been announced, which would probably have remained unknown but for the opening afforded by our Lodge; we allude to the existence of a 14th Century MS., containing palpable allusion to the Hiramic Legend.

In December, 1886, it was decided to extend our operations and acquire additional support by attaching to the Lodge a cosmopolitan literary society. This "Outer" or "Correspondence Circle" was initiated by our Circular of January, 1887. The first member to join—24th January—was Bro. S. Richardson, W.M., of Unity Lodge, No. 183, and our numbers have since then increased in an ever progressive ratio, till on the 15th December, 1887—the date at which our books were balanced—our roll, including candidates for election, showed no less than 179 members. From this must, however, be deducted two members who have since joined the "Inner Circle" or Lodge proper.

During the year we have published our Transactions in two parts, July and December. These contain a concise record of our business proceedings, the full text of all papers read, a summary of the discussions, communicated essays, reviews of books, and a chronicle of interesting masonic events. The edition was limited to 250 copies, as the rapid increase of our Outer Circle, though ardently desired, was scarcely expected. The consequence is that only some thirty-five copies remain unsold, which is a pity, because experience has shown that new members desire to pay up back subscriptions and thus acquire the publications from the earliest number. Should, therefore, our numbers increase, as we anticipate, the necessity of reprinting will before long stare us in the face. The Transactions of the coming year will be issued in editions of 500: but it is quite possible that next year we may have the same tale to tell regarding these. Although somewhat embarrassing, the circumstance is full of encouragement, especially when we remember that some members of the publishing committee advocated an edition of 100 copies only.

In July we announced our intention of reprinting some scarce documents of the Craft, and asked for subscribers. The Subscriptions have scarcely equalled our expectations; but are nevertheless sufficient to guarantee the Lodge against any loss. The production of the work has been delayed by unforseen obstacles, but is now proceeding apace, and its issue may be looked for in January next.

The only unsatisfactory feature of our past history is the small number of *London* Lodge Members; our brethren reside for the most part at a great distance and cannot attend every time; if, therefore, one or two of our London Members fail us, the Lodge is reduced to very small dimensions. Were it not for the attendance of Correspondence Members and Visitors, the audience assembled would often be most

discouraging to the lecturer of the evening. Our efforts should therefore be directed to increasing our *London* membership.

Our Library, for a young Lodge, is doing fairly well, and we are much indebted to the generosity of various brethren. Nevertheless, many members still remain unrepresented by their works; and we submit that this is not what might be expected of them. As regards scarce and valuable works, we anticipate that the adoption and carrying out of the report of the Library Committee will produce immediate and beneficial effects.

The accounts of the Lodge proper and of the Correspondence Circle have been kept separate, and the expenses common to both apportioned to either with sufficient accuracy. We append statements of accounts.

LODGE ACCOUNT.

Receipts.

		£	s.	d.
1885.	Donation from Sir C. Warren for preliminary expenses	18	0	0
1886.	Subscriptions and Fees	42	0	0
1887.	Subscriptions and Fees	33	8	0
		93	8	0
1888.	Balance from 1887	8	11	1
	Subscriptions received for Session of 1888	17	0	9
	Cash in hand	25	11	10
	Current Subscriptions (1888) not yet paid	11	11	0
	Total assets on Lodge account ...	£37	2	10

Expenditure.

		£	s.	d.
1885.	Warrant of Constitution	18	0	0
1886.	Officers' jewels and collars ...	10	15	0
	Tyler's fees and expenses ...	4	10	0
	Printing	4	15	6
	Postage	1	17	0
	Account books and stationery ...	0	17	6
	Grand Lodge dues	5	8	0
	Rent of Lodge Rooms	6	6	0
	Advertising	0	10	0
1887.	Tyler's fees and expenses ...	2	3	4
	Printing	4	6	10
	Account books and stationery ...	6	15	3
	Grand Lodge dues	7	0	6
	Rent of Lodge rooms	5	5	0
	Advertising	0	10	0
	Expenses of Bro. Warren's presentation	3	1	0
	Expenses of present voted to Bro. Whymper	1	11	6
	Expenses of Reporter on several occasions	1	4	6
Dec. 15th,	Balance of receipts over expenditure for 1886 and 1887 ...	8	11	1
		£93	8	0

To judge by the two years just completed, this sum of **£37 2s. 10d.** should be sufficient to cover the expenses of 1888, and we may confidently reckon on some addition to our receipts in the shape of joining fees from new members. Our expenses at starting would have been larger but for the fact that one or two generous brethren presented the Lodge with most of the working tools and furniture necessary. The subscriptions due are all considered good, and their are no debts owing by the Lodge.

CORRESPONDENCE CIRCLE ACCOUNT.

Receipts.

	£	s.	d.
Subscriptions received for 1887	90	3	0
	90	3	0
Balance carried forward to 1888	15	6	5
Subscriptions already paid for 1888 ...	20	9	0
Cash in hand	35	15	5
Arrears of subscriptions for 1887 ...	4	17	6
Subscriptions for 1888 not yet paid ...	74	11	6
Total assets on Correspondence Circle account	£115	4	5

Expenditure.

	£	s.	d.
Postage	15	19	4
Stationery and account books	5	5	9
Printing circulars	2	15	6
Expense of printing and binding Transactions, Part I. and of enclosed leaflets, wrappers, &c., &c. ...	30	8	0
Ditto for Part II.	20	8	0
Balance of Receipts over Expenditure for 1887	15	6	5
	£90	3	0

Estimating again from the experience of last year, the total assets on this account, **£115 4s. 5d.** should enable us to cover the current expenses of 1888, and publish three parts of Ars Quatuor Coronatorum similar to the two issued in 1887.

The slight arrears shown arise from various causes, but chiefly from members waiting to be elected before remitting; and are all, as also the current subscriptions now owing, considered good. There is nothing owing from the Correspondence Circle.

LODGE LIBRARY.

The expenses this year have been only £1 7s. 0d. But most of the books require binding, and in consideration of the good financial position of the Lodge, we advise that the Annual Grant of £5 to the library, asked for by the Library Committee, be increased to £10.

REPRINTS, VOL. I.

The subscriptions thus far received amount to **£30 5s. 6d.** This does not correctly represent the number of subscribers—many have given in their name reserving their payment, in order to include it in their next annual subscription. No disbursements have yet been made on this account although the work is now well forward.

REPRINTS, VOL. II.

A preliminary outlay of 8s. 6d. has been incurred in view of the possible issue of a reprint of all the Old Manuscript Constitutions in one volume. The work has not yet, however, been definitely put in hand by the Committee on Reprints.

CASH IN HAND.

	£	s.	d.	£	s.	d.
Balance from Lodge account				25	11	10
„ „ Correspondence Circle acct.				35	15	5
Receipts on Reprints, Vol. 1.				30	5	6
				91	12	9
Less outlay on Library ...	£1	7	0			
„ „ on Reprints, vol II.	0	8	6	1	15	6
Total				£89	17	3

which is partly in the hands of the Treasurer, and partly in those of the Secretary to meet current expenses.

In conclusion, the Permanent Committee desire to place on record, for the information of the Lodge, the high sense they entertain of the untiring energy and unwearied diligence of the Secretary, Bro. Speth.

R. F. GOULD,
WILLIAM SIMPSON,
T. HAYTER LEWIS,
W. M. BYWATER,
W. WYNN WESTCOTT.

The WORSHIPFUL MASTER said: The report was before them and would be regarded by all as a most gratifying indication of the progress made by the Lodge. It would be seen that an addition of £5 to the annual grant for the Library was suggested, but there was one further recommendation that did not, so to speak, appear in the programme and with respect to which he had a few words to say. The report of the Permanent and Audit Committee had gone out to the members, and among them, of course, to Bro. W. J. Hughan, who had written to him (the W.M.) in consequence, suggesting that the sum of £10 from each of the two funds—Lodge and Correspondence Circle respectively—should be voted to the Secretary in consideration of the vast amount of clerical labour which had become incidental to his office. With this idea, the Worshipful Master continued, he perfectly concurred, and had consulted the other members of the Permanent and Audit Committee who had signed the report of December 21st. The approval of Bro. Hughan's suggestion being unanimous, he should move accordingly, as a further recommendation arising out of the report, that the sum of £10 from each of the two funds be voted as a compliment to the Secretary. In the future he hoped that the compliment might be larger, though of one thing he felt sure, viz.: that whatever the amount, the Secretary would feel equally grateful to the Lodge for their public recognition of his arduous labours. Bro. Gould, W.M., concluded by remarking that, as with the exception of the Senior Warden and himself, (who were necessarily in the secret,) the Secretary had provided a pleasant little surprise for all the members of either Circle, in the shape of a St. John's Card, so, in return, the Audit Committee hoped that the resolution then brought forward would, on its adoption by the Lodge, prove a surprise of a not wholly unpleasant nature to Bro. Speth.

The report, as amended, was adopted, and the Secretary thanked the brethren for their kindness, assuring them that, with or without future surprises, his services and best endeavours should never be wanting to the Lodge.

Bro. Henry Josiah Whymper, of Murree, Punjab, East Indies, was admitted to the membership of the Lodge. Born in 1845, he was initiated in Lodge Mayo, 1413, Rawul Pindee, Punjab, in 1872, and was one of the founders of Lodge Light in Himalayas, No. 1448, Murree, in 1873, and of Lodge Stewart, No. 1960, in 1882. Was W.M. of No. 1448, in 1877. Exalted in Rose of Denmark Chapter, No. 975, Richmond, in 1874, and joined Locke Chapter, 1448, in 1875, serving as Z. in 1878. In 1884 he was appointed Deputy District Grand Master, and District Grand Haggai, Punjab. Is now engaged in producing a *facsimile* of the Halliwell Poem, and passing through the press a work on the "Religion of Freemasonry."

Thirty-nine applicants were admitted to the Correspondence Circle, bringing the Roll up to a total of 194 members.

The Secretary announced the following additions to the Lodge Library:—by purchase, current numbers of *Freemason* and *Freemasons' Chronicle*. From the Editors; current numbers of *Latomia*, *South African Freemason*, *Freemasons' Repository*, and the *New Zealand Mail*. From Bro. Beck; current numbers of "Dresdener Logenblatt," and "Die Bauhütte." From the various authors; "Thoughts on the Threshold," by C. W. Duncan; "Reprints from the Schlesisches Logenblatt," and "Ein Gedenktag aus der Hallischen Logengeschichte," by Bro. Dr. Rud. Maennel; "Electricity and Nerve Force," by Bro. Mayner y Ros; "Modern Freemasonry, a lecture," by Bro. Ramsden Riley; "Les Francs-maçons," by Bro. Tempels; "Architecture in the Past," and "Buddhist Architecture in the Jellalabad Valley," by Bro. W. Simpson; "A History of Freemasonry in the United States of America," by Bro. Rev. E. M. Myers; and "A History of the Lodge of Economy," by Bro. T. Stopher. From Bro. John Haigh; "By-Laws of the First Worshipful Masters' Association in Massachusetts," and Waterman's "History of St. Andrew's Royal Arch Chapter, Boston, 1769." From Bro. T. B. Whytehead; "Le Franc Maçon tel qu'il doit être" From Bro. Mortimer; "Dallaway's Discourses upon Architecture." From Bro. Hughan; Abbé Gyrs' "La Francmaçonnerie;" "Book of Constitutions, 1841;" and his photograph for the album. From Bro. Whymper; "Facsimile of pen and ink sketch, Br. Mus. Add. MSS. 23675, fo. 2." From Bro. C. E. Meyer; "Eboracum, a song composed by Bro. Pook." From Bro. Beck; "Übersicht der Arbeitstage in den Werkstätten des Sächsischen Logenbundes." From Bro. Dorabjee Pestonjee Cama the following translations from the German, viz.—Rapp's "Religion and Custom of the Persians, etc.;" Kohut's "Jewish Angeology and Demonology;" Spiegel's "Avesta and the Genesis;" "The Zoroastrian mode of disposing of the dead;" Rhode's "Comparison of the Laws of Ormuzd with the Laws of Jehovah;" and Algier's "Persian and Jewish Doctrines;" also the following discourses by K. R. Cama, viz.—"On Freemasonry among the natives of Bombay;" "On the Mithraic Worship;" and "On Zoroastrians and Freemasonry;" as also Karaka's "History of the Parsis;" and Geiger's "Civilisation of the Eastern Iranians;" translated by Sanjana.

It was ordered that the thanks of the Lodge to the various donors be entered in the minutes, and a special vote of thanks was tendered to Bro. Cama, Past Grand Treasurer, for his numerous and valuable donations.

BRO. W. SIMPSON read the following paper:

THE THREE-FOLD DIVISION OF TEMPLES.

THE Three Degrees of Masonry indicate the Three-fold Division which is the subject of this paper, and this connection will, I have little doubt, be sufficient to attract the attention of my brother craftsmen.

I cannot tell you whether the subject has ever been written upon before; so far as my own reading has gone no work on it has chanced to turn up. My information is not only the result of reading, but I have also had the advantage of observation during various travels in the east. For many years back I have been making notes, and these will form the material for this paper. You will see from what I have to tell you how almost universal the three-fold division has been over the most of the old world, and that it has endured down to the present day. How the wide extension of religious rites and symbols took place in the past is a question that will present itself in relation to what I have got to lay before you: but I shall not attempt anything in the form of an answer. This is a problem we are not, as yet, quite prepared to solve; I feel sure that it will often be brought before us in the papers that are likely to be read in this Lodge, and it will grow into a matter of high importance in our investigations, for the slightest consideration will shew that if this matter could be explained we would be a very long way on our road towards discovering the connection with masonry and the systems of the far past. The paper I am about to read will, I hope, be a small contribution of data, which will shew the wide extension of one idea: and it may, perhaps, bring home to our minds the possibility that if the three-fold division of the Masonic Lodge is similar to what existed in ancient times, then other points in the Masonic System may be traced backwards with equal success.

There were other divisions besides the three-fold one which have influenced the arrangement of temples, but none of them have acted to that extent which the one under consideration seems to have done.

I have to confess that the signification of the three-fold division cannot be put into a reliable theory; but this difficulty is common to much of the symbolism of the past. In many cases we find the same symbol in a number of systems, and each system has a different explanation to give of it. In some instances new meanings were in the course of time given to symbols or to ceremonies, and often the earlier signification would be lost; much of the old symbolism has come down to us without any explanation at all, it became obscured through the lapse of ages, through revolutions, or the fall of empires; the conquest of one country by another often led to the blending together of religious systems, and the too frequent result is, that we have only the vague guesses of a later time as our guide. In such investigations as the present it is very essential to bear all this in mind, because we cannot in every case accept the declarations of the past which have come down to us respecting its symbolism. Of course this condition of the sources of our knowledge, I am well aware, throws a doubt upon everything, and might be said to invalidate all attempts at solution. I confess that so far it does so, that it renders all investigation difficult, but still with proper care and enlarged comparison of data, when such can be found, something can, in most cases, be done to throw light and explanation on the symbols of the old world. I must ask that what has just been stated may be borne in mind as we proceed in the present enquiry.

Symbolism must have begun very early in the history of religious rites, but it must have taken a long time to reach the high development which we find indicated within the historical period of our race. The first temples must have been very simple in their arrangement, and it may be concluded that the three-fold division would belong to a comparatively late date. My notion is that it grew at first out of the conditions of temple service. That when the Adytum became the Holy of Holies from the supposed presence in it of the Deity, and the priests who served had become a distinct class and required a space exclusively for themselves, leaving an outer court for the ordinary worshippers, then this tripartite division came into existence.

This was, I think, the first origin, but not the final development. Temples, however simple they may have been at first, grew, through course of time, to be complex accumulations of symbolism. The highest reach of this was when the temple came to be considered as a symbolical representation of the Universe,—the Universe in this sense was the real temple, and temples made with hands were only imitations of the great original,—a Macrocosm in Microcosm.* It need not be assumed that all religous systems attained this final stage of high emblematic signification, but there is evidence that it was attained to in some of the systems. The Masonic Lodge may be taken as a good example. The cardinal points as they are indicated, tell us clearly that this room represents the earth we dwell upon. The rising of the solar luminary in the east; its progress through the south; and its setting in the west; all point to the celestial dome above, and the symbolical tomb tells us of that third region, the under world; there, in this last, we have symbolised the great mystery of Life and Death, and Death and Life; those wonderful transitions constantly going on in the world, which appeared to be connected with the highest manifestation of the Divine Power. All life was supposed to come up from below,—all vegetable life does, and animal life depends on vegetable life,—from which idea sprang the old title of "Mother Earth."† The constant change from life to death, and from death to life,‡ was not only a great mystery, veiled in darkness, it was at the same time looked upon, and naturally so, as the most important function which takes place in the world around us. As this operation was the key, or

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* God,—whose house and temple was this whole world.—Cicero, De Legibus, b. ii.

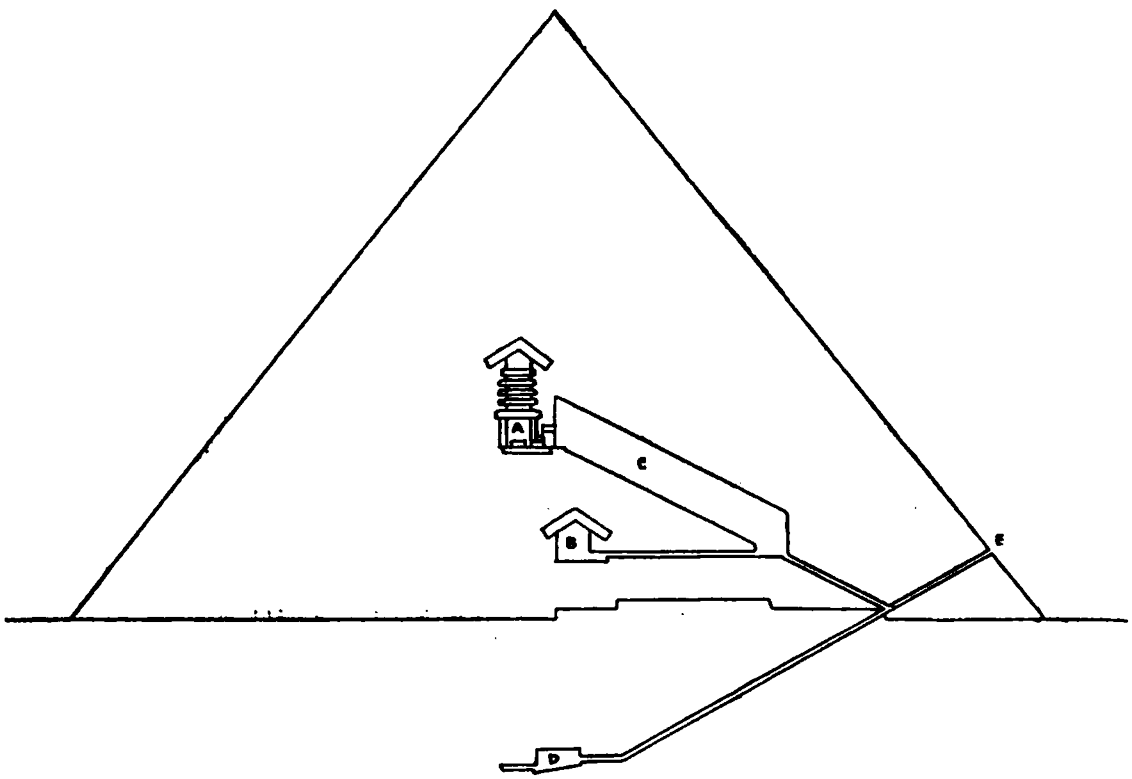
† Mother Earth.—"Who receives us at our birth, nourishes us when born, and ever afterwards supports us; lastly, embracing us in her bosom, when we are rejected by the rest of nature, she then covers us with special tenderness."—Pliny, *Nat. Hist.*, b. ii, c. 63.

‡ Every living thing is produced from that which is dead. Plato in *Phædo*, 57.

it might be called the crown of all others so far as we see in the Universe, its symbolisation expressed the essential action on which all existence depends. Here it seems to me, if this view of the subject is correct, we find in the Masonic Lodge, with its three-fold division and its rites, the most complete symbolical development; we have the Universe and its deepest mystery represented to us in the form of a temple with its ceremonies.

The three-fold division came at some date which I cannot pretend to determine, to be looked upon as a type of the three regions of the Universe. These were the heavens, or the sky above our head; the visible earth around us; and that dark and mysterious region beneath, which was variously looked upon at different times as hades, hell, the under world, as *sheol*, or the grave, and by all as the place of death. The connection between the temple and the tomb bears in a very direct manner on this subject. I could have wished to develop the two together, because the one illustrates the other, but it would make this paper too extended to do so. I must leave the temple and the tomb for another paper, but it had to be alluded to here, as the slight references I may make to the tomb part of the theory in this paper are not to be understood as exhaustive. I must ask you to bear in mind that I may have to refer not to actual tombs, graves, or coffins; but to symbolical tombs, graves, or coffins; in some instances the tomb is only a relic holder; and I may perhaps have to refer to tombs which have the character of a place of passage,—that is the passage from this world to the next, when the tomb becomes a gate or door. These remarks may save explanations as I go along.

Evidence can be given, I think, that the three-fold division is of considerable antiquity. The Egyptian Pyramids were, undoubtedly, temples as well as tombs, and the great pyramid of Gizeh, although not the oldest, yet it is still of great age. It so happens that in that vast mountain of Masonry there are exactly three chambers, and in the principal chamber stands a coffin. This pyramid may be looked upon as the most perfect development of this particular kind of monument, and from this it might have been more symbolical than the others in its intentions. Unfortunately, we have no account left to tell us what the builders meant by having three chambers, so that we cannot assume with certainty any theory about them; all we can say is, that they form a marked feature in the construction of that unique monument.

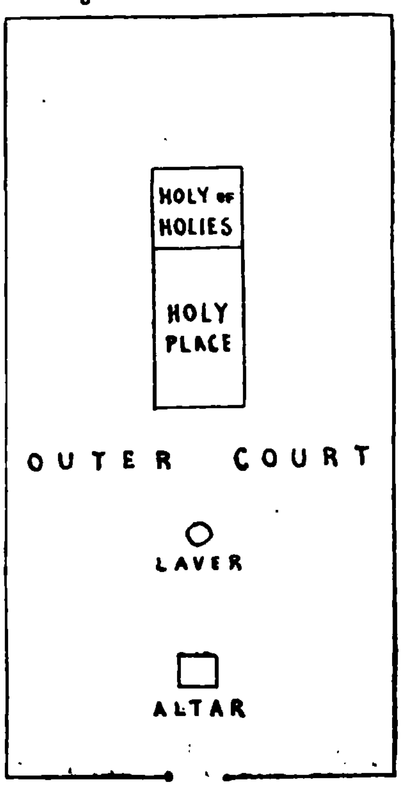


THE GREAT PYRAMID OF GIZEH.
A—The King's Chamber, with Sarcophagus. B—The Queen's Chamber. C—The Grand Gallery. D—The Well. E—The Entrance.

The story of the deluge is a pretty old one, and by it we can throw the three-fold division back to a very early period. The Ark was ordered to be made "with lower, second, and third stories;" as Theologians declare the Ark to be a type of the Church, I think we may accept it without hesitation as a case in point, and this conclusion will become stronger as I proceed in tracing the three-fold division down through the Jewish and Christian systems. I have mentioned the connection with death to be found in temples, and I can only tell here that I have a curious oriental tradition that there was a dead body in the Ark, to which Noah and his family directed their prayers; the details of this I will not trouble you with at present, but it must be evident that this tradition would tend to confirm what is here claimed.

The three Courts of the Tabernacle are so well

known that no arguments are required. Josephus says, regarding this place of worship and its ceremonies, that,—"if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the Universe;"* in another place he states,—"however, this proportion of the measures of the Tabernacle proved to be an imitation of the system of the World."† Judging by the explanations of Josephus, he seems to have had the idea of this cosmic symbolism, and to have overdone the application of it; for we find that almost everything in the Tabernacle was an imitation of the system of the world. He no doubt derived his notions from the Greeks, and on this account his theories have to a certain extent to be discounted;‡ one of the courts, he says, denoted the sea; most probably this is taken from the myth that Poseidon ruled the sea. This is a curious point in the Greek system of the three-fold division. Zeus ruled in heaven; Pluto in Hades; and instead of the visible world, which is thus left between, being the realm of Poseidon,—his domain is Okeanus. The three-fold division is here distinct enough, and I am inclined to suppose that there was a well-founded reason for this variation, but as yet a satisfactory explanation has not presented itself.§



PLAN OF THE TEMPLE OF JERUSALEM.

The plan of the temple was only an enlargement of the Tabernacle, so whatever applies to the one applies to the other.

Here again I can only refer to the tomb theory. I believe that the Ark of the Covenant was a symbolical coffin. I hope at another time to lay before you the evidence on this head; it is an important point in relation to Masonry, the derivation of the lodge from the temple is sufficiently recognised, but if it be accepted that the Ark had a reference to death, then the identity becomes much more complete.

The Masonic Lodge is not the only continuation of the temple. The church claims also to be a lineal descendant. The eastern church may be best to commence with, for there is, I think, a fuller symbolism in it than in the western church, and in this matter of the three-fold division we have it in a very distinct form. This arrangement is recognised in the construction of the building. I have visited a good many of the Russian churches, including the Uspenski Sobor, or Cathedral of the Assumption, in the Kremlin, at Moscow, this being a good typical example. The style of the old Russian churches is of Byzantine origin, hence they are thoroughly eastern. The main body of the church is a square in plan,—the Uspenski Sobor is in this form, and so is the Isaac Cathedral at St. Petersburg, a much later building. On the eastern side is the Holy of Holies, containing the Altar. This is separated from the body of the church by a solid screen, called from the pictures upon it, the *Iconastasis*, this wall is understood to represent the veil of the temple. This gives us the two divisions and the other is the porch on the western side, this was the Narthex, or Atrium; here the catechumen were taught, and those not in full communion could sit,—corresponding evidently to our first degree.* This three-fold division was common to all eastern churches during the early ages of the christian era. There is a very old coptic church in Old Cairo, which I visited and made a sketch plan; it might be described as a nave and two aisles; each of these divisions is looked upon as a separate church, and each has the three-fold division within itself. The Abyssinian Church is coptic, a branch of the eastern church: I accompanied the Abyssinian expedition, and paid some attention to the churches of that country. At a place called Dongola,—not the Dongola of the Nile, there is a rock-cut church, said to date back to the fourth century. It is in plan similar to the church just described at Old Cairo. It has a nave and side aisles forming three churches, and each is divided into three parts. The places of worship which they construct now are circular, and perfectly distinct in their arrangement from anything I know of in other christian churches. They are very rude structures, being formed only of wattle-and-dab, on this account none of them—at least none that I saw—are ancient; still the type may be old enough. They are formed of two concentric circles, the space between forming the outer court, this is called Kunyéh-

* Antiquities, b. iii., c. vii., 7. † Antiquities, b. iii., c. vi., 4.

‡ The Cabbalists, who are supposed to have grown out of the speculations of the Alexandrine Greeks, from which Philo and Josephus derived their ideas, held that "the Tabernacle made by Moses was a model of the Universe in Miniature." *Letters on Mythology*, London, 1748, p. 245.

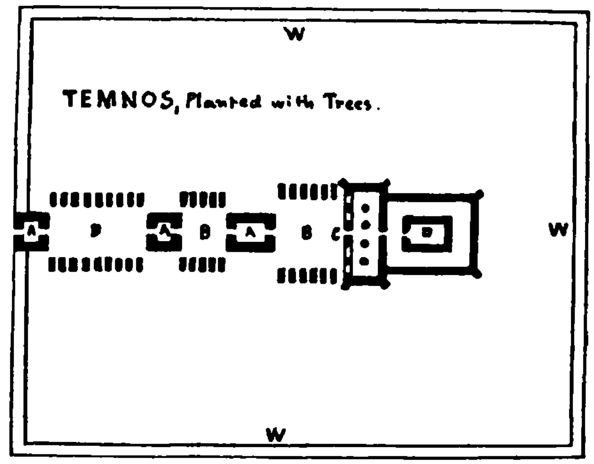
§ Josephus describes the High Priest's Crown, as being made "with swathes of blue embroidered, and round it was a golden crown, polished, of three rows, one above another."—*Jos. iii.*, c. *vii.*, 6. The papal tiara, also the head-dress of a high priest, has three crowns. There is, I think, an historical explanation of these last,—which I have been inclined to doubt, believing that the one was a copy of the other, and that they represented the three regions of the Universe. This is, of course, a mere matter of opinion. Josephus says that the blue colour of the high priest's mitre meant heaven.—*Jos. iii.*, c. *vii.*, 7. So far this admits a cosmical symbolism

* Russian Church.—"The Church is divided into three parts,—the entrance, the body of the church where the pupils stand, and the altar place. This is in imitation of the Temple of Solomon, which was also divided into three distinct parts."—*Rites and Ceremonies of the Greco-Russian Church*, by H. C. Romanoff, p. 82.

Mahelet, or place of a hymn, from the singers being here, and generally the most of the congregation. Within these two circles is the Holy of Holies, it is square in form and contains the Altar,—none but the priests enter here. The space between the Holy of Holies and the inner circle forms the second court, and I saw those who receive the Sacrament in this division. It is administered at the western door of the Holy of Holies, but although the door was open the Altar could not be seen, for within the door there are two poles on which a cloth is hung to represent the veil of the temple. There are a great many Jews in Abyssinia, they are called Falashas; I did not see any of their places of worship, but was told they were also three-fold, like the christian churches, the only difference being that the door was in the east, while in the other it was in the west. In Tigré, or Northern Abyssinia, the churches are square. I visited one at a place called Adigerat, it was built of stone, the Holy of Holies was the same as in the round structures, this was enclosed in four walls, which formed the body of the church, and the second court; but the outer court was only a porch or division in the western end of the latter. The round form being common to the south, it has been suggested that the form may have been derived from the round African hut. On this point I cannot pretend to give an opinion.

However important the three-fold division may have been in the early Eastern Church, the Western Church seems to have lost it. In Rome, as well as in other places, I have made minute inquiries of priests and others as to whether it was recognised in the arrangement of the church; the answer has always been in the negative. Were it not for the Eastern Church it might be said with every appearance of truth that this peculiar feature of the Jewish Temple had not been continued in the Christian Church. Knowing the practice of the Early Church, some survival of it, I thought, might be expected; and this we find in the order of the priesthood. There are three orders:—the sub-Deacon; the Deacon; and the Priest. There is a seven-fold division combined with this,—another number of importance, already alluded to, in the construction and arrangement of temples. The seven is produced in this case by four initiatory orders:—these are the Ostiarius, or door-keeper; the Lector, or reader; the Exorcist; and the Acolyte, which includes candle bearers, incense bearers, and torch bearers, in the service at the Altar. The indication of the three-fold division is here perfectly distinct, and it will be noticed that the Priest is the third or highest; a Bishop is only a Priest, in the Roman Catholic Church this ecclesiastical rank is looked upon as the "Glorification of the Priest." The Pope himself is only a Bishop. There is some interest attached to this point, as it bears on the question of degrees in Masonry. I have always held that there can be nothing beyond the Third Degree, and the whole of this paper becomes part evidence on the subject. I have now only to refer to the Church of England which also retains a survival of the tripartite form in the order of the ministry. In this case it is the Deacon, the Priest, and the Bishop; thus giving us a slight variation from the Church of Rome. The striking thing on looking back here is that of the variations to be found in what may be called one system—for in a sense the Jewish and Christian may be so classed,—we have differences in form and arrangement, as well as differences in ceremonial and ritual; if we add the Masonic as one of the branches from this system, the variety becomes still more remarkable,—and at the same time, the one thing which remains clear and distinct through it all, is the three-fold division.

I have already alluded to the Great Pyramid, but so far as I have read no reference to the three-fold division of the Universe has turned up in the Egyptian system. The under world, called by them the land of Amenti, was, as disclosed in the Funeral Ritual, a wonderful region through which the soul passed to immortality and bliss. Hermes was called "Trismegistus," and "Three-fold,"* but these were Greek ideas of a late time,—and we now know how the Greeks blundered about things in Egypt. As we have no expression to guide us as to intention, we cannot speak with certainty in relation to the Great Pyramid. All that can be said is that it has three chambers. There is the "King's chamber," with the sarcophagus, this being the largest and most important of the three; below that is the "Queen's chamber;" lower still, and cut in the rock, is the last, which is known as "the Well."



GENERAL PLAN OF AN EGYPTIAN TEMPLE.

BY SIR I. GARDNER WILKINSON. *Murray's Handbook for Egypt, Ed. 1858.*

W.W.W.—Crude brick wall of the *temnos*, "grove," or sacred enclosure
A.A.A.—Three propylons or Pylons. B.B.B.—The Dromos of Sphinxes
C—The *Pronaos* or Portico. D—The *Adytum* [Sekos] or Sanctuary

The plans of Egyptian temples are well known, they vary to a considerable extent, but there seems to have been a uniform intention throughout them all. This can be illustrated in a very simple manner by referring to Sir Gardner Wilkinson, who is a recognised authority in Egyptian matters, and was the author of the early edition of Murray's hand book for Egypt. At page 261,† he gives the plan of

* The Greek Hermes conveyed the souls to Hades;— the following is from the Æneid:—

"But first he grasps within his awful hand,
The mark of sovereign power, his magic wand:
With this he draws the ghosts from hollow graves:
With this he drives them down the Stygian waves:
With this he seals in sleep the wakeful sight,
And eyes, though closed in death, restores to light. B. iv. 241.

There is a Masonic flavour about this which justifies the quotation.

† My edition to which I here refer has the date of 1858.

an Egyptian temple,—not of any particular temple, but one that gives the general features, so as to convey to travellers an idea of the arrangement to be found in them all. First there is a Holy of Holies, called the *sêkos*,—"for holding the sacred ark of the Deity." In front of this sanctuary was the *pronaos*, forming the second court, and the whole was surrounded by a wall forming the *temnos*. There were *pylons* and *dromos* of sphinxes, but these were secondary, and depended on the size or the importance of the temple. Now the remarkable thing here is that we have a plan which coincides exactly with the plan of the tabernacle. If the one was in three divisions one can scarcely affirm that the other is not.

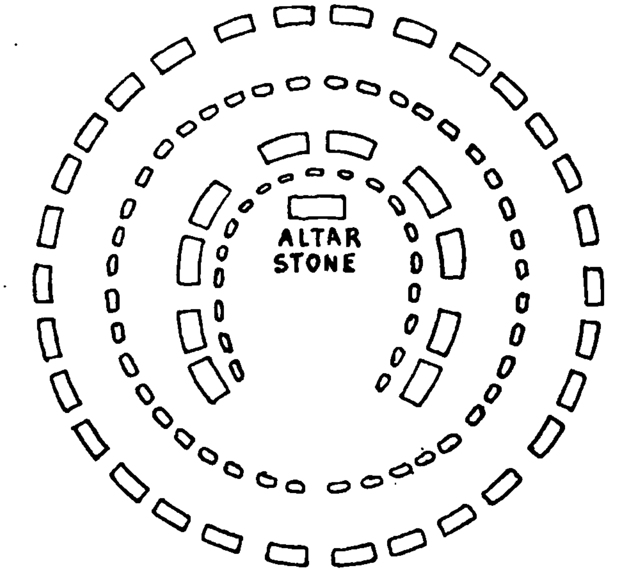
The three-fold division of the Universe, which finds such marked expression among the old Greek writers, has been already alluded to. It is as old at least as the time of Homer. He makes Poseidon say:—"For we are three brothers (descended) from Kronos, whom Rhea brought forth: Zeus and I, and Hades, governing the infernal regions, the third; all things were divided into three parts, and each was alloted his dignity."* The following is from Ovid:—"There is a spot in the middle of the world, between the land and the sea, and the regions of heaven, the confines of the three-fold Universe, whence is beheld whatever anywhere exists."† The same thing is expressed in the triform character of Hecate, who was Luna in heaven; Artemis on earth; and Hecate or Proserpina in the under-world. In this last it will be seen that the earth was one of the regions, and not the sea, as in the Olympian system; still both are tripartite, and as the idea was prominent with the Greeks it may have been common, although ancient literature may have not recorded it, to all the races round the Mediterranean. As already stated, the probability is, that it was from the Greeks that Josephus derived his particular explanation of the Tabernacle. Now the curious thing is that I have come upon no reference of this three fold division by the Greeks themselves to their own Temples,—and I have been for many years past noting all passages bearing on the subject; still my reading of books relating to Greek ideas has not been so extensive as to entitle me to say that no reference of the kind exists. The arrangement of Greek Temples was very much the same as those of Egypt; and consequently they also bore a strong resemblance to the general plan of the Tabernacle. There is some variety in the plans of Greek temples, but generally the structural or house part was divided into two,—these were the Cella or Naos, and the Pronaos, corresponding to the Holy of Holies and the Holy place of the Tabernacle; the ground round the house, the Temnos, was sacred and enclosed, thus giving us the counterpart to the outer court of the Tabernacle. The Greek temple when thus simplified seems only a repetition of the Jewish and Egyptian. This three-fold division, as I have already stated, may have grown out of the natural conditions connected with the worship. The Cella contained the statue or symbol of the Deity, and necessarily acquired a sanctity due to the supposition of the divine presence; the Pronaos was for the priests or worshippers to approach the divinity; and the ground round the temple had to be separated and consecrated so that it would not be used in any way for purposes antagonistic or out of harmony with the worship of God. Although this three-fold division can be clearly enough traced in the temples, we have no evidence that the earlier Greeks connected it in any way with the three-fold division of the Universe; and the ideas which are supposed to have influenced Philo and Josephus were no doubt those of the later Greeks of the Alexandrine period.

* Iliad, b. xv. 188. † Metamorph, b. xii. 38.

The Gnostic system might be referred to, as it either grew out of the speculations of the Alexandrine period, or at least was largely influenced by it. The Kabbalists who belonged to the same time, have already been alluded to. Matter, in his *Histoire Critique du Gnosticisme*, gives a number of diagrams of the Gnostic system of the Universe, and in them the three-fold division is a very marked feature. I can only here refer to these, for without drawings it would be difficult to describe them. Some are *en forme humaine*, and these also present a tripartite character. There are other divisions, and the number seven is very common. Here again I may mention that the three-fold division and the seven-fold were intimately connected. Each of the three divisions was often divided into seven. The Jews held that there were seven heavens and seven earths. The Kaaba at Mecca is also built on the seven earths, exactly under the seven heavens. Here we find the key to the seven hills on which Rome and Constantinople are supposed to stand, and to the seven churches of the Apocalypse, and at the same time to the groups of seven churches to be found in various parts of the world. It is very common in Italy to find on the side chapels in cathedrals or large churches, the words "unum ex septem," indicating that seven is the supposed number of these chapels. I could add a long list of illustrations of this number, but enough has been given to shew that it has affected the construction of temples as well as the three. The two numbers are so intimately connected, it was all but necessary to point out their relationship. The seven-fold division may have had its first starting point in the seven planets,*—but from whatever source it came, it finally resulted in cosmical symbolism,—the seven heavens and the seven earths,—and this helps very strongly to sustain my theory of the three-fold division.

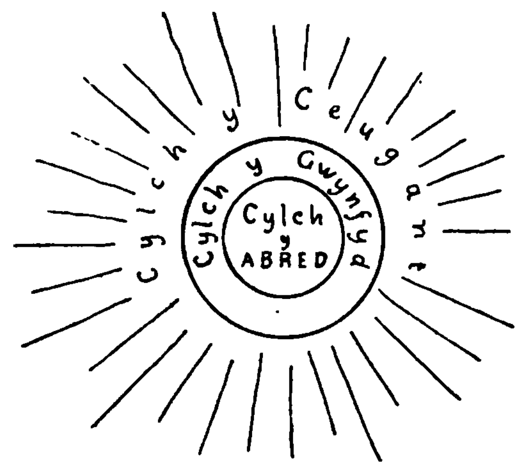
Among the rude stone monuments of our own country there are two which stand out prominently from their size and importance, and in them the triple arrangement of parts is a marked feature. These are Abury and Stonehenge. The restorations which have been made of Stonehenge, all agree in the form of the two outer circles, and most of them represent the inner enclosure as being of a horse shoe form, with the open space towards the north-east. This encloses what is called the "altar stone," and is composed of five great trilithons,

* I am rather inclined to the supposition that the symbolism of the number seven originated in its being the fourth part of twenty-eight,—the days of the lunar month;—the lunar month being older than the solar. As yet nothing certain can be declared on the subject.



PLAN OF STONEHENGE, RESTORED.

with an inner line of smaller stones,* thus giving us the three-fold division in a very marked manner. Abury is not generally so well-known as Stonehenge, but it is the grandest monument of the kind in this country; if size in this case is any guide it must have been the Canterbury Cathedral of the period. Stonehenge is scarcely one hundred feet in its outer diameter, while Abury measures twelve hundred feet. It is formed of one great circle, which encloses two others,—the one on the north is three hundred and fifty feet in diameter, and the other on the south is three hundred and twenty-five feet in diameter,—but they are not concentric in this case, each of these inner circles is composed of two concentric circles. It will be seen that the three-fold division can be traced in two ways; looking on the great circle as being what I may call the first degree, the second and third might be in the two inner circles; or each of these circles might have been a temple in itself, the two concentric circles in each case forming the second and third courts.† We know very little about what is commonly called the Druids or their religion, and I understand that many of the books which have come down to us—I mean the Welsh books of a post Druidic period—are very apochryphal, hence it is difficult to obtain reliable data on this subject; and we are far from having settled ideas as to the meaning or purpose of the old remains of the monuments which have been left to us. Still there are a number of testimonies to the fact that three orders existed; these were the Bards, the Vates, and the Druids.‡ This we have independently of the Welsh writers; but from these Bardic authorities there is a uniform concurrency of statement that the Druids taught the idea of there being "three regions of existence," these regions are called circles; one is the circle of Abred, in which are all corporeal and dead existence; another is called the Circle of Gwynvyd, in which are all animated and immortal beings; the third is the Circle of Ceugant, where there is only God. This last is the same as heaven, Abred is the underworld, and Gwynvyd is the visible world. Here is the same three-fold division we have had before, but whether Stonehenge and Abury were meant to be expressions of this I have no direct evidence.



THE THREE-FOLD DIVISION OF THE UNIVERSE.

AS GIVEN IN THE DRUIDIC SYSTEM.

"There are three circles of existence: The circle of Ceugant, where there is nothing but God, or living or dead, and none but God can traverse it; the circle of Abred, where all things are by nature derived from death, and man has traversed it; and the circle of Gwynvyd, where all things spring from life, and man shall traverse it in heaven."

From Barddas, a collection of original documents, illustrative of the theology, wisdom, and usages of the Bardo-Druidic System of the Isle of Britain.

By the Rev. J. Williams, ab Ithel., M.A., Vol. I.

The tendency of the human mind to symbolism is so great, that we may suppose these old stone circles had some meaning in their arrangement, and possibly they had, as we find in other parts of the world, some reference to the Great Temple of the Universe.*

I propose now to take you to the farther east of India and China, and shall begin with the Hindus. In the sacred books of the Brahmins there are references to innumerable Lokas, or regions of the Universe, but the "Three Worlds" is a very constant phrase. It is expressed at times as *Tripura*, or "Three Cities;" Siva, among his many names is called Triloka, as he rules in the three regions. The

* There has been some discussion respecting the antiquity of Stonehenge. The great Sarsen stones have been tooled to a certain extent, which is assumed to be exceptional and indicative of a late period. I am willing to accept the supposition that the inner horse-shoe of smaller "Blue Stones," as they are called, is older than the others. If this is the case, it would prove that the three-fold division—if such is intended in this monument—did not belong to its first design.

† The remains at Stanton Drew have been described as being formed by three circles with a dolmen in the centre.

‡ Strabo, b. iv., c. 4.

* "Erasmo di Valvasone in his poem of *The Chase* fully describes Arthur's initiation into all the mysteries of the three worlds, which took place when he was out hunting in a forest, and pursued a hind *to a mount, situated in a plain, covered with stones arranged in giro, circularly.*" *Britannia after the Romans*, p. 115.

"It is therefore most probable, that the only tombs of Arthur are the circle of great stones representing the mystery of the world; and that his sepulture therein is the same as his imprisonment *for three nights* in the prison of Gwen Pendragon and in the rites of apotheosis, and does not signify that any real man's bones were there deposited." Ibid, p. 109.

The italics above are not mine. I am under the impression that the Author of *Britannia after the Romans* was named Herbert, and that he was the uncle of the present Earl of Carnarvon, and that he was a profound Welsh scholar; I have also the impression that he was more reliable than most writers on Bardic subjects; if I am right in this, his words are valuable in reference to my paper; so far as the quotations bear on that, I leave them to speak for themselves, but they ought also to interest all Craftsmen who have the slightest leaning to the Archæology of Masonry; and the Rude Stone Monuments of our own and other countries, should if this Author is not talking nonsense, possess a new and attractive character. I have long been under the idea that the Dolmens, or Kistvaens, had been used for mystic rites; they are tombs, but as they have never been covered over with earth, they werenot places of burial in the common acceptation of that word.

mythical heroes of Avatars are often described as conquering the Three Worlds, and as ruling in them; Vishnu in the Dwarf Avatar took three steps, and by these he went over the Three Worlds. In the *Prem Sagar*, Krishna is called "The Lord of the Three Worlds," and "The Splendour of the Three Worlds." The sacred Ganges is supposed to traverse the Three Worlds. I could give you a large amount of references of this kind, their value at present would only be to show how widely accepted this division of the Universe has been in the past. Although this is the basis on which I think the three-fold division of temples was principally founded, yet I know of no Brahminical temple in which it finds expression. The temples of Siva are simply square cells which contain the symbol of their God, and they have not even a temnos round them. The temples of Vishnu are more complicated, and are peculiar to Southern India, but I have never found any indications in them of the peculiar division I am dealing with, still I am inclined to suppose that the Hindus had some idea that temples symbolised the Universe; in support of this I can give an inscription from a tablet quoted by Tod in his Rajasthan, it refers to the building and dedication of a temple. The words are:—"Here at Mahanal, the lord of the land, Mahadeva, made a mindra," that is a temple,—"in whose variously sculptured wall this treasure (the tablet) is concealed. This (the temple) *is an epitome of the Universe*, whose pinnacle sparkles like a gem.*" I have also seen sculptures where temples were represented supported by elephants, and the elephants standing on a tortoise, this being the Hindu notion of the manner in which the world is supported. The great Kylas temple of Ellora, which is all cut out of the solid rock, stands on elephants, and I should imagine from this that the tortoise is supposed to be underneath. So far as symbolism was intended, I should say from what I know of Hindu ideas, it is not the division of the Universe that was intended by a Saiva temple, but what was supposed to be the principal power in nature which sustained all things; and hence it was "an epitome of the Universe," as Tod translates the words into his own language.

The great object of veneration with the Buddhists was a structure known by the name of Tope, Stupa, Dagoba, and Chaitya. This monument was circular and dome shaped. It was a development from a tomb; a lineal descendant of the primitive Mound or Cairn. The Tope was solid, with, in most of them, only a small cell to contain the ashes of some holy person. Some were put up simply as monuments, but they were essentially shrines of relic worship. In the time when Buddhism prevailed in India these monuments might be counted by hundreds and thousands. Each was surmounted with three umbrellas, at least that was the number in the central and southern parts of India; in the Punjab and across the Indus the number varied. It so chances that an explanation of the triple umbrella has come down to us in the *Mahawanso*;† in that book there is an account of the dedication and building of a Tope. In the dedication ceremony, which was performed by the King Dutthagamini, he said:—"Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy, the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation." The umbrella was one of the emblems of royalty in India, and is so at the present day; it is a very ancient symbol of dominion. The triple umbrella is evidently understood by Dutthagamini to have represented the celestial region, the region of mortals, and I take the region of eternal emancipation, or Nirvana, to be the tomb. If this interpretation is right, and I see no reason to doubt it, these temples, for the Tope was undoubtedly so with the Buddhists, did not contain the three-fold division in their arrangement, but those which had the triple umbrella bore on their summits a marked reference to the three regions of the Universe.*

In the Buddhist order of Monks, which was essentially a priesthood, we have that division into three grades, which has been already referred to in other systems, and to which I attach some importance in connection with this subject. The first were the "Sráwaka," or hearers, the lowest order of Buddhist monks; the second were the "Pratyeka"; the highest class were the "Bodhisatwas," who had reached to true intelligence. There were three classes of books adapted to these orders; the *Vináya* was for the first, the *Sutras* for the second, and the *Abhidharma*, or "Supreme Law," was for the third. In the rock-cut temples we have the Viharas, or Buddhist monasteries left as perfect as when the monks were in them, but we have no evidence that they contained any special arrangements in reference to the three orders. In the Chaitya temples there was at least a division between the monks and the laity, and a three-fold division, as a supposition, might be easily pointed out; but as we have no knowledge as to intention, no conclusion, as already indicated, can be drawn.

It may be noticed here that the four castes of the Brahmins were, in reality, only three. The Sudras, or the fourth, were the great mass of the population, and it is distinctly stated that they had no caste; it necessarily results from this that the other three only had that distinction. We, as Masonic Brahmins, might as well describe Europe as being divided into three degrees, and the rest of the population having no degree, formed a fourth. I am not quite sure how far a tripartite division of this sort bears on my subject, more particularly when I can produce no structural temple to correspond with it. I think that it is not altogether foreign, and it ought to be of interest to masons, as the information may form a connecting link in the future when further discoveries

* Vol. ii., p. 748.

† The date of the *Mahawanso* is 477 A.D.

* In Burma a Stupa is called Tsé-dee; they are,—"square, three-storeyed ones with external flights of steps, one on each face, leading up to shrines or sanctuaries; as are still to be seen at Thatun and Pugan. But the normal shape which the tsé-dee takes in Burma is that of a cone or circular pyramid of solid brickwork supported on a square base, and crowned by a tapering spire of gilt iron-work, formed in three crowns, called a *htee*, bearing a strong resemblance in its shape to the Pope's tiara, and typical of the Buddhist triad."—*Burma Past and Present*, by Lieut.-Gen. Fytche, C.S.I. — Vol. II., p. 164. The *htee* of the Burmese *tsé-dee* corresponds to the triple umbrella of the Indian Stupa, and it will be seen that the Burmese explanation differs from that given in Ceylon by Dutthagamini. This is a good illustration of the condition in which ancient symbolism has come down to us. It is just possible that both explanations might be traced back to one original source. The Buddhist Triad is given in a note below.

and investigations bring new facts to light. It may be mentioned that, although much has been done, yet archæology, as a correct science, is still in its infancy. Explorations with the spade, as well as explorations into oriental literature, are only beginning. Our knowledge of ancient symbolism is still in a very nebulous condition; wild theorists have done much to damage the study, and hard-headed,—perhaps I should say clear-headed,—archæologists too often disdain to note data that would be important to students in this line of enquiry.

It is only a few years ago that a French Naturalist* hunting for butterflies in the jungles of Cambodia, came by chance on the ruins of a vast temple, which has suffered very little from the effects of time. The French have published a large work describing it; and we are indebted in this country to Mr. Thompson, a practical photographer, who carried his camera to the spot, for a very complete account of it, and also for a plan. It is known as Nakhon Wat; for size it ranks among the largest temples in the world. It stands on a platform 1100 by 1080 yards in extent, surrounded by a moat 230 yards wide. The façade of the outer court is over 600 feet long; and the great central tower is 180 feet high. As the place is quite deserted now it is a puzzle how such a large structure came into existence there; but to Indian archæologists it is a still greater puzzle to explain how the peculiar style of architecture reached the locality. It is covered with sculptures, which are rather mixed in their mythology, but it is supposed, although it is not quite certain, to have been a Buddhist Temple. The important point to us at the present moment is that the three-fold division is very distinct in its construction. It contains three quadrangles, one within the other, very nearly square; each of them occupying a terrace about fifteen or twenty feet higher than the one beneath. Here in this case we are not quite sure of the religion to which the temple belonged, or the ideas of those who erected it. This being the case Mr. Thompson in his account gives a note from Dr. Edkins, the well-known writer on Chinese Buddhism; and as this triple terrace is also found in China, what Dr. Edkins states I transcribe: It is headed "Admission to the Buddhist Vows on the Triple Terrace."

"Buddhist priests are received into the monastic community of that religion in great numbers at the monastery called Chiay tae sze, near Peking. This beautifully situated monastery commands a fine view of the Hwun-ho and the Peking plain.

"The name Chiay tae means Vow Terrace. The Vow Terrace is in a square building on the east of the hall, in which are placed the principal images. It is built of carved stone and is triple. The disciple ascends the lower terrace at the back. Going round it he ascends the middle terrace, and after going round it in the same way he ascends the upper. On reaching the top, after three times making the circuit, he finds himself in front of the abbot and his assessors. The abbot sits on a throne which faces the south, and the assessors, two on each side, face the east and the west. The ceremonies for the reception of neophytes are here carried through to their completion.

"I expect that there is a Chiay tae in every large monastery, or in most of them, but this is the best known in the neighbourhood of the capital.

"At small monasteries priests are admitted with less formalities than in large ones. The first terrace is for Buddha, the second for the written law, and the third for the monastic community.*

"The neophyte enters into responsible relation to all three. He leaves the sea of misery where he was without a helper and attaches himself to Buddha, who occupies the position of a Redeemer. He escapes from ignorance into the knowledge of Buddhist doctrine. He gives up worldly enjoyments and sins in order to enter on what he expects to find—the pure life of the monks, far from the turmoil of city crowds.

"It is to symbolize this three-fold refuge that he is made to pass along the railed pathway round three terraces rising successively in height before he arrives in the presence of the venerable robed abbot who admits him to the Buddhist spiritual life."†

This note, as it describes an innitiatory ceremony, must possess some interest in a Masonic point of view. The temple in this case does not represent the three regions of the Universe; still, as the neophyte passes from a world of sin into another that is pure and spiritual, a cosmic symbolism is perceptible.

As an additional evidence that symbolism of this kind may be possible among people of the Chinese type, I shall quote one authority on this point:—"They have endeavoured to model their government after nature and the laws of the visible heavens. Even their military standards and royal palaces are supposed to have a resemblance to celestial objects."‡ There is a symbol called Yin Yang which means Heaven and Earth, and this the Chinaman connects with almost everything in his life. The common mound tombs of the poorest individual is a representation of Yin Yang.§ The Emperor is Yang, or Heaven; he is called the "Son of Heaven," and is looked upon as God's Vicegerent upon earth. With these ideas no surprise need be felt at the statement of Gutzlaff's, quoted above, respecting palaces in China. Were I writing exclusively to expand Chinese ideas much could be said to illustrate them, but I content myself with this short and general description; it will be enough, I hope, to enable my hearers to follow what is to be said. The city of Peking is itself arranged on the three-fold idea and is in plan identical with the Nakhon Wat of Cambodia. The terraces are wanting, but it is composed of three square enclosures

* M. Mouhot.

* This is the well-known triune deification of the Buddhists. It is generally known as Buddha Dharma and Sangha;—that is Buddha, the Law or Faith, and the Congregation or Church. It should be noted that the Buddhist Triad is here associated with three places. or degrees of initiation; and the triple umbrella as well as the *htee*, mentioned above, as representing the triad, might equally symbolise three places. I suggest this as a probable means of harmonizing the two explanations.

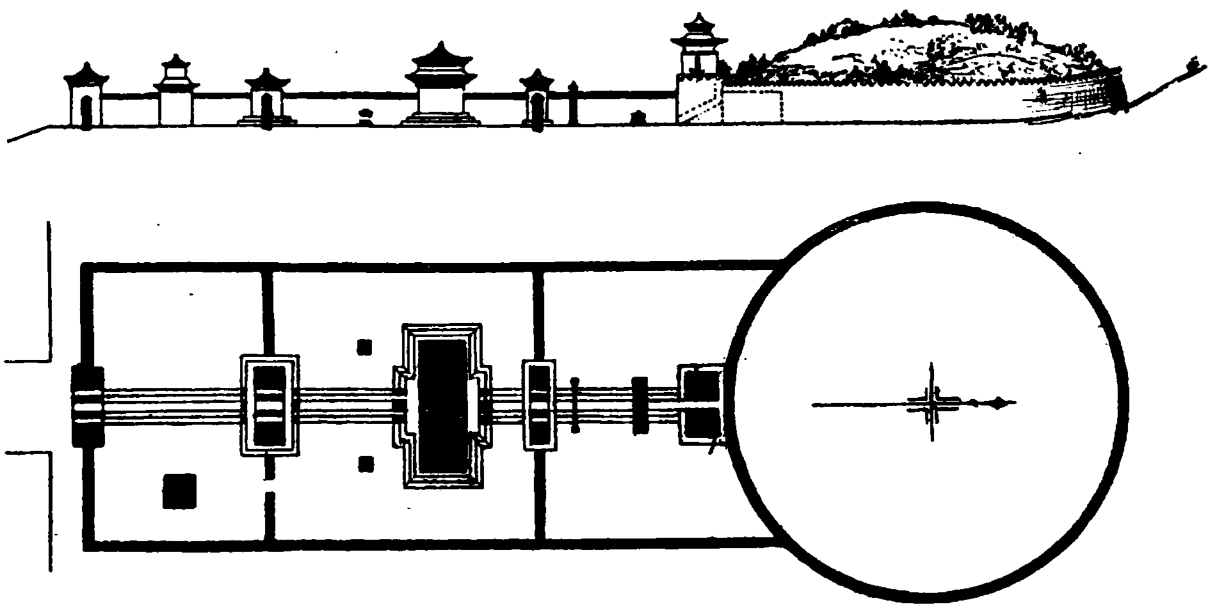
† *The Straits of Malacca, Indo-China, and China*, by J. Thompson, F.R.G.S., p. 188.

‡ Gutzlaff.

§ Chwang-tsze, a celebrated Taouist writer, said before his death,—"I will have heaven and earth for my sarcophagus, the sun and moon shall be the insignia when I lie in state, and all creation shall be the mourners at my funeral." There is a wide cosmic symbolism in these words, but they are correct enough, his tomb would represent the Yin Yang.

within each other. The outer city wall is nearly a square, each side being about four miles in length: within this is another wall, not quite a rectangle, this contains a third enclosure which surrounds the imperial palace. I have no authority for the supposition of meaning in this arrangement except it be the quotation given above, and from a general knowledge of Chinese ideas. In China a road, bridge, or quay cannot be constructed, nor the site of a house, tower, palace, or a grave, selected without going through a most elaborate process of geomancy. The ground, the hills, and the water have to be minutely studied. Dr. Edkins states in relation to this, that "the geomancer calls all high land *lung*, and all low land *shui*. The dragon rules the high land, and water the low land. The chains of hills which almost encircle Peking are the protecting dragon, which is believed to ensure its prosperity."* The same authority adds that the site of imperial tombs are selected with hills round them to have the protection of the dragon. The common mound tombs in the North of China, when situated on level ground have a ridge of earth formed like a crescent on one side for the same purpose. When sailing up the Peiho to Pekin, I noticed this crescent as a marked feature. On the north of the palace in Peking there is an artificial hill, this I suppose is another protecting dragon. The point I wish to make out here is that in selecting a site for the city, with the hills encircling it, and in the making of an artificial hill close to the palace we have evidence of intention in the whole plan, and this gives us every reason to assume that the three-fold division is not an accident.

I think that the following notes, for which I am indebted to the late Canon McClatchie, are worth giving here, as they shew the ideas of symbolism of the Chinese regarding tombs and temples. It must be understood that in the north of China tombs are made of earth, the form being that of a *square* platform, the length of which is about the size of the grave; on this a *round* mound is heaped up to a height of about four or five feet. The Canon states that,—"the mound is called heaven (T'een) and the square on which it stands is called earth (Te). These are the father and mother of all things. The place where the coffin is placed inside the mound is called Yin Te, literally Dark Earth. Yin is the female principle of nature. Yin Këen, is Hades, or the dark division of the Universe, situated in the bowels of the earth; Yang Këen is the upper world or light division of the Universe. *Yang* signifies "light," and *Yin* "darkness." The former is called God, and the latter Demon. The grave is called Yin Tsih, the dark house, and a man's dwelling when in life is his Yang Tsih, or house of light. The term Tsih, a house, includes the palace, the magistrate's office, the temple, the dwelling house, and the tomb. Here I must introduce an explanation to make clear what is to follow: in some of the more elaborate tombs the mound on the grave is made triple, a smaller mound is made on each side abutting on the central one; the Chinese character for hill or mountain, *Shan*, is derived from this, it is formed of three upright strokes, connected below with a fourth line,—the shape being that of a trident. The Canon continues —"T'een, Te, and Jin; or Heaven, Earth, and Man, are the three great powers of nature,"—that is according to Chinese ideas,—"the triple mound is Heaven as a whole and divides into three Phalli, representing the triplication of this Cœlus, who is the chief deity of the Chinese." Kang-hi states in his dictionary that the three mounds in these graves represent "Heaven, Earth, and Man. The square on which the triplication stands represents the Earth." This note is of importance from its giving a three-fold division of the Universe, which I think is implied by the three powers—Heaven, Earth, and Man. The ideas here expressed shew, I think,



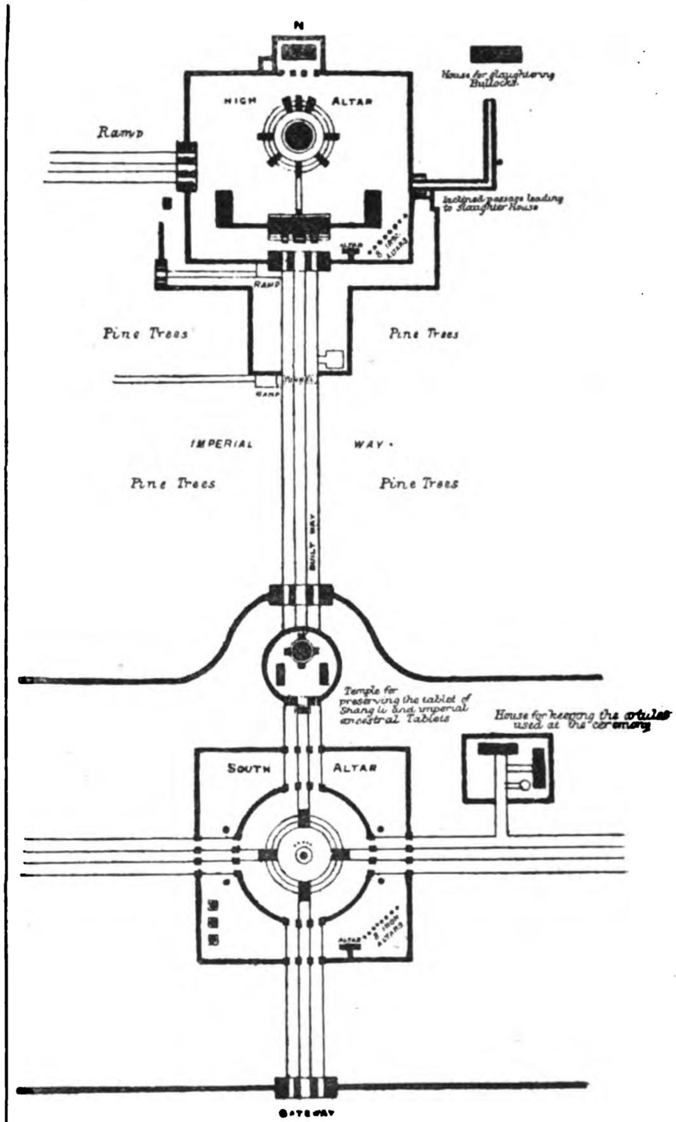
TOMB OF YUNG-LO, MING DYNASTY, NEAR PEKING.
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* Chinese Buddhism, p. 384.

a very elaborate system of symbolism which the Chinese carry out in most of their structures.

When in Peking I visited the great wall, and on the way, about twenty miles to the north of Peking, are the Ming tombs. There are thirteen of them, but we only inspected the principal one, that of Yung-lo. Our time was short, but I was able to make a plan of it. The tomb is a large mound about six or seven hundred feet in circumference. There is a retaining wall round the lower part of the mound; to the south of the mound and attached to it is a large rectangular enclosure, about twelve hundred by five hundred feet in extent. Within this enclosure are a number of buildings in which, while the Ming dynasty existed, the Emperor for the time being, came and performed the necessary rites. The great ancestral hall, which contains the Emperor's tablet, is one of the finest buildings I saw in China. The whole forms a large and magnificent temple of ancestral worship. I did not learn the exact purpose or meaning of each of its parts, but without doubt we may suppose that in such a splendid shrine Chinese ideas would find a full and complete expression. My plan shews the rectangular enclosure with two transverse walls, dividing it into three parts. The great altar, formed of two blocks of beautiful stone twenty-five feet long, and the mound in which lies the body of Yung-lo, being in the third division. That the triple division is here intended receives some confirmation from what Dr. Edkins states regarding the temple of ancestors in Peking. He says "it is called *Tai-Meaou*, the 'great temple,' and is divided into three principal *bien* or halls, and several smaller.*" This last is one of the Imperial temples.

In Peking there are a number of temples which are entirely separated from the religion of the people. In these the Son of Heaven appears and officiates as High Priest. There is no congregation or audience, the Emperor only, attended by the necessary functionaries, is present. The principal of these shrines is the Great Temple of Heaven, which I managed to visit and made sketches and plans of it. I believe du Halde gives a plan, but it is worthless, and I have not seen any other except my own. It will not be necessary to give you a full account of this temple, but I could wish to do so, for it is one of the most peculiar and interesting temples in the world. I shall deal with little more than the necessary details which are connected with my subject. It is situated in the Chinese part which is a suburb on the south side of Peking. You must first imagine an enclosed space about the size of the Regent's Park, within this there are in reality two distinct temples, and books of travel generally describe the least important of these, it being the more imposing, and often leave out the more important one, of which they say nothing. What is called the south altar, is the one where the Emperor officiates on the night of the winter solstice, and also at the summer solstice. It is called an altar, and this is not incorrect, for there is no house. Nakhon Wat in Cambodia, as already described, is composed of three square terraces,



GROUND PLAN OF THE TEMPLE OF HEAVEN, PEKING.
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(Note—High Altar at the top should read North Altar.)

in the Temple of Heaven we have three round terraces; giving us an illustration of the three-fold division in the most important place of worship in the Celestial Empire. These terrace temples have acquired a peculiar interest; the ancient temples of the Euphrates Valley were in terraces, the number three, so far as we know was not universal in these,—the great one at Borsippa was in seven terraces, in relation to the seven planets. Recent speculations regarding the ancient Accadians and Chinese, who are supposed to be ethnographically the same, are leading to points of identity being discovered, and it is not improbable that all these terrace temples may yet be traced back to a common origin.

The north altar at Peking is also formed of three terraces, but on the top of these stands a round temple, surmounted by a triple roof of blue glazed tiles: each roof being less in diameter than the one below it. When this temple was first erected it was intended that Heaven and Earth should be both worshipped at the same place; and the triple roof was then

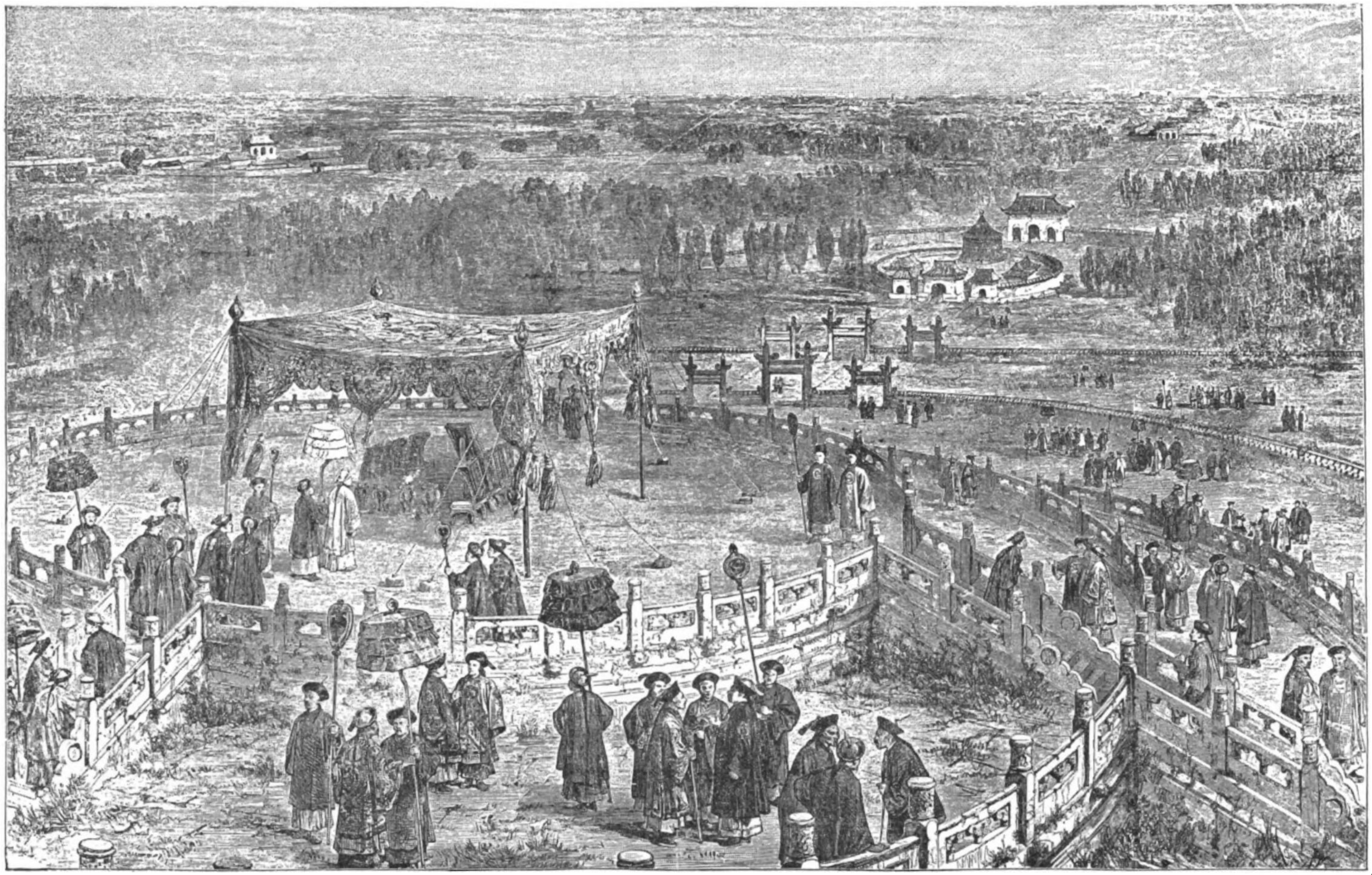
* *Religion in China*, p. 33.



THE TEMPLE OF HEAVEN, PEKING—THE NORTH ALTAR.

FROM A DRAWING BY WILLIAM SIMPSON.

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THE TEMPLE OF HEAVEN, PEKING—THE SOUTH ALTAR.

FROM A DRAWING BY WILLIAM SIMPSON.

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different, the colours were blue, red, and yellow; the blue being the colour for heaven, and yellow the colour for earth. Afterwards a separate temple of Earth was constructed and the triple roof of the north altar was changed, the red and yellow becoming blue, the whole representing Heaven only. Here is one of those instructive modifications of symbolism, showing the difficulty, already alluded to, that we have in being certain of original intention; in this case luckily, which does not always occur, we have knowledge of what has taken place, and the triple roof we may assume represented at first the Three Great Powers of the Chinese, Heaven, Earth, and Man, giving us that cosmical symbolism which I have assumed to have been the basis on which the arrangements of temples had been generally developed.

I may here add that the Imperial State umbrella of the Emperor of China is a triple one, similar we may suppose in its signification with the triple roof,—and the triple canopy of Buddha, already referred to.

It ought to be mentioned that although the great temple of heaven stands on a triple terrace, that this is not the case with the other imperial temples. Some have two, and others only one terrace. The round form is *Yang*, for heaven is male; the temples of earth and agriculture have square terraces, for earth is *Yin*, or female. There are other numbers expressed in these temples, more particularly the number nine, but as they are not connected with the subject I need not extend this paper by any further explanation. Only a word about the orientation, a matter we are interested in; there are in the south altar of the Temple of Heaven four flights of steps leading to the upper terrace; these are in the direction of the four cardinal points, and when the Emperor stands in the centre in the act of sacrifice, he is then in a position which realises the well known oriental title of being the Centre of the Universe.

I have included orders or degrees as having a possible bearing on my subject. The Chinese have a highly developed system of literary examinations, in which there are three grades. The highest, or third degree, can only be obtained in Peking, where ten thousand Literati compete for it every three years; at each examination there are three sittings, each of which occupies three days. Only one man can receive this distinguished honour at these competitions.

This completes, so far as I remember at the moment, all that I can say on the eastern part of the world; and I have very little to add about the New World but I have lately been reading a work by an American writer who seems to be familiar with the races there, and was rather surprised at the following statement: it refers to those who were something like priests or what is often in books described as "Medicine Men." "All these strategems were intended to shroud in unimpeachable secrecy the mysteries of the brotherhood. With the same motive the priests formed societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such grades, the *waubeno*, the *meda*, and the *jossakeed*, the last being the highest."* All tribes seem to have been controlled by these secret societies. Alexander Von Humbolt mentions one, called that of Botato or Holy Trumpet, among the Indians of the Orinoco, whose members must vow celibacy and submit to severe scourgings and fasts. The Collahuayas of Peru were a guild of itinerants quacks and magicians who never remained permanently in one spot.† It could scarcely be expected that among the primitive tribes of North America any architectural forms would be evolved in connection with these three orders; all we know is that they had a rude hut or wigwam, known as the "Medicine Lodge," and that it faced the rising sun in the east.

In South America architecture had reached before the Spanish Conquest a very high developement, and there I find an arrangement which has much the appearance of the three-fold division in temples. The island of Titicaca, in the lake of the same name, is the holiest spot in Peru. It was a sacred place of pilgrimage in the time of the Incas, and on landing the pilgrims had to pass through three portals; these are stone structures, the remains of which still exist, and Squier, who is my authority, states that he found what he supposed to be "corresponding buildings," at other edifices in Peru, known to have been temples. At Titicaca the first was called *Puma punco* or door of the Puma, where there was a priest of the sun to receive the pilgrim's confession of sins, which were expiated. The second portal was called *Kenti punco*, because it was adorned with the plumage of the bird *Kenti*, where other ceremonies had to be gone through. The third was called *Pillco punco*, or the gate of hope After which the pilgrim might advance to the sacred rock which is the palladium in this case, and make his adorations.‡ The passing through three portals bears at least a close affinity to some form of degrees, and implies the existence of a three-fold division at this sacred and primitive shrine.

This reference to a triple portal in the New World recalls to the mind that we have in the Old World a form of portal which is also triple, and regarding which I have not chanced to come upon any explanation. The Romans often erected monumental arches, such as those of Titus and Constantine at Rome, and the Ecce Homo arch in Jerusalem: these have a central arch, and lateral ones on each side; the side arches being often smaller than the central one. The striking thing here is that this is a most common form for monumental gateways in China. I have already mentioned them as existing on each of the four approaches to the Temple of Heaven; Pai-lows, which are monumental, are generally according to this arrangement. The gates of Palaces and Yamuns are the same; they are also on the approach to the Ming tombs. In fact I found them to be a very prominent feature everywhere in the northern part of China. How is this curious coinci-

* "Among the North American Indians the three secret societies, Jossakied, Meda, and Wabeno, seem like the Greek mysteries, to transmit a certain doctrine of immortality; their members, at any rate, are regarded as born again."—*Outlines of the Hist. of Religion, by C. P. Tiele, p. 11.*

† *The Myths of the New World*, by Daniel G. Brinton, A.M., M.D., p. 304.

‡ *The Land of the Incas*, by E. George Squier, M.A., F.S.A., p. 334.

dence in forms so far apart as Rome and China to be explained? I cannot pretend to give an answer; the great geographical space between the two localities makes it probable that in this case we have only an accidental result. The three doors of our Western Cathedrals might also be alluded to. As they correspond to the nave and the side aisles, an explanation seems at first easy; but in the case of St. Peter's at Rome the three doors do not agree to this correspondence, for they all open into the nave. If we take St. Sophia at Constantinople, a Greek Church, there are three doors leading into the central body of the building. In the Cathedral of Bosrah, a purely circular Greek Church, there are three central doors. I cannot say whether this lateral arrangement of doorways may, or may not, be connected with my paper. The subject of portals having been introduced it seemed to me that the three lateral doors should not be overlooked. When I recall that the "Gate of Heaven"* is a phrase as old as the time of Jacob, and that the gates of the nether region are also mentioned;† you will perceive that portals may not be beyond the limits of my subject. The symbolical keys of these two regions are supposed to exist in this visible division of the Universe at Rome. "The Gate" is a piece of very old and rather profound symbolism, and here we have it apparently connected with the three-fold division, and that too in a form which is still recognised in our own day.

I have now shown you that the three-fold division of temples has had a very wide extension, embracing the four quarters of the Globe. The evidence I have laid before you I consider sufficient to establish that part of the subject; but regarding the symbolism on which it was founded, although a considerable amount of information has been brought together, I do not feel myself justified in speaking of it with the same certainty. I would suggest that this collection of rather mixed information should be looked upon as data to work upon; accept or reject the ideas, which I have ventured so far to attach to the facts placed before you in this paper, for much still requires verification. I cannot pretend that I have presented to your minds a complete or perfect system of symbolism which is in every case sustained by the temples described. I have told you that symbolism is very liable to change in the course of time; it ought also to be remembered that there may have been at times often partial, or even complete, ignorance on the part of temple builders; add to this that some systems may not have recognised the three-fold division; religious systems had their growth and decay, they also from conquest and other causes were led to adopt ideas from each other, and this often in a partial way, produced a varied patchwork; these as well as other causes will account for the fragmentary condition in which we find symbolism has so often come down to us. You must remember that our knowledge on the subject of this paper is only in its rudimentary beginnings; I have mentioned that as yet no work has reached me dealing with it, and I offer this early effort with the caution that as a first attempt it cannot fail of being to a certain extent chaotic. I can only say that I have used the greatest care in gathering the materials; but in such inquires one is much at the mercy of others, and from long experience I know how liable we are to be misinformed, and in gathering knowledge of this kind how easy it is to misunderstand what has been said. The data here given may be useful for others to work upon, and if it should serve no other purpose I shall feel satisfied. I feel sure that the accumulation of data given in this paper will at least have some interest to my Masonic brethren.

* *Gen.* xxviii., 17.

† *Luke* xiii., 14. *Matt.* xvi., 18.

ADDENDA.

"Sous les Ptolémées, l'idée symbolique attachée à ces salles du mystère, se précise. A l'époque pharonique, chacune d'elles semble être la chapelle spéciale d'un dieu; mais à Edfou, Denderah, etc., pendant que l'adytum central est appelé L'HABITATION DU DIEU ou de son emblème, les chambres qui se groupent autour sont les *régions du ciel* dans lesquelles s'accomplissent les divers épisodes du drame divin, et la personne des divinités s'efface pour ne laisser apercevoir que l'action à laquelle elles concourent. Alors les chambres de gauche figurent les cantons du CIEL ORIENTAL, où le dieu triomphe du mal et recommence la vie avec l'aide des puissances actives; ainsi, à Denderah, de ce côté est une "chambre du feu," où se manifeste le pouvoir de excitateur de toute vie. En face, au contraire, dans le CIEL OCCIDENTAL, le dieu est mort; voici *l'Ammah*, la chambre où est dressé son catafalque, voici le caveau mortuaire; à côté est son *Mesen* ou 'lieu de conception,' les divinités tutélaires prennant toutes les mesures pour que le mystère de la régénération n'y soit pas entravé." p. 12.

"Les colonnes ou les quatre angles sont les montants de la voûte céléste." p. 14.—*Le Temple Egyptien, by the Marquis de Rochemonteix.*

Mr. Le Page Renouf, of the British Museum, to whom I addressed some enquiries about Egyptian Temples in relation to this paper, kindly called my attention to a recent production by the Marquis de Rochemonteix. Above is a quotation from it which I think is important. The principal adytum, it will be seen, is the habitation of the god—the capital letters are in the original—and the cells around it are "les regions du Ciel." This, as well as the remainder of the quotation, point clearly, I think, to the cosmical symbolism which I have submitted in this paper as being the base on which the three-fold division grew up. There is a still more important point given in the quotation; that is, that the western cells were the place of death, where a "Catafalque" of the Deity was put up. Here is what I take to be one of the difficulties connected with the whole question—that is the relationship between Heaven and the Place of Death. The one was the upper world, and the other was the "under world"—still they were so closely related that the one became necessarily mixed up with the other. All through in the history of temples, from the very first, this must have led to confusion in the symbolism, and stood in the way of an exact distinction of parts. I speak here of the ideas of those who constructed temples, that they had this difficulty. Had I been able to take up the subject of Death and included it in this paper, I might have been able to make the matter better understood, but at the same time I confess that it is partly insurmountable, for the insurmountable condition belonged to the primitive ideas

of the ancients themselves. The explanation is not so difficult, and I can suggest it roughly in a few words. Death, or the grave, was looked upon as the passage from this life to a life beyond—hence its close connection with heaven. The tomb was then believed to be a door or gate, "The Gate of Life." The grave was also considered to be the place of re-birth, it was a womb where the great mystery of regeneration took place—this was a miracle, which nothing but the divine power could accomplish: we can only be raised by the hand, and at the word of the One Great Worshipful Master. This idea, I believe, in some symbolical form or another, found expression in temple construction, as well as in the rites, of almost all ancient faiths. The natural tendency that there must have been to identify these two regions does not, I submit, detract in the least from the cosmical theory of temple symbolism, because these two regions are in themselves cosmical, and are thus most important facts connected with the theory.

Job speaks of "the foundations" of the earth, and "the corner stone thereof,"* and the pillars of the earth.† In the quotation given Rochemonteix says that the columns or angles of the four corners of the Adytum are the supports of the Celestial Vault; here in the Egyptian Temple we have an architectural realization on which Job's words are based. In this we have cosmical symbolism in the construction of temples; and it is natural to conclude that such construction must have existed as early as Job's time, else his words could have had no meaning. The vault of the chancel in Roman Catholic churches is, in our own day, often painted blue, with gold stars upon it. I believe that Masonic lodges are at times decorated in the same symbolical manner. Here is cosmical symbolism in temples probably from the time of Job down to the present moment.

Since the above was written I have been reading a work entitled *Egyptian Archæology*, by G. Maspero, who is a well-known authority. The following relating to Egyptian temples is worth quoting:—"The temple was built in the likeness of the world, as the world was known to the Egyptians. The earth, as they believed, was a flat and shallow plain, longer than its width. The sky, according to some, extended overhead like an immense iron ceiling, and according to others, like a huge shallow vault. As it could not remain suspended in space without some support, they imagined it to be held in place by four immense props or pillars. The floor of the temple naturally represented the earth. The columns, and if needful the four corners of the chambers, stood for the pillars. The roof, vaulted at Abydos, flat elsewhere, corresponded exactly with the Egyptian idea of the sky." p. 87. The cosmical idea here manifests itself again. As yet I have no evidence that the Egyptians divided the Universe itself into three divisions; if I had, the matter would be very simple. Above we have two divisions, heaven and earth; the "land of Amenti," or the under-world would then make the third.

* Job, xxviii, 6. † Ibid, ix, 6.

At the burial of a Sachem—the case given is that of a Sachem of the Senecca Indians—after the body had been deposited in the grave—"the Sachems and Chiefs formed in a circle round it for the purpose of filling it with earth. Each in turn, commencing with the seniors in years, cast in three shovelfuls, a typical number in their religious system; of which the first had relation to the great spirit, the second to the sun, and the third to Mother Earth." —Morgan's *Ancient Society*, p. 96.

Morgan describes a Council of Indian Chiefs, which begins its ceremonies by the chiefs marching three times round in the form of a circle. After other ceremonies, they were all seated, and the Pipe of Peace was lighted and handed round, each taking three whiffs—"he blew the first toward the zenith, the second toward the ground, and the third toward the sun." By the first act he returned thanks to the Great Spirit for the preservation of his life during the past year, and for being permitted to be present at this Council. By the second, he returned thanks to his Mother, the Earth, for her various productions which had ministered to his sustenance. And by the third, he returned thanks to the Sun for his never-failing light, ever shining upon all."—*Ibid*, p. 137, note.

These quotations from Morgan shew that in such primitive conditions of civilisation as we find in the American Indians, their ceremonies had already become cosmical, and were triple in their symbolism.

The romance of Antar contains a description of a Fire-worshipper's Temple:—"There he beheld a magnificent building, of yellow brass, raised on pillars of steel, with precious stones in the interstices, —the wonder of the age, to astonish the wisest of men. It had three storeys, and to each storey were three portals, and to each portal were slaves and servants," &c. p. 231.

Arabian Poetry, edited by W. A. Clouston,
Glasgow, privately printed, 1881

Antar would seem to be rather a mythic hero, and the description of the temple cannot be accepted as perfectly trustworthy. Still the author may have formed his ideas from known temples with the three-fold division.

TRIPLE PORTALS.—"An interesting essay might be written on *portes* and *toruns*,* their names and attributes, and the genii presiding as their guardians. Amongst all the nations of antiquity, the portal has had its peculiar veneration; to pass it was a privilege regarded as a mark of honour. The Jew Haman, in true oriental style, took post at the king's gate as an inexpugnable position. The most pompous court in Europe takes its title from its *porte*, where as at Oodipoor, all alight. The *tripolia*, or triple portal, the entry to the magnificent terrace in front of the Rana's palace, consists, like the Roman Arcs of Triumph, of three arches, still preserving the numeral, sacred to the god of battle, one of whose titles is *Tripoori*, which may be rendered Tripoli, or head of

* *Torun*, or *torano*, is an old sancrit word for a gateway.

the *three places of Abode*, or cities, but applied in its extensive sense to the three worlds, heaven, earth, and hell." Tod's *Rajast'han*, vol. i, p. 589.

The capitals and italics are given above as they are in Tod's book. Oodipoor is the capital of the state of Mewar in Rajpootana, and the ruler is a Rana, and not a Raja. Tod's Rajast'han was published in 1829, and it is curious to find him explaining the three worlds of the Brahminical System as "heaven, earth, and hell."

In 1873 when I visited Salt Lake City I saw the Great Temple which the Mormons have been building ever since their arrival in Utah, and which so far as I have heard, is not yet finished. It is of granite, and is in three stories, "like Noah's Ark," to represent the three-fold division. The lower story is to be for baptism, for the living and the dead; the second floor is for marriages; and the upper one is to be for the initiation of the Mormon Priesthood. The large building in the Temple enclosure at Salt Lake City, called the "Tabernacle," is where the regular Sunday services are held. It is simply a very large hall, but at one end there is a raised gallery composed of three benches; in the highest of these sits the President—it was Brigham Young at the time of my visit—and his Council of Seven; below this sat another set of church officials known as the Twelve Apostles; on the lowest sat another body called a "Council" of Twelve with a president, forming thirteen. This was the Priestly Hierarchy of the Mormon Church. There was a still lower bench for what are known as Bishops, but as they have police and magisterial duties to perform I understood that they were separated from the Triple hierarchy who sat behind and high above them.

"There were three zones of the universe; the heavens, the terrestrial surface with the atmosphere, and the lower abyss. The three greatest gods, Ana, Hea, and Mul-ge or Elim, answered to and presided over those three zones. They corresponded to the gods of the supreme triad of the Chaldaio-Babylonian religion, Anu, Hea, and Bel, the two first of which retained their Accadian names."—Lenormant's *Chaldean Magic*, pp. 153, 154.

"The Trinity corresponds exactly to the old Accadian Trinity of Na or Anu, 'the sky,' Ea or *En-ci*, 'the earth,' and Mul-ge, 'the lord of the underworld.'"—*Ibid*,, p. 124.

The Rabbis taught a three-fold division:—

Nephesh, the animal.
Ruach, the human.
Neshamah, the Divine Soul.

Plato adopted a somewhat similar arrangement of three conditions:—

Thumos	The soul.
Epithumia	Desire, longing, yearning.
Nous	The mind.

Theseus divided the people into three classes:—

The Eupatridæ, or well-known.
The Geomori, or husbandmen.
The Demiurgi, or artisans.

To what has already been given may be added the following, which are no doubt only coincidences.

The Three Estates of the British Constitution.

Bills in Parliament are read three times,—curiously similar to passing the three degrees.

The three parts of a Theatre,—Pit, Boxes, and Gallery, or "Paradise."

This last is a very strange coincidence.

BRO. CAMA briefly replied to Bro. Simpson's explanation that he had been obliged to omit all reference to Parsee Temples, assuring the lecturer that this arose from no want of respect and courtesy. It was a strict rule of the Parsee faith to exclude all members of other faiths from their holy places, exactly as Freemasons excluded non-initiates from their Lodges. He would, however, find much information in the books he had just presented to the Lodge.

BRO. EDWARD J. CASTLE said the description given of the form of Temple in *China* reminded him of that given by *Prescott* (in his Conquest of Mexico) of the Teocallis, Houses of God or Temples of the Mexicans, which were solid masses of earth cased with brick or stone, somewhat resembling the Pyramids. They were distributed into stories each smaller than the one below, the ascent was by a flight of steps at an angle, this led to a terrace which passed quite round the building to another flight, and so on up to the top. Prescott says:—"all religious services were public, the long procession of priests winding round their massive sides, as they rose higher and higher towards the summit, and the dismal rites of sacrifice performed, these were all visible from the remotest corners of the capital, impressing on the spectator's mind a superstitious veneration for the mysteries of his religion, and for the dread ministers by whom they were interpreted."

[In consequence of the lateness of the hour, Bros. Rylands, Lewis, Westcott, and others agreed to remit their observations to the Secretary in writing.]

The WORSHIPFUL MASTER said he did not rise with the object of prolonging the discussion, for the time usually allotted to their debates had run out, and, moreover, in view of the fact that several brethren who were prepared to speak, had abandoned such intention owing to the lateness of the hour, it would ill-become him (the W.M.) as one sitting in the capacity of learner on that evening, to enter into the details of a paper upon which the only listeners present who were competent to criticize had postponed their observations. His object was to move a cordial vote of thanks to the lecturer, and in doing so express his admiration of the manner in which the S.W. had invested a somewhat intricate subject with the attractions of eloquence and lucidity. To him (the W.M.) the topic selected for treatment had been, up to that evening, an unfamiliar one, but the skilful way in which the lecturer had marshalled his facts, together with the drawings that were just brought round at the right moment, by the Junior Deacon, had enabled him not only to follow the Senior Warden throughout his most interesting paper, but also to derive great pleasure, and he hoped some lasting instruction from what he had listened to that evening.

The motion was seconded and carried by acclamation.

Our Brother has written a paper which embraces the subject so completely, and brings so many actual facts to bear upon it, that it leaves us but little to discuss. One point I noticed, however, "The Ark of the Covenant

was a symbolical coffin." This is certainly a novel view of the subject, and one which will require some proof, as it appears at first sight quite at variance with the laws and customs of the Jewish nation. No dead body was allowed within the sanctuary, or even "within the camp," and the contents of the Ark of the Covenant are specially enumerated and are not such as would be contained in a coffin, real or symbolical. They consisted of the tables of the Law, delivered to Moses by the Almighty himself; Aaron's Rod that budded; and the Golden Pot of Manna. On the top of the Ark was the "Mercy Seat" with a border of Golden Crowns and the Cherubim, between whose outstretched wings dwelt the Shekinah, or visible presence of the Most High. This certainly does not give us the idea of its representing a coffin. In speaking of the Temple our Brother alludes to Josephus having taken his description from the Greeks. We should have imagined that his own Sacred Writings would have afforded him all the information he required, but Lee, in his *Hebrew Lexicon*, which gives an excellent plan of the Temple, says that Josephus has enlarged considerably on the Biblical account, and this corroborates our Brother's statement. In Lee's *Hebrew Lexicon* the Sanctum Sanctorum is represented as being in the western end of the Temple. This paper traverses the world and gathers its evidence from every country, it is a most valuable contribution to a subject which is attracting considerable attention. — WILLIAM ROBERT WOODMAN, M.D., *P.G.Swd.Bearer, England.*

The most striking point of the lecture seems to me to be the absence of reference to that great nation of antiquity, to which the moderns owe so much, the Roman. The pre-christian temples of Rome were not specially notable for triad form, and the Roman mythology also is almost destitute of a pre-eminent god-triad; the seven gods comparable to the planets, and the twelve gods comparable to the zodiacal signs are more evident. Greek mythology again does not impress the student with a supreme trio, although no doubt Hecate is called triple, and earth, sea, and infernal regions formed a triad. With regard to the Ark of Noah, the Hebrew tradition was that the body of ADAM was placed in the Ark, possibly to act as an amulet, and that NOAH daily prayed before it: the Old Testament does not mention his burial. Refer to John Gregory, "Notes and Observations on passages of Scripture," London, 1684, for much of interest in this connection, taken from old Arabic MSS, such as the Catena Arabum. The chapter "Sanguis Abel" gives the Hebrew traditions. Benedictus Arias Montanus, 1593, has also references to this curious dogma, and a remarkable plate of Adam dead in the Ark. Hargrave Jennings has worked up from these sources a proof of his Phallic theory of worship in the Ark. The learned D'Ohsson gives the legend that Noah after leaving the Ark restored the body of Adam to the cave he had taken it from. The Talmud states that the cave of Adam's burial was that of Machpelah (Polano.) I note one error, our Brother speaks of the Jew "Haman" taking post at the gate, he should have said "Mordecai."—W. WYNN WESTCOTT, M.B., *Inner Guard.*

Bro. Simpson in the paper before us, the value of which is so greatly increased by the fact that he speaks from personal knowledge, and as an eye-witness, twice alludes to the Great Pyramid, and it appears to me in each case inaccurately. The opinion of Piazzi Smyth is entitled to considerable weight, and he holds that the Great Pyramid is by many years the oldest of all its neighbours and totally distinct from these; that all except the Great Pyramid are ignorant copies and merely tombs, whereas the one under consideration is divinely inspired and both symbolic and prophetic in every stone: it is in fact "a sign and for a witness unto the Lord of Hosts in the land of Egypt."* Contrary to Bro. Simpson, he holds that the coffer in the upper chamber is not a sarcophagus, but a standard measure of capacity. It must be evident to all that the proper place for a coffin would be in the lowermost chamber, not in the uppermost, but as if to prove that the tomb theory was here inapplicable, the lower rock-cut chamber remains unfinished, thus typifying the incompleteness of death, and the resurrection. Bro. Simpson is also mistaken in alluding to this chamber as the "well." The well, on the contrary, is a roughly cut passage—not shown in his sketch—which starts thirty-three inches from the entrance to the grand gallery, and opens on to the descending gallery about four hundred inches from the entrance to the subterranean chamber. At present the three-fold division is perceptible in the Pyramid, in the three chambers: but it is doubtful, as I will presently explain, whether this is not due to our ignorance. There is a peculiarity about these chambers, evidently intentionally symbolic, which still awaits explanation. If we strike a perpendicular from the apex of the Pyramid it will coincide with the north wall of the king's chamber, the south wall of the queen's, and the centre of the rock-cut chamber. In other words, these chambers, though not directly under each other, or central, are yet *en rapport*, so to say, with the central line. To judge by Bro. Simpson's sketch the three-fold division might be detected in the descending, ascending, and horizontal galleries, but the introduction of the missing well destroys the theory thus far—and such I expect and believe will be the result ultimately as regards the chambers also. Bro. Thos. Holland, in 1885, published a book entitled "Freemasonry from the Great Pyramid." It is needless to say that he is a follower of the Astronomer Royal of Scotland and accepts all his deductions. Bro. Holland's literary attainments are not of a high order of merit and his book suffers from his inability to clearly and connectively express his views, but in one matter he had a great advantage over professor Smyth. He is (or was) a practical builder. Now he has shown that certain grooves and structural peculiarities in the king's and queen's chambers, unexplained by and incomprehensible to Piazzi Smyth, are evidently intended to permit of certain slabs of stone being removed, disclosing probably in each case a fresh chamber. Granting one such discovery for each chamber we should then have five chambers, totally destroying the three-fold division and corresponding to the five galleries, viz., the descending, ascending, horizontal, grand galleries, and the well. Five is the pyramid number throughout, as shown in the courses of stones and other indications, such as the base and four sides, correctly oriented to the cardinal points. The ascending gallery has been taken to represent the "Old Covenant" dispensation, and measuring the inch for the year, the duration thereof to the entrance of the grand gallery exactly coincides with bible chronology. We then find the Jews stationary, as typified by the horizontal passage leading to the queen's chamber. At the further end of this chamber is the niche which being removed, as suggested, would open up a secret chamber, and here it is contended will be found the Ark of the Jewish covenant. Exact measures prove that it could be brought along these passages. The grand gallery typifies the Christian dispensation. It is one thousand eight hundred and eighty-two inches or years long. At thirty-three inches or years from its entrance occurs the well, or death of Christ; at one thousand eight hundred and eighty-two inches or years occurs a large step, one pyramid cubit high and thirty-six inches or one English yard broad. Piazzi Smyth called attention to this peculiar combination of Pyramid and English Standards years before 1882, and speculated on its meaning. Some will point to the accomplishment of prophecy, others to a mere co-incidence, when I call to mind that in 1882 England bombarded Alexandria and took possession of the land of Egypt. But I must not allow myself to wander from the subject; I merely wish to express strong doubts as to the triple division being really found in the Pyramid; the pyramid number being, according to my belief, plainly five and not three.—G. W. SPETH, P.M., *Secretary.*

Brother Simpson's paper covers so much ground and introduces so many subjects that very few persons would be capable of discussing it in its entirety, and I need not venture to do more than make a few observations on one section of it, viz., the architectural. Even of that my personal knowledge in the countries alluded to is so limited in comparison with his, that I can remark only on those parts of it which concern Egypt, Syria, and Constantinople, and those parts of Europe westward of it. The main subject of this paper, the triple division of temples, is very enticing, and as the (still) mysterious religions of Egypt were well-nigh founded on triune deities, (as we find at Thebes, Memphis, etc.,) we might naturally expect to

* Isaiah, xix, 20.

find this trinity of gods symbolised in the arrangement of their temples and tombs. It is the basis of the theories of the well-known Egyptian scholar, Mr. Sharpe. Again, as Bro. Simpson points out, we have another three-fold division in the Egyptian myths of the bright morning, and the burning day of life giving way to the shades of death as the dark night comes on. Knowing all this, and how it was symbolised by the obelisk in the east and the pyramid in the west, we should naturally look, as I have said, to find such a triple division in the temples of their gods and in the tombs of their worshippers. But I confess that I am unable to satisfy myself that such a division was ever aimed at. First, as to the grandest of all tombs, the Great Pyramid. Bro. Simpson is clearly right as to the three chambers, and these might, possibly, have been constructed with some symbolical intention, as might have been the case in respect of another peculiarity in the design of nearly all, I believe, of the pyramids, viz., the outline being formed by four nearly equilateral triangles, meeting at each side and apex. But no pyramid except the great one has three chambers, many certainly have not this triangular outline, and none has a triangular base. A much nearer approach to the triple division in the excavated tombs has been noticed by Bro. Rylands, and I need not, therefore, enlarge upon this. But I may notice that the same division is found in the very early truncated pyramids at Ghizeh, and it may interest masons to recall the fact that in one of these, of the 5th dynasty, I discovered a large stone rudimentary arch which Dr. Birch has figured, from my drawing, in his edition of Sir Gardiner Wilkinson's Egypt, and considers to be the most ancient stone arch known. But whether this triple division was the result of any thought beyond the actual necessities of the case I would not venture to say. Very probably, as Bro. Simpson says, the Pyramids might have been temples as well as tombs, and there can be, at least, scarcely any doubt that a temple formed a porch to such. But I venture to think that this arrangement was much as that of the exquisitely beautiful Mahommedan tombs, such as Kait bey's and Sultan Hassan's at Cairo, wherein the mourners passed, 1st, through the entry and hall; 2nd, by the chapel: 3rd, to the grave, the most impressive series that I can imagine in any resting place for the dead. We have now to consider the three-fold divison of the Temple, and this would, no doubt, be clear if we assume as correct, the division which Bro. Simpson proposes viz.—1st, the Holy of Holies; 2nd, the portico; and 3rd, the space enclosed by the Temenos. Applying this to our modern churches, we should divide them thus: 1st, the church proper (nave and choir); 2nd, the porch; 3rd, the churchyard. My own feeling is that Bro. Simpson's division of the temple would be better thus (and it is thus that I venture to suggest that it should be made) 1st the sekos, containing the statue of the god and parted from the rest by a wall, or as usual with the Greeks, by a deep veil or curtain; 2nd. the nave; 3rd, the pronaos or portico. This arrangementwould equally apply to a Byzantine church, viz.: 1st, altar space behind the Iconostasis; 2nd, the congregational nave; 3rd, the double narthex. I am afraid that I have dwelt somewhat too long upon this, but the subject is a very interesting one, and Bro. Simpson has suggested many ideas in respect of it which are quite new, and which will, I trust, be worked out by masons more experienced than I am.

The following theories as to the plans of temples and churches may be quoted.—

Vitruvius. — "The measures used in all buildings are derived from the human body."

"Ten is a perfect number."

"Temples should harmonize in their proportions and symmetry."

"The number of steps to be always odd so that the right foot may be placed on the first step and on the landing."

"The length of the temple to be twice its width."

"The cell to be in length one fourth part more than the breadth."

There is nothing in the above which seems to be an approach to symbolism except as to the human body. The latter is more distinctly alluded to in the following:

Durandus.—(Venice, 1577)—

"The church is in two parts—In the entrance the people hear and pray—In the sanctuary are the clergy."

"The end is to the east."

"The chancel, where the altar is, represents the head."

"The cross (transepts) represents the arms."

"The nave represents the body."

"The altar represents the heart."

"The Atrium represents Christ, through whom the whole body of the church is approached."—PROF. T. HAYTER LEWIS, *Past V.P. of the R.I.B.A., Junior Deacon.*

I had intended to make some remarks on the Egyptian belief about the earth, the twelve hours of the day, the twelve hours of the night, and the underworld; but I find to endeavour to do this would take more time than I have at my disposal. I must content myself with saying that Mariette gives to the tomb three divisions "une sépulture égyptienne se composait" writes M. Pierret in summarising from the very interesting *avant propos* in the Boulaq Catalogue:—"1° d'une chapelle extérieure ou oratoire ouvert à certains anniversaires, contenant des bas-reliefs, des stèles, des statues, des tables d'offrandes; 2° du caveau contenant la momie, accompagnée de scarabées, figurines, amulettes, canopes, vases, armes, meubles et papyrus; 3° du puits servant de passage de l'un à l'autre." The "chapelle extérieure" is the mastaba of the ancient empire, plans and drawings of which will be found in great number in the work on that subject by Mariette, published after his death by Prof. Maspero. I may mention that a large portion of the first volume of the work of Perrot and Chipiez, on ancient Egyptian art, is devoted to the internal arrangement and uses of temples and tombs. With reference to Egyptian temples I may quote two authorities, which seem to sum up in a few words, first the general arrangement of the building and then the purpose. The first is by M. Paul Pierret, of the Louvre:—"De l'ancien empire nous ne connaissons que le temple du grand sphinx, à Gizeh, qui, à en juger par ses proportions, semble être plutôt une chapelle qu'un temple. Les temples du nouvel empire [i.e. commencing at the xviiith Dynasty] étaient ceints d'une muraille en briques crues. Ils étaient précédés d'un pylône, qu'une avenue de sphinx reliait à la porte d'entrée ou double pylône. Cette porte était accompagnée de deux ou quatre colosses, devant lesquels se dressaient d'ordinaire deux obélisques. Le double pylône donnait accès dans un cour que suivait une salle hypostyle ou un autre double pylône. La salle hypostyle était séparée du sanctuaire par des salles de moindre dimension, dans lesquelles s'accomplissaient diverses cérémonies du culte." The following is by M. Mariette:—"Le temple n'est pas, comme nos églises un lieu où les fidèles se rassemblent pour dire la prière. On n'y trouve ni chambres d'habitation pour les prêtres, ni lieux d'initiation, ni traces de divination ou d'oracles, et rien ne peut laisser supposer qu'en dehors du roi et des prêtres une partie quelconque du public y ait jamais été admise. Mais le temple est un lieu de depôt, de préparation, de consécration. On y célèbre quelques fêtes à l'intérieur, on s'y assemble pour les processions, on y emmagasine les objets du culte, et si tout y est sombre, si dans ces lieux, où rien n'indique qu'on ait j'amais fait usage de flambeaux, ou d'aucun mode d'illumination, des ténèbres à peu près complètes règnent, ce n'est pas pour augmenter par l'obscurité le mystère des cérémonies, c'est pour mettre en usage le seul moyen possible alors de préserver les objets précieux, les vêtements divins, des insectes, des mouches, de la poussière du dehors, du soleil et de la chaleur elle-même. Quant aux fêtes principales dont le temple était le centre et le noyau, elle consistaient surtout en processions qui se répandaient au dehors, à la pleine clarté du soleil, jusqu'aux limites de la grande enceinte en briques crues. En somme, le temple n'était donc pas tout entier dans ses murailles de pierre, et ses vraiês limites étaient plutôt celles de l'enceinte. Dans le temple proprement dit, on logeait les dieux, on les habillait, on les préparait pour les fêtes; le temple était une sorte de sacristie où personne autre que les rois et les prêtres n'entrait. Dans l'enceinte, au contraire se développaient les longues processions, et, si le public n'y était pas encore admis, au moins pensons-nous que quelques initiés pouvaient y prendre place."

I must confess that it surprised me not a little to hear that no three-fold division was to be found in the western churches. It is, no doubt, a fact that in the eastern churches the division between the sanctuary and the choir is

much more distinctly marked than that separating the choir from the nave; whereas in the western churches this distinction of divisions is exactly reversed. The division into three parts exists nevertheless, although the strength of any part may be differently placed, and I venture to think that no complete church consists of less than three divisions, and that to be complete they should all be present:— The *sanctuary*, or *presbytery*, enterred originally only by the priests for the celebration of the Holy Mysteries; the *choir*, devoted to the readers, singers, etc.; and the *nave*, occupied by the general congregation. It is true that we often hear only two divisions mentioned, *chancel* and *nave*, but the chancel includes both *choir* and sanctuary, the division being ordinarily made by the altar-rails. The word chancel, I may mention, is derived from the *cancelli*, the screen or barrier which divided in ancient times the choir from the nave, or the priests from the people. This division now often consists of steps, and the choir was, I believe, always at least one step above the nave wherever it was situated. The steps raise the chancel (*choir*) and the altar is again raised making the sanctuary, there may be no barrier but the divisions are distinctly marked. Some portions of our present Church Service seem to require this distinction, and it also survives in the village church, when that portion of the chancel outside the altar rails (the choir) is not devoted to the clergy or singers, for in it is situated the clergyman's seat, and it is considered to be the most aristocratic portion of the church. The three-fold division appears to have been acknowledged from very early times, although it was not formally recognized until the seventh century. As I have no doubt my friend, Professor Hayter Lewis, will have something to say on this point, with much more authority than myself, I will not do more than mention three examples widely separate as to dates, in which the three-fold division seems to be well-marked. The ancient Basilica of St. Peter, at Rome, A.D. 330; the old Cathedral Church of Canterbury, as restored by Prof. Willis from Eadmer's description, A.D. 1067; and the modern Basilica of St. Clemente, in Rome, which was restored in 1715.

The Ark has been mentioned in connexion with the church; it must not be forgotten that one of the oldest derivations of the word *nave* is from *navis*, a ship. The nave was the position occupied in the building by the great mass of the people for whose benefit the service was conducted, and for whose salvation the Church was instituted. How far, in this connexion, a memorial church, or in fact any church dedicated to the memory of a Saint, or enclosing relics, becomes, so to speak, a tomb, we shall possibly hear on some future occasion when Bro. Simpson comes to deal with the Tomb.—W. H. RYLANDS, *Sec. Soc. Bib. Arch., Grand Steward.*

On reading over the criticisms on my paper, the only feeling I ought to entertain should be one of gratitude. I had asked that the paper should be looked upon as a collection of material or as data, and to be added to, so that the subject be more fully worked out. Brother Hayter Lewis has done so, and largely too; Brother Rylands has supplied a valuable quotation from Mariette about the three-fold division of Egyptian tombs. I have to thank Brother Westcott for a correction; and Brother Speth for putting right a more important mistake; it is, that the lowest apartment in the Great Pyramid, instead of being called the "Well," should be the "Underground Chamber." Brother Speth opens up rather a wide subject in regard to the Great Pyramid, to which he has evidently given considerable attention, and if he would at some future time favour the Lodge with a paper on it, that would be the opportunity for a fuller discussion, and the questions involved in that wonderful monument would, I am sure, be interesting to craftsmen. There is no doubt about the three-fold division of the Tabernacle, but the exact separation between the second and outer court is left uncertain. We have no distinct authority to quote. Brother Hayter Lewis, and he is entitled to be looked up to as a high authority, is inclined to think that there was a place in front of the second court, forming a porch, and that this was the third of the series. I have communicated on this matter with the Rev. Mr. Löwy, a learned Hebrew scholar, and he considers that the whole space within the outer enclosure, the "Hatzer" being the name of it, formed the third court. The only importance of the point is that it might have some bearing on the sanctity of the space enclosed by the Temnos of the Egyptian Temples, and it might also influence, although in a lesser degree, our judgment regarding the Temnos of the Greek Temples. I had one experience which bears on the point; I spent a day in the Haram, or Temple enclosure at Jerusalem, with Brother P.M. Sir Charles Warren and Mr. John Macgregor, "Rob Roy." The Sheik of the Mosque attended us, and we gave him some tobacco—the object of this was to engage his attention while our Brother P.M. was exploring into holes and corners, where we were afraid the Sheik would be interfering. He put the tobacco into his pocket,—our hope had been that he would sit down and have a puff, and not see what was going on. As he did not do this we asked him the reason, when he said "Haram," meaning that the ground was sacred, and smoking would be desecration. I am well aware that a man of this kind is not an authority, still it shows the Oriental feeling on the sanctity of the ground enclosed round a place of prayer, and in this case it was the ground on which the Temple of Solomon had stood. I am not quite sure from the words used in some of the remarks whether I was rightly understood regarding the western church. I meant to say, not that the three-fold division did not exist, but that, from enquiries I had made at Rome, among men who ought to know, it was not recognised in the arrangement of the churches. Not finding that it was recognised, I fell back on what is called a "survival," this was in the three-fold division of the ministry, a division which has an interest in itself from a Masonic standpoint. I will now give a quotation which I had overlooked among my notes when writing the paper. "The Triple earthly sacerdotal order had its type in heaven, the Celestial Orders their antitype on earth. The triple and novene division ran throughout, and connected, assimiliated, almost identified the mundane and super mundane church. As there were three degrees of Attainment, Light, Purity, Knowledge [or the Divine Vision], so there were three orders of earthly Hierarchy, Bishops, Priests, and Deacons; three Sacraments, Baptism, the Eucharist, the Holy Chrism; three classes, the Baptised, the Communicants, the Monks." This was written by Dr. John Cobet, who died in 1519; he was the founder of St. Paul's School; and I look upon all these orders as Triune ideas which have grown out of the sanctity of the three-fold division of Temples. Bro. Hayter Lewis quotes from Durandus, who is a very high authority in the church, to the effect that "the church is in two parts." It so chances that among some notes that have turned up since writing my paper I find the following from that writer,—"concerning this it is to be noted that there be three kinds of veils which be hung in churches: that which concealeth the Mysteries; that which divideth the Sanctuary from the Clergy; that which divideth the Clergy from the laity."* This is the three-fold division, and evidently founded on the arrangement of the Temple. The quotation given by Brother Hayter Lewis is perhaps descriptive of what may have been derived from a division of the church as a human body, and which is a well-kown piece of symbolism, based on the idea that the plan of the church follows the form of Christ's figure on the cross. This is the only way I can account for the difference between the two passages. If Brother Woodman will kindly favour us with his company when I read my next paper, he will have an opportunity of considering more fully the symbolism of the Ark of the Covenant; I have only referred to the subject in this paper, but hope to take it up and give the grounds on which my reference is founded. I would also recommend him, as well as others, before that, to look up Brother Westcott's references regarding the curious tradition that the body of Adam was in Noah's Ark, as that will come within the scope of the paper. That paper will be in a sense a continuation of this, and will be devoted to the consideration of the Temple as a Tomb; but I propose to adopt a title which will give it a wider signification,—that will be the Worship of Death.—WILLIAM SIMPSON, *M.R.A.S., Hon. Associate R.I.B.A.*

* *Rationale Divinorum Officiorum*, c. 3, l. 35.

INDIAN RELICS.

[NOTE BY EDITOR.—The following leaflet was sent us by Bro. Rev. E. M. Myers, of Petersburg, Virginia, and will be found not unconnected with the subject of Bro. Simpson's paper. Experience having taught us to distrust what may be termed "travellers' tales," we felt much inclined to imitate that worthy knight Sir John Maundeville, who, whenever he had committed to paper an account of some occurrence which went a little beyond his ordinary flights of imagination, was wont to exclaim "and this is grete Mervelle!" We therefore wrote to Bro. Myers for information respecting the trustworthiness of Bro. Spainhour, and should this meet the eye of the latter, we trust he will pardon our caution, verging on suspicion. That we insert his discovery shows that we are now satisfied of his *bona-fides*. Bro. Myers forwarded us in reply a letter from Bro. Spainhour to himself, which as it supplies additional information, we also print, and a copy of the "Lenoir Topic," of Sept. 3, 1884. This contains an extract from a report by Dr. Cyrus Thomas to the Bureau of Ethnology concerning recent Mound Explorations in various districts, and certifies that certain graves were examined by Messrs. Spainhour and Rogan. It is but fair to add that although the account is very interesting it reveals nothing of a masonic tendency: and Bro. Spainhour practically confesses in the last paragraph of his letter that the mound in question is the only instance he has lighted on.]

Excavation of an Indian Mound by J. MASON SPAINHOUR, D. D. S., *of Lenoir, Caldwell County, N. C., March 11th, 1871, on the farm of R. V. Michaux, Esq., near John's River, in Burke County, North Carolina, U.S.A.*

IN a conversation with Mr. Michaux on Indian curiosities, he informed me that there was an Indian mound on his farm which was formerly of considerable height, but had gradually been plowed down; that several mounds in the neighbourhood had been excavated, and nothing of interest found in them. I asked permission to examine this mound, which was granted, and upon investigation the following facts were revealed.

Upon reaching the place, I sharpened a stick four or five feet in length and ran it down in the earth at several places, and finally struck a rock about eighteen inches below the surface, which, on digging down was found to be smooth on top, lying horizontally upon solid earth, about eighteen inches above the bottom of the grave, eighteen inches in length, and sixteen inches in width, and from two to three inches in thickness, with the corners rounded.

Not finding anything under this rock, I then made an excavation in the south of the grave, and soon struck another rock, which upon examination proved to be in front of the remains of a human skeleton in a sitting posture. The bones of the fingers on the right hand were resting on this rock, and on the rock near the hand was a small stone about five inches long, resembling an axe or Indian hatchet. Upon a further examination many of the bones were found, though in a very decomposed condition, and upon exposure to the air soon crumbled to pieces. The heads of the bones, a considerable portion of the skull, maxillary bones, teeth, neck bones, and the vertebra, were in their proper places, though the weight of the earth above them had driven them down, yet the entire frame was so perfect that it was an easy matter to trace all the bones; the bones of the cranium were slightly inclined toward the *East*. Around the neck were found coarse beads that seemed to be of some hard substance, and resembled chalk. A small lump of red paint about the size of an egg was found near the right side of this skeleton, the sutures of the cranium indicated the subject to have been twenty-five or twenty-eight years of age, and its top rested about twelve inches below the mark of the plow.

I made a further excavation towards the west of this grave and found another skeleton, similar to the first, in a sitting posture facing the east. A rock was on the right, on which the bones of the right hand were resting, and on this rock was an axe which had been about seven inches in length, but was broken into two pieces, and was much better finished than the first. Beads were also around the neck of this one, but much smaller and of finer quality than those on the neck of the first.

The material, however, seemed to be the same. A much larger amount of paint was found by the side of this than the first. The bones indicated a person of large frame, who I think was about fifty years of age. Everything about this one had the appearance of superiority over the first; the top of the skull was about six inches below the mark of the plow.

I continued the examination, and after diligent search, found nothing at the north side of the grave; but on reaching the east found another skeleton, in the same posture as the others facing the west. On the right side of this was a rock on which the bones of the right hand were resting, and on the rock was also an axe, which had been about eight inches in length, but was broken into *three* pieces, and was composed of much better material, and better finished than the others. Beads were also found on the neck of this, but much smaller and finer than those of the others. A larger amount of paint than both of the others was found near this one. The top of the cranium had been moved by the plow. The bones indicated a person of forty years of age.

There was no appearance of hair discovered, besides, the smaller bones were almost entirely decomposed, and would crumble when taken from their bed in the earth. The two circumstances, coupled with the fact that the farm on which this grave was found, was the first settled in that part of the country, the date of the first deed made from Lord Granville to John Perkins running back about one hundred and fifty years, (the land still belonging to the descendants of the same family that first occupied it) would prove beyond doubt that it is a very old grave.*

The grave was situated due east and west, in size about twelve by eight feet,† the line being distinctly marked by the difference in the colour of the soil. It was dug in rich black loam, and filled around the bodies with white or yellow sand, which I suppose was carried from the river bank two hundred yards distant. The skeletons approximated the walls of the grave, and contiguous to them was a dark colored earth, and so decidedly different was

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* A further evidence of its antiquity; A large oak tree grew in the north-east corner of the grave, partly in the grave, that measured two and a half feet in diameter, and had about two hundred rings around the heart, which had been cut down from fifty to seventy-five years before I examined the mound in 1871.

† I measured this after I made this report.

this from all surrounding it, both in quality and odor, that the line of the bodies could be readily traced. The odor of this decomposed earth, which had been flesh, was similar to clotted blood, and would adhere in lumps when compressed in the hand.

This was not the grave of Indian warriors; in those we find pots made of earth or stone, and all the implements of war, for the warrior had an idea that after he arose from the dead he would need in the "hunting grounds beyond" his bow and arrow, war hatchet and scalping knife.

The facts set forth will doubtless convince every Mason who will carefully read the account of this remarkable burial that the American Indians were in possession of, at least, some of the mysteries of our order, and that it was evidently the grave of Masons, and the three highest officers in a Masonic Lodge. The grave was situated due east and west, an altar was erected in the centre; the south, west, and east were occupied, *the north was not;* implements of authority were near each body, the difference in the quality of the beads, the axes in one, two, and three pieces, and the difference that the bodies were placed from the surface indicate beyond doubt that these three persons had been buried by Masons, and those, too, that understood what they were doing.

Will some learned Mason unravel this mystery, and inform the Masonic world how they obtained so much Masonic information?

The axes, maxillary bones, some of the teeth, beads, and other bones, have been forwarded through Dr. H. C. Yarrow, of Fort Macon, N.C., to the Smithsonian Institute at Washington, D.C., to be placed among the archives of that Institution for exhibition, at which place they may be seen.

Lenoir, N.C., December 10th, 1887.

REV. E. M. MYERS.

RIGHT WORSHIPFUL BROTHER,

Your letter asking for copies of "Indian Relics" at hand. I enclose you two copies, also two papers containing a synopsis of other work, copied from the American Naturalist, by Prof. Cyrus Thomas of the Smithsonian Institution. A more general account will be published in the forthcoming reports of the Bureau of Ethnology, Vol. 5, 1883-4, which will be issued at an early day, and you may obtain a copy by applying to your member of Congress in time.

I am very much obliged for the copy of "History of Freemasonry," I shall read it with pleasure. I am W.M. Hibriten Lodge, F. & A.M., No. 262, Lenoir, N.C., and have always been interested in antiquities. The excavation of the mound in 1871, a cursory glance of which is given in "Indian Relics" has always been a mystery to me, and I would be very greatly obliged to you, for any light on the subject that you may be able to give. It has every indication of *Masonry*. The bottom of the excavation was perfectly level. On the south side of the grave the black loam had been left for one step, about eight inches high, three feet long by two feet wide, on the platform the black loam had been left for the seat of the J.W., two steps at the west with a similar platform and seat, and three steps at the east with seat as before described. The axes in one, two, and three pieces, the stone in the centre, the length of the grave due east and west—nothing in the north. If not Masonic, what is it? If Masonic, how did they obtain the mysteries? That large numbers of Indians once occupied this section is evident from various circumstances. That they emigrated or traded with Indians is evident, from the fact that I have taken out copper from mounds that has been examined by scientists, who say it came from Lake Superior, conch shells from the Gulf of Mexico, crab shells from the Atlantic, and mica which may have been taken from the ancient worked mines of Mitchell County, &c., &c. I have taken out one hundred and eighty-eight bodies and have found them buried in every position, but the mound described has always been the most interesting to me.

Write me what you think of it.

Yours in A. F. & A. M.,

J. M. SPAINHOUR.

THE UNRECOGNIZED

LODGES & DEGREES OF FREEMASONRY

BEFORE AND AFTER 1717.

[COMMUNICATED.]

MY object in writing this paper is not so much to deal with the subject at length, of what I may term unrecognized Freemasony, as to direct the attention of those Masonic Students who have better opportunities for investigation, to the unsatisfactory nature of all that has been put forward in recent years on the subject of the high-grades, and to point out certain isolated traces of the early existence in this country of a system from which the Continental high-grades were derived. I hold, in opposition to the modern school, that we are not justified in treating the assertions of the Continental brethren, of last century, with that supercilious disbelief of their claims, which in recent times has been the trait of masonic writers of the so-called critical school. It is not enough, in this case, to demand documentary proof: in the nature of a society such as ours, which is believed to have passed through the centuries under oaths of secrecy, we have no right to expect a particle even of a document. All that we may expect to find is hidden allegory and symbols, with here and there a slip of the tongue or the pen. To understand the allegorical writings of times beyond our own it is also necessary that a student should have devoted some time to occult or Hermetic enquiry: in fact no progress can be made without it.

As introductory to my subject it is necessary to allude slightly to the pre-christian societies, geomatic and religious, which spread from Egypt throughout Europe as Isiaque, Gnostic, Jewish, and Christian. They had a president and officers, signs, tokens, and degrees. I agree with Bro. C. H. Tendler that these societies had probably, in all cases, an architectural symbology. Bro. Gould, in his now famous history, has shown that the most ancient Chinese schools of philosophy had adopted Masonic allegory and emblems; the Jews, especially in the apocryphal Greco-Egyptian writings, use them; so does Saint Paul in calling himself a master-builder. Some of these schools became literal Christians, others remained firm in their ancient *Culte*, and were the true Gnostics. Their dogma will be found in the Divine Pymander, which is a Greek adaptation of the ancient Egyptian initiation, and I doubt not that the celebrated Tablet of Bembo, which our Bro. Westcott has done so much to illustrate, was the tracing-board, so to speak, of one of these Mase-onies or Table Lodges. The Jewish Cabala is the Hebrew version of the same lore. Cardinal Newman is not

a bad authority on the Arcane Discipline, or three secret degrees of the early Christians, and he makes no doubt that this Catechitical Rite came from Alexandria in Egypt. To me the doctrine proves that it could not derive from any other source, but into that I do not desire to enter. There is not much trace of it in the Catacombs, but there is proof that both Jews and Christians met there, and that these primitive Christians adopted the hieroglyphic system of the Egyptians to distinguish their tombs. Mahomet was in all likelihood, for we cannot prove it by Bro. Gould's legal methods, an initiate of the old Gnostic schools. As early as the 9th or 10th century Hakem established his Rite with nine degrees at Cairo, and from them the Modern Druses are derived; these are, of course, anti-christian in doctrine, that is taking the established Church as the exponent. The Monks, and especially such bodies as the Culdees of York, continued the secret christian initiations.

The authors of various poems of Dante's time, wrote in an allegorical language, and Rosetti has clearly shown that they have allusions to systems of seven and nine degrees, and that Templars and Albigensis were in these initiations. The *Roman de la Rose* speaks of a Castle guarded by seven walls and no one can enter unless able to interpret the symbols. Heckethorne holds that the Romances of King Arthur are allusive to this system. It is in fact singular, to say no less, that the Templars made use of Gnostic Rosicrucian and Masonic emblems, and that we only find traces of such undoubted Masonic emblems in their buildings and in others erected after their fall. They also had Papal Bulls of Exemption in their favour, and in the favour of their serving brethren, a circumstance which Bro. Gould, whilst careful to seek it amongst the Benedictines, omits all mention of. To come down to later times we find similar allegory in the writings called Rosicrucian. We are specially informed that "they were divided into degrees," and it is clear those degrees were seven. The "Company of the Trowel" which it is said existed in Florence down to the 18th century, was of the nature of these societies, though many may consider that they converted it into a species of buffoonery if we accept the account of them literally; at their banquets they imitated masonry and building with tarts and viands, and the descent into hell on other occasions, the member being conducted through the jaws of a serpent.

But enough of this, it is time that I harked back, to the Rites of English Masonry. Colonel Moore advocates very strenuously that the early Templars' secret degrees were those of the Arcane Discipline of the primitive christians; he says that last century this masonry of St. John was preserved in Denmark quite separate from English Freemasonry. Any one who studies occult and Gnostic customs and compares them with those of the Templars will see this very clearly, but the allegations made against them, that they were given to the anti-christian Rites of the East, had probably a foundation in some of their Preceptories.

Now the Templars were suppressed in England somewhat rigidly, but not so in Scotland. It is said (by Jacobus Van Lennep, the Dutch historian) to be on evidence in the French examinations that Peter de Boulogne fled out of France to the Scottish brethren, and in the Scottish examinations it is on evidence that the brethren there fled to Bruce and aided him in his war against England: Sir Walter Scott adopted this fact in his "Halidon Hill." Though the history of this Scottish Order and that of the Hospital of St. John is very scant, there is sufficient Charter evidence to shew that the Templars kept their Preceptories and lived in peace with the Commanderies of St. John. In Scotland the facts seem to shew that it was rather the Templars who absorbed the Knights of St. John, as the former name is so often used in charters. We may instance Bro. Lyon's statement that the 15th century Burg Records of Aberdeen contain the law that "Nae Templar shall intromet by buying and selling," unless he be a brother of the guild. In the 16th century the head of the combined order in Scotland, Sir James Sandilands surrendered, when called upon by law, the old Templar estates of Torpichen, and had them erected into a Lordship for himself; an attempt was made by Sir David Seaton to continue the Order, but at a later period he was obliged to retire to Ratisbonne with his Scottish followers.—It was at this period that the satire called "Holy Church and her Thieves" appeared—

> "Fye upon the traitor then
> Quhar has brought us too sic pass,
> Greedie als the Knave Judas,
> Fye upon the Churl quha sold
> Holye earthe for heavie golde,
> But the Temple felt no loss
> When David Setoune bare the crosse."

We see that the term Knights of the Temple and St. John was in use in Scotland, and it is quite in the bounds of possibility that when James came to England in 1603, he brought with him those who had secretly continued the Order. Lessing and Buhle state that for thirty years Wren frequented a house near St. Paul's, which from ancient times held a secret Massoney of Templars, or a table-Club, and though the inferences that they draw from this are no doubt imaginary, yet there is a more probable theory supported by some evidence. It is that the Scottish Knights of the Temple, with some English Knights of St. John, kept up their assemblies at their old Priory of St. John in Clerkenwell, and at a later period amalgamated with the Masonic fraternity. It is certain that the Stuarts meditated a restoration of the old Knightly Order. According to Jacobus Van Lennep, Dom Calmet states that Viscount Dundee was Master of the Scottish Templars, and that he had received from David Graham the Cross of the Order which his brother wore when he fell at Killicrankie. A more formal restoration was attempted in 1689 when James II. addressed the Grand Master of Malta from Dublin and obtained the appointment of his natural son, Henry Fitz James, as Grand Prior. There is also a letter of 1745 which, if genuine, would prove that the British Order of the Temple was ruled by Earl Mar in 1715, who was succeeded by the Duke of Athol, until Prince Charles assumed the white mantle and the Grand Mastership at Holyrood in 1745.

But there is a still more singular proof of the continued existence of a British Order of the Temple in the so-called Charter of Larmenius, which specially places under ban the Scottish Templars. Now if that document were genuine, as is yet held by some, the reason of such anathema is clear: they had engaged in civil strife and obtained the advantage of an independent position by it. But if, as is more probable, the document be a forgery, the cause of the ban is clearly apparent. It is asserted that Philip of Orleans collected the remains of the older Society of "Resurrected Templars," and employed the Jesuit father, Bonani, to forge the Charter in 1705, upon that he sent two members to the King of Portugal to obtain the recognition of the Order of Christ, but the King ordered their arrest, one died in durance, and the other escaped to Gibraltar and to England. If there had been no Scottish Templars in the suit of the old Pretender then, 1705, in France, there could have been no cause to destroy them.

It is not to be supposed that these orders, at this period, had any basis of masonic initiation. No doubt Templers were occasionally accepted by masons. No doubt also, and we have at least some evidence of the fact, Templars were received by the Rosicrucian Societies; the Knights were often students of alchemy and astrology; even Lilly records his family connection with one of them under the heteredox designation of Templar. But it is more than probable that the Scottish Templars passed on the catechetical three degrees of the Arcane Discipline, I consider that this system is preserved to this day in a new form as an independent order. In 1743 there existed in London an Order termed the Royal Order, or Heredom Rosy Cross, which claimed to have been founded by Bruce as an Order of Knighthood, in place of the Templars. The claim has no basis, and no doubt the forms of the Order were then adapted to the new theory. But it is valuable as tradition, if properly interpreted. Its catechism corresponds to what Col. Moore sets forth, on the evidence of an old physician, as the teaching of the Danish Fraternity of St. John, to which I alluded previously, its three steps may be divided into Patriarchial, Levitical, and Christian instruction, and under their present modified form have great resemblance to the Arcane Discipline, and though, as we see, claiming to be ancient in 1743, the tradition conected it with Scottish Templars who actually owed their salvation to the assistance they rendered Bruce against England.

Although I have disclaimed herein the connection of Templars with the Masonic fraternity yet, as a matter of fact, the receptions of St. John and the Temple, as old as 1127, correspond in a remarkable manner with those of a Craft-mason. The two Knightly orders differed only in this that the first (St. John) was an open ceremony, the second (Templars) a secret ceremony like that of the Masons. In the first place he had to hear mass, confess himself, and receive absolution; he is informed that he must put off the old man and be regenerated; he had to present himself in a secular habit, ungirdled, with a lighted taper in his hand, "in order that he may appear perfectly free at the time of entering upon so sacred an engagement." In this guise he had to present himself respectfully before the President and petition to be received "into the Company of Brothers." The President then points out to him the duties he will take upon himself and how salutary and advantageous it is for his soul. He was asked if he would submit himself to the obligations, and the Templar made this demand three times. If he gave his assent he was questioned upon his present position, was he married, in debt, or a slave? If the replies were satisfactory the President presented an open Missal, on which the Aspirant laid both his hands, and took a vow to Almighty God, the Virgin, and St. John the Baptist, of obedience, poverty, and chastity. Then he replaced the Missal on the altar, which he kissed, and was invested with the Crossed Mantle, with an address upon the several parts of the same. This concluded, all present embraced the newly proposed Knight in token of friendship, peace, and brotherly love. In the French Order the Knight (not the Esquire) was coffined and covered with a funereal pall.

Having arrived at this point I am now able to pass to the Masonic Lodges of St. John which existed before and after the establishment of a Grand Lodge in 1717. I consider that Bro. Sadler has made it very clear that these Lodges of St. John did maintain an independent position until about the year 1750. But in its original signification, say at York, before 1715, a St. John's Lodge may be taken to mean only a regular lodge, held on St. John the Baptist's day in midsummer. I maintain, however, that it came to have a more extended meaning in connection with the seven degree Rite of St. John and the Temple. The proof of this is to be found in some sources I will mention. In the Catechism of the Grand Mystery 1724, we find the Gnostic symbol of a cross upon a triangle and its extra Christain character appears in such questions as these,—

Q. What do they (the 3 lights) represent?
A. The three Persons, Father, Son, and Holy Ghost.
Q. What do they (the 2 pillars) represent?
A. A strength and stability of the Church in all ages.

So much for the catechism of the first masonic degree, which no doubt is some years older than the published date of 1724. The next thing that I shall notice is the preface to "Long Livers" by Robert Samber, written in 1721. It is in complete accord with the allegorical language of the Rosicrucians, which was three-fold in its character; operative or alchemical, humanitarian, or relating to man's moral and physical nature; and Theosophical or relating to the working of the Divine soul. It is very clear that this Preface is not operative or alchemical, and with the double light of Rosicrucian literature and the seven degree Rite of Masonry, it is not difficult to understand. That it does allude to a Rite of seven degrees I make no doubt, but as I have already put forth my views at some length elsewhere, I cannot devote space to its consideration here. The next proof of a system of seven degrees is in the two letters of 1724 respecting the "Gormogons." Whoever wrote these letters was evidently well acquainted with the pretensions of the Masons and was probably a dissatisfied initiate. In one part he alludes to Samber as a *Renegade*

Papist, and states that some of the Masons wrote themselves S.T.P. after their names, for which he ridicules them in his own way. Now S. is no doubt Society, and T.P. was used to indicate the Templar Order both on the seal of Dunkerley in 1791, and by the 1788 London Templars of the French Clermont system, which had been introduced by French refugees. Next we find the writer, in the same letter of 1724, ridiculing Dr. Rawlinson with representing himself as member of a *fifth order* which possessed an ineffable word of mighty power; and amongst the Ancients, whom I consider Bro. Sadler has proved to derive from pre-1717 Masons and who were yet often visited by Moderns and were even affiliated, the Arch degree constituted the fifth order, and laid claim to this very ineffable and all powerful word. We then find that in 1728 Oakley adopts in his speech part of the language of Samber; we find in 1729 that Chambers alleges that *some* of the Freemasons possessed all the characters of the Rosicrucians; we find in 1730 that A.Z. in the "Daily Journal," distinctly accuses the Freemasons of having adopted some part of the receptions of the foreign Society of Rosicrucians; we find in 1738 a non-Mason writing in the Gentleman's Magazine that in all probability the more recondite aims of the Masons are concealed in an Inner Chapter. Lastly in 1737 we find Ramsay making a speech in which are embodied the dogmas and teachings of this class of Masons. My theory will corroborate the views set forth so ably by Bro. Gould that Ramsay did not invent a Rite; but as he was an honest and learned man his speech proves that he did not derive his initiation from a lodge under the revived 1717 system, but from the independent Lodges of St. John.

I must, perforce, admit that there is but scant documentary evidence of this system, and I write this paper almost wholly in the hope that our brethren in London will turn their attention to the closer investigation of the subject on these lines. It may be that everything of value perished in the Masonic bonfire of 1720. We find, however, in Bro. Lane's "Masonic Records" that in 1723 there was a Lodge meeting at St. John's Coffee House, Clerkenwell, for which a blank is left in the two following lists. It is scarcely likely that a Lodge would be formed in 1723 and become extinct in the next year; it is much more probable that it was an older Lodge which saw reason to withdraw after the publication of the Constitutions in that year. Again, in Hogarth's plate of the Scald-Miserable Masons, he himself being a Past Officer of Grand Lodge, we find represented the Sword-bearer to "His Grace of Watton, Grand Master of the Holy Lodge of St. John of Jerusalem, in Clerkenwell." There was also a body of Masons meeting in Clerkenwell last century, who conferred many outside degrees. It is probably owing to these circumstances that Clerkenwell Gate has been claimed as an ancient Lodge room, and that Preston asserts that the Knights of St. John assembled their Grand Lodge in 1500, and Masonry rose into notice under their patronage. One more remark before I pass to something else; last century there existed a Rite of 7°. of which the last, or Templar Priest, dated its Certificates—"Year of Revival," 1686. This I hold is about the period when it may be reasonably supposed that the Jacobite party, amongst which may be reckoned later on Samber and the Duke of Wharton, attempted the revival of the old Rosicrucian Order upon new lines. It frees the Scots Masons of France and Germany from the constant charges made against them of bad faith. By the amalgamation of the British Templars with Freemasonry, and the acceptance of the legend of Hiram, it became necessary about 1741 to reconstruct the Templar degrees of Heredom Rosy Cross in London on a new basis. We can credit even Marshall when he says he received in 1741 the Templar grade from brethren in the Army, and Von Hund when he says that in 1742 the "Knight of the Red Feather" made him a Templar in the presence of Kilmarnock, and that he was thereupon introduced to Prince Charles Edward as a new recruit. Bro. Gould has gone so fully into the history of the Strict Observance that I need say no more. Little credit can be placed upon Charles Edward's denial that he was a Freemason; his brother was a Cardinal of Rome, and Charles had sunk into a state of sottish imbecility; but as all my contention is that the British Templars had only a version of the Arcane Discipline it was not necessary that he should be a Mason, and it is noteworthy that only two sections are attributed to his patronage—the Heredom Rosy Cross and Temple. But some confirmation of the Masonic nature of the Templar in 1746 is given in a letter, printed by Bro. Hughan in his "English Rite," addressed by Bro. J. T. Pollet to Bro. J. Peter Vogel, 25 April, 1763, in which he states that the Royal Arch was carried to France by the Scottish Regiment Ogilvy in 1746. As the Knights of Malta sought initiation into Freemasonry from 1740 we may conclude that they found something consonant to their own Order, and would encourage the Masons in propagating a Christian system of Masonry.

This paper has already run to too great a length; but I cannot resist the opportunity of a few words on Symbolism; this subject has, however, been so ably treated by Bro. A.F.A. Woodford, that I need only instance a few leading traits, which go to confirm the views I have here put forward so imperfectly.

In the Rosicrucian writings and Samber's Masonic preface we find allusions to the "Book M." I am inclined to think that this alluded originally to the Book of Nature, or the Microcosm and the Macrocosm. But the term was adopted by the Lodges, and a "Book M, or Masonry triumphant," was published.

In the Rosicrucian system we find these things in common with the Royal Arch. It seems in evidence that Continental Masonry, about 1740, gave the word JHVH as the original word of Masonry. Both the Royal Arch and the Rosicrucian writings treat at length on the great value of this Ineffable word. Bro. Westcott seems to establish a connection between the Royal Arch and Cabalism. The nine-chambered letter key was used by both the Rosicrucians and the ancient Arch Masons; it is essentially an Arch alphabet, for

though Dermott indicates that he knew it from about 1740, it does not seem to have been used by the Craft. The Royal Arch arms are admitted to have been taken from the papers of a Jewish Cabalist, who lectured on Solomon's Temple in 1680, and we find the symbols treated of in the old Rosicrucian writings. The nine-chambered cypher may have suggested the nine arches of Enoch.

The alleged banner of the Rosicrucians was a Red Cross on a white field, such as is used in the Templar Rite.

I am quite open to admit that after the English Rite of 7°, which be it noted, always claimed our own country for its birth-place, and never a continental derivation, was introduced abroad, it suffered modification by the older secret societies, and came back to us so modified and affected all our Masonry somewhat. Bro. Gould, in his account of the Companionage, has given us an account of their *Guilbrette*, it is not unlikely to have been the origin of the cross found in the 4° of Clermont and Hund, upon which was placed a lion, a fox, an ape, a dove, and a pelican; most of these were terms in the Companionage.

In advancing these views I must ask the brethren to believe that I am actuated solely by the desire of Masonic truth in history. I consider that Universal Masonry, such as is practised by our Grand Lodge, is the only system worthy of support. It is not my business to enquire whether those Masons who were advocating a rival system were right or wrong. It leads up to interesting and intellectual enquiry, and as such we may be pleased to see that a number of grades have been continued to us, and are yet practised upon the tolerant basis of Craft Masonry.—John Yarker, P.M.

SHALL I BE A MASON?

(Translated from the French of Bro. P. Tempels by G. W. Speth.)

There is a chapter under this same title in a book written for the public in the xviiith century. The author indicates the disposition required in order to make those sacrifices to which one is exposed in Freemasonry. Those who do not possess this temperament, he counsels to abstain. Do not offer yourself, he says, without due consideration.

Read a History of Masonry: there is no lack of them. Read the libels published against Masons; the Bulls of Excommunication; examine the charges made. Read some earnest work on its tenets, for example, "Morals and Dogma," by the learned and Venerable Bro. Pike, Grand Commander of the Supreme Council of the Southern States of America.

Do not present yourself out of mere puerile curiosity; you will only be disappointed.

Do not join the Craft except with a firm resolution to study the institution. It partakes of the nature of certain natural phenomena, of certain masterpieces of art, of the genius of certain men. The first view destroys the illusion, one must study them to comprehend them.

If, combined with the love of the true and the good, you have not also a slight mental attraction towards the poetry resident in all things, and a judgment tempered by feeling and sentiment, enter not, you will be bored. He who, with the culture of progress, combines that of old memories; who, whilst pursuing exact science can yet understand all the charm of a venerable myth; who loves custom *because* it is old, antique forms *because* they are beautiful, even prejudice, *because* it is at the root of human history, such a one will find full play for his instincts as an archæologist. But, should you enquire how it will benefit your pocket or influence the elections,—go not in!

If, in religious matters, you start with the assumption that your opponent is a fool or a knave, venture not to approach. But, if you respect every sincere opinion, or if, being of a religious temperament you can bear with those who are not so, or rather, are so differently from yourself, then go; no one will wound your susceptibilities, and you will hurt no one.

If, as regards God and your soul, you appreciate the majesty of the issue, whilst possibly of the opinion that the science of some does not differ greatly from the agnosticism of others, your aspirations may probably encounter comforting support.

If, as a physician or lawyer, a tradesman or merchant, official or clerk, you seek to find there either clients or patrons, you will be grievously disappointed. As an official you would inspire the good-humoured contempt of the minister, were he a mason, and his successor would, perhaps, send you about your business. As a merchant, you would cause both your masonry and your merchandise to be regarded with suspicion.

If, being ambitious, you have capabilities equal to your ambition, go: many will learn to know you thoroughly. But if you merely seek to acquire stilts for your too diminutive legs, keep aloof: and for the very same reason.

As a politician, do not dream of making partisans in a Lodge: you will only prevail with those who already follow you; and you will possibly lose them and have to endure their reproach that you have imported discord within the sacred precincts: your success will be short-lived.

If you hold opinions which possess *you* rather than you *them*, if your disposition be such as to render you too prone to blame others, or if you have no pride in your birthright independence in all matters that concern yourself, the education of your children, the actions of your religious, civil or family life, you will never possess the requisite masonic qualifications, you will never understand those who do.

If you be entirely absorbed by your profession, your associations, your position in society, approach not! Why should you undertake obligations which will be onerous to you?

If you owe all your time and resources to your family, abstract nothing from a duty which is above all others. The Lodge is an incentive to outlay. You would either regret not being able to do even as the others, or you would violate our statutes in consecrating to your pleasure that which is justly claimed elsewhere.

If you be a hypochondriac, keep away! but, if you love a word in season and a merry jest, enter in.

And cherish no illusions! Do not allow yourself to be carried away by the idea that you owe a sacrifice to humanity, to progress, and all the rest! Masons are apt to laugh at high-flown notions of self-sacrifice.

Join the Masons only if you desire it for your own sake; whoever you be, they can get on excellently well without you.

A FEW THOUGHTS ON THE EFFIGY OF A REPUTED GRAND MASTER OF FREEMASONS IN WINCHESTER CATHEDRAL.

THE Correspondence Circle of the Quatuor Coronati Lodge certainly fills a void often felt by those brethren of the Craft, who, in the eager pursuit of knowledge, desire a retrospective view and test of the archæology of Freemasonry; for that there is an antiquarian mine of valuable material unworked cannot be doubted, and many brethren hope for great results through the organization of the Quatuor Coronati Lodge and its ever-increasing Correspondence Circle. I venture now in a very diffident vein to court investigation by its means and the erudition of Worshipful Bro. R. F. Gould, whose writings and researches into masonic lore have built him an imperishable fame, to try and find out some solid ground for the history of a personage whose effigy is in the processional aisle of the Cathedral of Winchester. The effigy which, with the once beautiful canopy, is in Purbeck marble, is of Peter de la Roche, Bishop of Winchester, who in various books, *inter alia* "Woodward's Hampshire," is said to have been Grand Master of the Freemasons in England in 1216. The position of the effigy is unusual. It is recumbent, wearing a mitre of the form sculptured in the early part of the 13th century, and instead of a pastoral staff the right hand is placed over the region of the heart, and the left holds a clasped book—possibly a Bible or Missal—moreover, the Bishop has a beard. Peter de la Roche, a native of Poictiers, fills a large space in the national history. As a soldier he fought for, and was a favourite of, Richard Cœur de Lion, who knighted him on the field of battle. He came to the bishop's stool of Winchester in 1204, and died its Bishop in 1238. He filled the office of Lord Chief Justice of England in 1214, and is said to have given John the evil advice not to sign the Great Charter. In the infancy of Henry of Winchester—the 3rd Henry—he was Protector of the Realm, and in 1217 Guardian of the King; and amongst his enemies was Roger Bacon, the famous mathematician. Peter seems to have quitted the kingdom and made a pilgrimage to the Holy Land, returning home in 1231, dying, according to one authority before and to another, in 1238. Living, as he did, in the reign of the great builder and patron of art, Henry III., who employed foreign skill as well as English, the question forces itself on the mind, supposing Sir W. Dugdale's statement be correct as to a Papal Bull in Henry's reign, which conferred leave on Italian architects and craftsmen to traverse Europe and produce ecclesiastical works, whether de la Roche, himself a foreigner, was the Grand Master of these architects and craftsmen? His episcopate, synchronises with the Bull, and, moreover, he was a great master builder; his "work" included a Dominican Convent in Winchester, the Abbey of Pitchfield, part foundation of Netley Abbey, a religious house at Joppa, and the *Domus Dei* at Portsmouth, the oldest, if not the finest, Chapel Royal in the Kingdom. Living as he did in the time of magnificent architecture and carving, it might well be that he was thought worthy to preside over the Craft, and held the Grand Mastership under the "Bulla" of the Vatican.

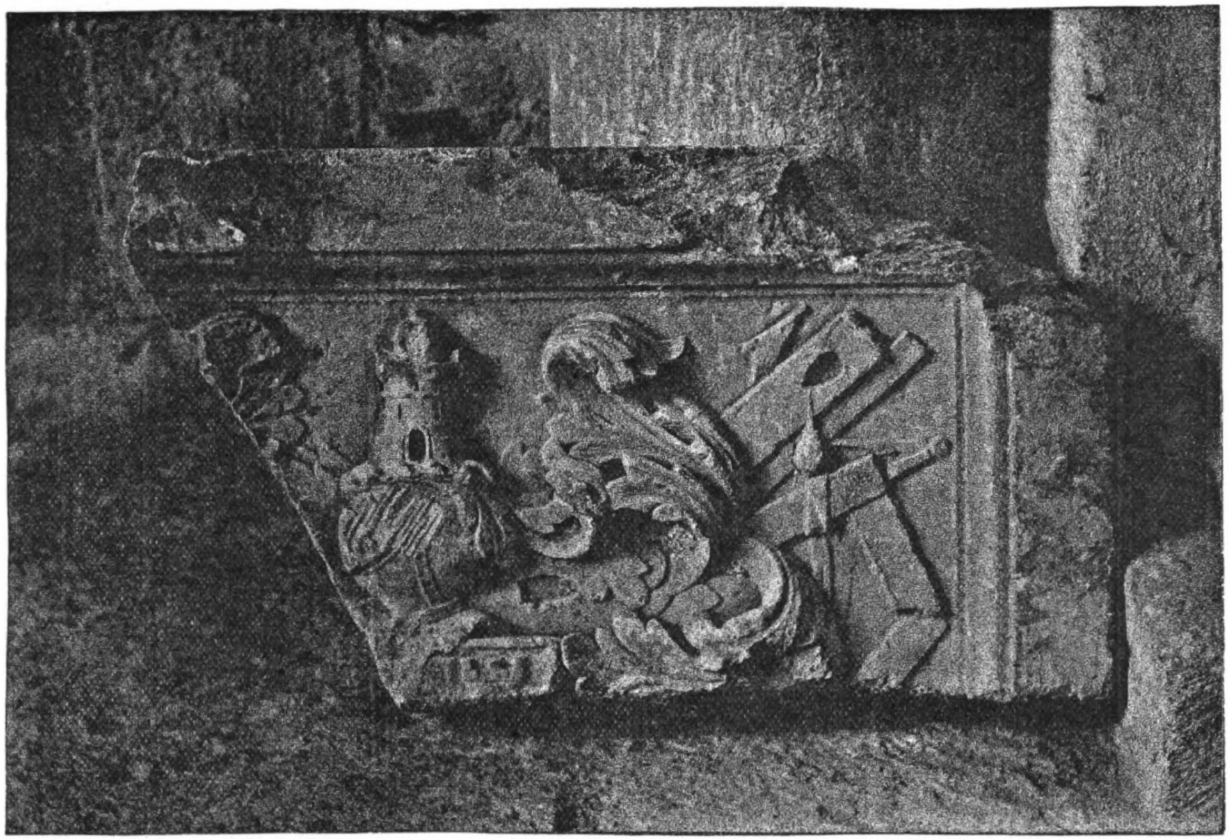
The question merits investigation, and perhaps the publicity of the "Transactions" may elucidate some facts. Curiously enough, the glorious architect and statesman, William of Wykham, is never spoken of in connection with Freemasonry, although his profound theoretical and practical knowledge of architecture has immortalised him at Winchester, Windsor, and Oxford. William of Waynflete, who was the next successor but one after Wykham, whose glorious College at Oxford (Magdalen) and his position of first Provost of Eton, have made him immortal also, is, like de la Roche, stated to have been Grand Master of the Freemasons from 1443 to 1471. Are there no documents of his time just over 400 years ago to give us light on this matter? Again, in the middle of the 16th century, John Poynet, Bishop of Winchester, 1551-3, was Grand Master in 1552, at least, as it is said, and is buried at Strasburg.

Yet another Masonic memory is to be found in the Cathedral on a fragment of a finely carved coat of arms. The shield is similar to one on the Gateshead Charter, I believe. [See Bro. Gould's History of Masonry.] The crest is a castle with a domed top within the battlements, and surrounding the upper part of the shield and in fine relief are displayed the Masonic emblems. The carving is very bold and apparently of the style of the 16th century. Where the other portions of the monument are cannot be said, nor can it be imagined whose tomb it ornamented.

It does appear to me that these matters merit investigation, and I shall be delighted to see them taken up by my fellow-students.—W. H. JACOB, P.M., *Lodge of Œconomy, No. 76. Prov. G. Sup. of Works, Hants aud I. of W., &c., &c.*

[EDITORIAL NOTE.—According to Dr. Anderson (*Constit.* pp. 69, 70,) Peter de Rupibus,—apparently identical with Peter de la Roche above,—Bishop of Winchester, and Grand Master, was also the King's Guardian (Hen. III.), while "William a Wickham" is stated by the same authority to have been Grand Master in the following century, and at the head of 400 Free Masons to have rebuilt the Castle of Windsor, A.D. 1357.

The coat of arms referred to in the text, or rather what now remains of it, has been photographed, and from a copy kindly procured for us by Bro. Jacob, we give a reproduction. —G. W. S.]



FRAGMENT OF STONE IN WINCHESTER CATHEDRAL.

From a Photograph by A. G. Rider, Winchester.

IGNATIUS AURELIUS FESSLER.

(From the German of Bro. Rudolf Carl Beck, by G. W. Speth.)

AMONGST those of our brethren whose life history appears most worthy of study, I. A. Fessler takes a prominent place. Important as was his influence, in the course of years, on masonry and the society of his age, the circumstances of his birth and childhood gave little promise thereof. He was born on the 18th May, 1756, at Czurendorf, in Hungary, his father being a retired sergeant of cavalry and innkeeper. His mother, a most devout woman, superintended his early education and devoted him, under a sacred vow, to the ranks of the monastic clergy. From her he imbibed an enthusiastic religious temperament, which he never belied, even in later life. Between the years of 1763 and 1770 he attended the Grammar School at Pressburg, and from 1770 to 1772 the Jesuit School at Raab, where the Jesuit Antonius Mancini became his chief instructor. In 1773, at Modling, he entered the Order of Capuchin Monks, adopted the name of Innocentius, resided at various times in different monasteries of the Order, was ordained priest, and ultimately removed to the Capuchin monastery in Vienna to complete his studies. Shortly after his arrival in this monastery a monk died, who for some youthful indiscretion had been compelled to vegetate for fifty-two years in a subterranean dungeon. This occurrence produced such an impression on Fessler that he felt himself compelled to communicate the circumstances to the Emperor Joseph II. in a private letter. The Emperor answered the communication by abolishing all monastic prisons throughout the Austrian monarchy. Fessler thereby earned the bitter hatred of all clerical circles, which he increased by his pamphlet "What is the Kaiser?" published in Vienna in 1782. In spite of the countenance afforded him by the Bishop of Rautenstrauch and other honorable men, including the Emperor himself, it was impossible to escape the persecutions of his superiors, who however readily relieved him of his vows to the Order when he at length desired it. After his release the Emperor appointed him Lecturer and subsequently Professor of Oriental Language and Old Testament Philology at the University of Lemberg. He took up the Lemberg appointment in 1783 and the same year was initiated by the Lodge of that city. The publication in 1783 of his tragedy, "Sidney," involved him in an action-at-law, and he saw himself forced to resign his chair and fled to Breslau. Here he was well and hospitably received by W. G. Korn, the publisher, in 1788, till he obtained the appointment of tutor to the hereditary Prince of Schönaich-Karolath. Fessler was not particularly enamoured of the then existing state of Freemasonry and the extravagancies of the high degrees of the period, and thought to realise his ideal by establishing the Society of the "Evergeten," *i.e.* Benefactors. This Society was to be independent of Church and State, and to work under Masonic forms. However, it never advanced beyond the stage of inception and dissolved of its own accord in 1795. Meanwhile, in 1791, Fessler had gone over to the Protestant Church, and had subsequently married; but his marriage proved an unhappy one. In 1796 he removed to Berlin, where, till the calamitous year 1806, he enjoyed the salaried appointment of "Consul" in catholick and school affairs in the department of South Prussia; and acquired no small fame as a writer by the issue of several important works. From 11th May, 1783, to 2nd June, 1796, he was a member of Lodge "Phœnix of the Round Table," in Lemberg. He devoted himself with energy to the study of Freemasonry, and was much assisted therein by his friendship with several experienced brethren. After his settlement in Berlin he founded the "Wednesday Society for Humanitarian Purposes,"* and on the 2nd June, 1796, joined the Lodge "Royal York of Friendship," although he was disenchanted with Lodge life. His disapproval of the spiritually dead Freemasonry of his day found expression in his celebrated three propositions: which were

1.—The preservation and propagation of the true Light of Freemasonry is only possible through individual enlightened members, not by Lodges.

2.—The individual enlightened Freemason will do better to hold himself aloof from all participation in the official work of the Lodge: and

3.—An enlightened Freemason will act wisely if he abstains from attempting any reformation of Lodge activity so long as he is unable to insist upon a preliminary selection, winnowing and purifying of the Lodge members.

After affiliation Fessler discovered, to his surprise, that the "Royal York" Lodge, although calling itself "Mother Lodge" was totally devoid of any high aims, that it was nothing more than the *rendezvous* for a number of good and honest, but ordinary, men of pleasure, without any real knowledge of Freemasonry whatever. The chief care of the Mother Lodge consisted in the collection of the quarterages and fees of the daughter-lodges, its Archives contained only correspondence, minutes and rituals, its Treasury was almost empty. But instead of the preservation of good morals and respectable balances, the propagation of the high degrees was cultivated all the more assiduously. Beyond the three St. John's degrees, there were a Perpignan degree, a Red Andrew degree, a Knight of the East degree, and a degree of Sovereign Rose Croix [or Rosicrucian] Princes. The members of this seventh degree formed a "Sublime Council," and decided on all affairs of the Craft Lodges. But the members of the Lodge had ceased to find any spiritual profit in all this and longed for something better, and their aspirations found expression in the immediate introduction of Fessler within the exclusive portals of the Sublime Council; which was effected in the absence of any desire on Fessler's part and even contrary to his wish. Being introduced, the following state of affairs was laid bare before him. The Royal York Lodge called itself a Mother and Grand Lodge, was only such under sufferance as far as the State was concerned, but acknowledged as such by the Craft in general. At this time an edict respecting secret societies was to be expected from the Prussian Government, which would have had the effect of forcing the Royal York to submit

* Mittwochs—und Humanitäts -Gesellschaft.

itself as a private lodge to the jurisdiction either of the Zinnendorff Grand Lodge [National Grand Lodge of Germany], or of the National Mother Lodge of the "Three Globes." Fessler then was instructed, on becoming a member of the Sublime Council, to avert this blow and to revise and amend all the rituals of the Lodge. Seeing a fair field for good work opened up to him he announced his willingness to undertake this reformation, and proposed that the members of the Royal York should divide themselves into four private Lodges and in conjunction with the former daughters of the Lodge constitute a Grand Lodge. After two years of hard work the Grand Lodge was constituted with seven daughters, During the first year of this reformation he revised the first three degrees; in order not to shock the brethren too much and to protect himself from the charge of innovating, he retained as much of the French Rite then in use as possible, and filled up the blanks caused by his excisions with portions of the 1794 Prague Ritual, Swedish system. His new version was adopted with expressions of general approval in the Masters' Conference of the 19th January, 1797, although he had considerably curtailed the privileges of the Worshipful Master and of the Sublime Council. He himself defined the three lesser lights as follows: "The sun rules the day *only*, the moon the night *only*, and the Master the Lodge *only*, that is to say *only* the region of his labour. If, therefore, we recognise in the three greater lights the spirit of Freemasonry, unlimited by either time or place, the three lesser lights will remind us of the finite nature of our Lodge activity."

The next step was to formulate a Constitution. This was all the more difficult because the possessors of the high degrees were too jealous of their privileges to relinquish them easily. Moreover, some of the twenty-six members of the Sublime Council were not masters of the German tongue, which naturally led to misunderstandings. His proposition of April, 1797, to suppress the high grades was unanimously rejected. He therefore chose an indirect road to the same end, and not only retained the four high degrees, but even created a fifth high degree, the eighth degree, or "Innermost Orient." But he diminished these high degrees to mere initiations connected with "Steps to Knowledge," [*Erkenntniss-stufen*] and the Scientific Union [*scientifischer-Bund*.] The six steps to knowledge which thus took the place of the four high degrees were called the Holy of Holies, Justification, Celebration, Transition, Home, and Culmination. Each step was preceded by an introduction and initiation and served to impart a knowledge of the various systems of Freemasonry and an understanding of their mysteries. Fessler says of these steps that the initiation "is intended to appeal to the nobler feelings of the candidates, it is to be of a purely moral tendency, to promise nothing, to contain no hints of higher secrets, to leave nothing unexplained. The instruction in the steps to knowledge illuminates the understanding and guards it against error, the initiation appeals to all that is good in the soul, awakens in it the spirit of Freemasonry, and guards it against apathy."

The institution of the eighth degree was hailed with acclamations by the vain-glorious members of the Lodge. The fact is that in Berlin no effort whatever had been made to grasp Fessler's idea, there was simply joy at the extra degree. The appreciation of the author's philosophy was relegated to the provincial Lodges.

The aspirations of the high degrees having thus been settled, it became necessary once more to revise the first three degrees, and to so arrange them that they should no longer contain the promises and hints of higher secrets to which the subsequent historical instruction of the steps to knowledge would give the lie. This necessary consequence was apparent even to the Innermost Orient and the return of the apprentice degree to the old English ceremonial of initiation was thus made easier.

The ritual being revived in this spirit, submitted and adopted with a few amendments, it was solemnly accepted throughout the whole Grand Lodge jurisdiction on the night which saw the last of the 18th and ushered in the 19th century. The Grand Lodge was now a splendid artistic structure and occupied a commanding position. In 1797, when Fessler was made Deputy Grand Master, the Grand Lodge counted only three private Lodges all told; now they were sixteen in number.

Meanwhile the brethren perceived with dismay that they could no longer plume themselves as formerly on their possession of the high degrees. The Masonic College for Dogma and Doctrine, the Inner Orient, soon palled upon them, it satisfied no want of theirs. Moreover, Fessler's character was rugged, full of sharp corners and edges, which often gave offence and estranged the love of his brethren. On the 13th September, 1801, the celebrated jurist and privy counseller, Bro. E. F. Klein, was, at Fessler's instigation, elected Grand Master, but he soon proved himself to be a timorous man, given to constant suspicion and intolerant of opposition, who very early sided with the opponents of Fessler and sought for an opportunity of removing the meritorious reformer. Meanwhile Fessler had conferred an Inner Orient on the Lodge "Of the Three Hills," in Freiberg, and the Lodge had in acknowledgement made him an honorary member. Fessler, aware of the feeling against him in Berlin, announced to the Innermost Orient that he would retire for a while, which was followed on the 9th May, 1802, by the resignation of all his offices, and shortly afterwards by a complete resignation of membership. His friend and colleague, Bro. Fischer, resigned his membership of the "Royal York" Lodge at the same time, and in 1803 both petitioned the Freiberg Lodge to be admitted subscribing members, which was readily accorded. This aroused the ire of Grand Lodge, which demanded that the Freiberg Lodge should strike their names off the list. After a long course of proceedings, during which Fessler was vigorously defended by his Lodge, the Mother Lodge declared the Freiberg Lodge *erased* "for persistent disobedience." But Freiberg declared itself independent and was acknowledged as such by the great majority of German Lodges. Previous to Fessler's withdrawal he, in conjunction with his friend Fischer, founded in Berlin the "Union or

Society of Scientific Freemasons," destined chiefly to prosecute historical research. This Society developed most activity in Saxony. When in 1811 the Saxon brethren agitated for a National Grand Lodge, which, as is known, resulted favourably on the 27th Sept., 1811, the Society of Scientific masons fell into decay and undeserved oblivion.

Four months after Fessler's withdrawal he procured a divorce. Four months later, in December, 1802, he married again and this time happily, purchased the estate of Kleinwall, and left Berlin in 1803 in order "sick of the world and of mankind" to plant his cabbages and pasture his flocks. The unfortunate war of 1806 reduced him to poverty. He lost his appointment and leased his estate, exchanging it for a country villa in Niederschönhausen, where for a time he lived in the most straightened circumstances. But the Lodges in Leipzic, Dresden, and Freiberg, and even the "Royal York," did their part and succoured his necessities, and Fessler's heart welled over with gratitude to his benefactors. At length after three long years of care and distress the late Queen Louisa of Prussia procured him a Professorship at St. Petersburg University. But he soon lost this appointment because the authorities scented atheism in his philosophical discourses. Fessler then became Correspondent to the Commission for the Revision of the Law, and co-President of an educational institution at Wolsk. Suddenly his appointment was once more withdrawn, whereby he was placed in great distress till in 1815 the Emperor Alexander's favour relieved him by restoring his emoluments and all arrears. In 1820 Fessler became Superintendent and President of the Consistory of the Evangelical Community in Sarotow, and in 1827 the Czar ordered him to take up his permanent abode in St. Petersburg. In 1833 he was appointed Superintendent General and Ecclesiastical Counsellor of the Lutheran Community in St. Petersburg. Although he had shown an enduring courage in all the circumstances of his life, prompting him to renewed exertions; although he had proved himself to be of a firm character under all stress of weather, nevertheless, in the last years of his life strict, severe orthodoxy gained a victory over his hitherto independent and free thinking soul. On the 15th December, 1839, a veteran of 82, he passed into the Grand Lodge above.

In Russia, also, Fessler was active in Freemasonry, till on the 12th August, 1822, an Ukase of the Czar forbade all Russian Freemasons any communication with foreign Lodges, and declared all Russian Lodges closed and dissolved. This step was taken, as is well-known, on account of the then state of Poland.

[NOTE.—A few only of Fessler's works can be cited: German titles are given in English. What is the Kaiser? Vienna, 1782. Anthologia Hebraica. Institutiones linguarum Orientalum. Senecæ Philosophi opera omnia. Sidney, a tragedy, Breslau (Cologne) 1788. Marcus Aurelius, 1790-2. Aristides and Themistocles, Berlin, 1792. Matthias Corvinus, King of Hungary, Berlin, 1793. Attila, King of the Huns, Breslau, 1794. Alexander, the Conqueror, 1797. Complete Works on Masonry, Freiberg, 1801. A complete History of the Craft, from the Earliest Times to 1802 (never printed, copies in MS. were supplied to brethren only.) Views on Religion and the Church, Berlin, 1805. History of Hungary, 1813 (25 years in preparation.) A Review of my Pilgrimage of sixty years, Breslau, 1824.—G.W.S., EDITOR.]

2ND MARCH, 1888.

The Lodge met at Freemasons' Hall, at 5 p.m.; a Committee meeting of the Officers having been held at 3.30. There were present the W.M., Bro. R. F. Gould, in the Chair, and Bros. W. Simpson, Lieut.-Col. Pratt, G. W. Speth, Prof. T. Hayter Lewis, Dr. W. Wynn Westcott, W. H. Rylands, and Rev. J. C. Ball. Also the following members of the Correspondence Circle:—Bros. F. A. Powell, G. Kenning, S. R. Baskett, Dr. W. R. Woodman, C. Kupferschmidt, and Col. J. Mead; and Bros. the Rev. O. C. Cockren, P.Pr.G.Ch., Notts, and Champney Powell, Pr.G. Sec., Monmouthshire.

Sixty-seven candidates, viz.: eight Lodges and fifty-nine brethren, were admitted to the membership of the Correspondence Circle, bringing up the roll to 261 members. The Worshipful Master commented on the satisfactory nature of the list, both as regard to number and quality, and recognized the successful efforts of several members to strengthen and augment the Circle. It would be impossible to mention the names of all these active friends and supporters, but two had in recent times stood out prominently. He alluded to Bro. G. Felton Lancaster, of Gosport, and Bro. J. Leech Atherton, of Bradford, the latter of whom had induced at least thirty of his masonic friends to join our ranks. Such efforts deserved grateful record in the minutes, and would show the brethren how much might be done if only each one would exert his personal influence.

The Secretary announced large additions and donations to the Library of the Lodge.*

* As each member is now provided with a printed list of such additions previous to each Lodge meeting, space will no longer be occupied in these Transactions by their recital.

The following brethren were proposed to join the Lodge:

Edward James Castle, Q.C.; P.M. 143.†

Edward Macbean, born in 1855, of Glasgow. Was initiated in No. 3½, Glasgow St. John's Lodge, in 1883; exalted in Glasgow Chapter, No. 50, in 1885, J. in 1887. Is the author of "Notes on History of Scottish Craft Masonry;" "Notes on Craft Ceremonial;" "Address on Egyptian Mysteries;" and "On Symbolism."

Frederick Hastings Goldney, of Chippenham, Wiltshire, (son of Sir Gabriel Goldney, Bart., P.G.W.) born 1845. Initiated 1868, in the Prince of Wales Lodge, No. 259, joined Lodge Lansdowne, 626, in 1869, W.M. thereof in 1874, and Lodge Rectitude, No. 335, in 1872. Is S.W. of Prince of Wales Lodge, and Prov. Grand Treasurer for Wiltshire since 1877, serving also as Senior Grand Warden of the same province in 1879. Was exalted in Royal Cumberland Chapter No. 41 in 1870, and joined Wiltshire Chapter 355 in 1877, Z. thereof in 1887. In 1885 was appointed Junior Grand Deacon in Grand Lodge of England. Is the author of "History of Freemasonry in Wiltshire," and other works.

The Secretary reminded the brethren of the resolution arrived at on the 6th January last, respecting the Lodge Library, and read letters which had passed between the Worshipful Master and the Grand Secretary in consequence. The final steps would now be taken to get the deed drawn up and duly executed.

† The full record will be given in the next part. Bro. Castle being on circuit is unable to supply us with the particulars in time for this number.

Junior Army and Navy Club,
St. James' Street, London,
16th February, 1888.

VERY WORSHIPFUL SIR AND BROTHER,

I am desired by the Lodge Quatuor Coronati, No. 2076, to place before you a scheme they are anxious to carry into execution, and which they trust may have the good fortune to be submitted to the Board of General Purposes fortified and recommended by your personal approval.

No. 2076, though a young Lodge, has made steady progress since its consecration in January 1886. The members are twenty-one in number, and there is an Outer, or Correspondence Circle, in connection with the Lodge, composed of brethren who are interested in its special labours, and subscribe to our printed Transactions. The latter was established in January of last year, and already numbers 243 members.

Many valuable books have been presented to the Lodge Library, and it is the confident anticipation of our collection being still further enriched by the gift of rare works and manuscripts, that induces us to favour the adoption of a scheme, which, while calculated to inspire confidence in the general aims of the Lodge, will also, we venture to hope, be regarded by the Board of General Purposes as an assurance of our sincere desire to so shape our action as a Lodge that should it, from any untimely cause, become extinct, our books might pass into the possession of the Grand Lodge and thus enhance—it may well be, to some appreciable extent—the value of our national Masonic Library.

It is with these objects in view that we solicit the permission of the Board, to the preparation of a deed, whereby our Library may be vested in Trustees who, in the event of the Quatuor Coronati Lodge being dissolved, or becoming reduced to three members, would be required to place the collection in the possession of the Grand Lodge, such deed, I may add, to be drawn up in strict accordance with whatever instructions the Board of General Purposes may be pleased to convey to us.

Believe me, V.W., Sir and Brother,
Yours fraternally,
R. F. GOULD, W.M., No. 2076.

The V.W. the Grand Secretary.

Grand Secretary's Office,
Freemasons' Hall, Great Queen Street, London, W.C.,
23rd February, 1888.

DEAR SIR AND BROTHER,

I have duly laid before the Board of General Purposes your letter of the 16th inst., respecting the Library now being formed by the Quatuor Coronati Lodge, and I am desired to say, in reply, that should, unfortunately, the Lodge cease to exist, the Board will be quite ready to comply with their desire that their collection of books should be placed in the Library of Grand Lodge.

Yours fraternally,
SHADWELL H. CLERKE, G.S.

Bro. R. F. Gould, P.G.D.,
Lodge No. 2076, London.

The Secretary reported that in conformity with his instructions of the 6th January last, he had procured estimates and designs for a Lodge jewel or medal which the members of both Outer and Inner Circles should be entitled to wear: that the W.M. and Officers had considered the matter in Committee and recommended that the tender of Bro. George Kenning be accepted. On motion duly made it was resolved to adopt the report of the Committee and that the Senior Warden and Secretary conjointly be entrusted with the supervision of the work.

BRO. W. H. RYLANDS then read a paper entitled:

A WORD ON THE LEGENDS OF THE COMPAGNONNAGE.

WHEN reading some years ago the posthumous work of Arthur Dinaux entitled *Les Sociétés Badines*, two of the Brotherhoods there mentioned particularly attracted my attention. For the compilation of a history of these, I have for some time past been collecting books and notes; a small portion of the history of one of them I now propose to consider—the other which is also not without its interest, must be left for a future occasion.

First, by the way of an apology for the want of smoothness that may be observed in some parts of this paper, I may say that it has been composed under considerable difficulty, and at times when I was very far from well. Besides the difficulties of selection from a mass of notes, I have had to contend with a more than ordinary pressure of other work, and the time I have been able to devote to the paper has for the most part been stolen from those hours during which popular superstition says it is best to be asleep.

For the benefit of those whose masonic studies have not been directed to this portion of the subject, I may say that by the Compagnonnage is understood that vast body of skilled workmen in France, embracing almost every sort of trade, which formerly as well as in modern times, made what was called the *Tour de France*. By following the prescribed limits of this *tour*, and by rising step by step in the Brotherhood, the workman gained additional credit and experience, qualifying him at last to take his place at the head of his trade.

The following summary extracted from the work of Perdiguier gives in the shortest possible form the great divisions of the Society.

The Compagnonnage recognizes three principal Founders; it forms many *Devoirs*, and is divided into many *Societies*. The Masons (*tailleurs de pierre*), named the *Compagnons étrangers*, otherwise called *Loups*, the joiners and locksmiths of the *Devoir de Liberté*, called *Gavots*, recognize Solomon; and they say that this king to reward them for their labours gave them a *Devoir*, and united them together fraternally in the precincts of the Temple, the work of their hands.

The Masons, (*tailleurs de pierre*) named *Compagnons passants*, and called *Loups-Garous*. The joiners and locksmiths of the Devoir, called *Dévorants*, also pretend that they issued from the Temple, that Maître Jacques, famous conductor of the works in that edifice, founded them.

The carpenters, *Compagnons passants* or *Bons-Drilles*, claim the same origin as the last group, they also issued from the Temple, and Père Soubise, renowned in carpentry, was their founder.

It is not necessary, at the present time, to do more than submit the above short sketch of the Compagnonnage. At the time Perdiguier wrote it included nearly every trade; one by one they had become affiliated to the three principal *Devoirs*.

This word *Devoir*, which will constantly occur, may need some little explanation. It has, in French, many meanings, for example, duty, behaviour, task, exercise, and may mean also debt.

Perdiguier informs us that the *Devoir* is a code, and it appears evident that it included certain rules, but it is not my intention now to discuss its real signification. I must, however, mention that I entirely disagree with Bro. Gould when he states that it corresponded with the rolls of "Old Charges" of Masons. It is a question in my mind, if it was ever written at all, and if it were I doubt very much if it contained any of the legendary history of the Compagnonnage.

For the present purpose it will be sufficient to accept Perdiguier's explanation that it is a code, *i.e.* laws of government.

To connect Freemasonry with this body of operatives is not by any means a new idea, but such a comparison has for the most part been confined to French writers. In our own country here and there a mention of it occurs; Heckethorn in his *Secret Societies*, and Mackey in his *Encyclopœdia*, devote a small space to it, but the main points were not given in detail until they appeared in the first volume of Bro. Gould's *History of Freemasonry*.

Perdiguier, from whose work *Le Livre du Compagnonnage*, the larger portion of what is known of the legends has been obtained by every one considering the subject, it must not be forgotten, as Bro. Gould has already pointed out, was far too conscientious to expose any of the Secrets, and wrote of the Compagnonnage as a good mason would write of Freemasonry. He tells his story in a plain matter-of-fact kind of way, but it is to be regretted that in making his Tour de France he did not imbibe a little more Archæology coupled with his philanthropy.

Whatever he published we may fairly conclude was considered to be common property, and directly of little or no importance, so far as the *real mysteries* of his order were concerned.

He was followed by Moreau and others, in fact Perdiguier's book appears to have given rise to quite a literature on the subject. His sole object it must be remembered was the regeneration of the order, by destroying what he considered to be the abuses in the system—ancient habits and customs handed down, but ill-suited to modern times. He had no intention of giving a detailed history of the Society, but simply so far as was necessary for his purpose, considered the legends, manners, and customs, as he found them.

His work gradually increased in size from its first issue in 1839, but even all his efforts to make it of more value to his brethren failed to collect a proper account of the various legends existing in the different *devoirs*. Some of them appear only in scattered references and mere scraps of information; it will therefore be easily seen how difficult it is, without more definite statements, to decide, what was or was not the form of some of the supposed legends. A charge laid against him by one of his correspondents was that he had not published some of the old songs of the Compagnonnage. It is much to be regretted that he did not, as they might have yielded some information on the subject.

C. G. Simon in his *Etude Historique et Morale sur le Compagnonnage* (Paris 1853) informs us that his work is the result of much study and a very large correspondence, but in my opinion the result is very far from being commensurate with the great labour it is supposed to have entailed. Some important matters occur in it which it is difficult to verify, and on the other hand, some are not mentioned which it could fairly be expected would there find a place.

I may quote almost the first lines of his book—the words of a no less distinguished author than Charles Nodier, as they show the value placed on the "Compagnonnage Theory." "Les sociétés de "métiers, sont probablement anciennes comme les "métiers. On retrouve des traces de leur existence "et de leur action dans toutes les histoires. La "*Maçonnerie* n'est autre chose, dans sa source comme "dans ses emblêmes, que l'association des ouvriers "maçons ou bâtisseurs, complète en ses trois grades: "*l'apprenti*, le *compagnon* et *le maître*; et l'origine "réelle de la *Maconnerie*, c'est le *Compagnonnage*."

I need quote no more for the present purpose, except to say that Simon looks upon the French Society as "l'enfant dégénéré," and adds "Rechercher l'origine primitive du Compagnonnage, c'est "donc rechercher l'origine des Francs-Maçons."

This, one of the many origins of our Society, like others that have blazed out brilliantly in their day, I fear as a *direct* origin must like them be given up. At the same time it should not be forgotten that there may have been, and indeed must have been, during the constant connexions for peace and war between England and France, points of contact ranging over a considerable period of time, when there would be possibly not only the introduction of trade rules one from the other, but the exchange also of ceremonial usages. Hence arises the value of all collections of facts, throwing light on the laws of the trade guilds and secret societies.

The legend of which I here submit a translation, has so far as I can discover, never appeared in so perfect a form, except in the book from which I have obtained it. No author, French or English, who has dealt with the subject, coming under my notice, appears to have been aware of its existence. Scraps of it have appeared at times, but, those parts which were considered most interesting and of most value have not been given. This, I suppose, was because the literary labours of a French Joiner ought to have exhausted themselves in a second edition. But it was not the case. After leaving France Perdiguier devoted himself to his subject and published several books, among others a *third* edition of his work on the Compagnonnage issued in 1857, from which I have obtained the completion of the story.

As to the final decision that the "Compagnonnage theory" is simply an opinion with only the same value as some other theories, many may think differently from myself. But whatever the decision may be, it cannot be overlooked, as Gould has said, when the whole system is examined, that there is more than a similarity of trade customs. It is needless to enter into the subject here as even if desirable it would be outside the present object. Many of the corresponding customs have been reviewed and discussed in the portion of Bro. Gould's

History already referred to, he being preceded by Simon.

The Temple of Solomon was the fountain-head as will be seen. But whether any connexion is established between the Compagnonnage and Freemasonry or not, it is particularly interesting to have another distinct building legend, mentioning the manner of the supposed introduction of the building arts into France. A legend also credited to the extent such compilations usually are, and in the hands of the Society employing those arts in that country.

I must point out, however, that although the French story contains a portion of such legendary history, and the same idea to some extent pervades both, the widest distinction must be drawn between the French legend and the English one as given in our Old Charges. It is true that both endeavour to claim an ancient and respectable origin, not only for the Society itself, but for its rules, formulated and granted in each case by one or more of the celebrities of ancient history, dating from a supposed time of formal foundation.

The internal and main difference is, however, most marked, and ought not to be overlooked. Whereas the "Old Charges" following pretty much on the lines of the old chronicles give a more or less complete legendary descent of the building art from the creation of the world up to historical times; the Compagnonnage legend on the contrary, gives merely sufficient of that descent for the purpose of the story, commencing when the Temple of Solomon was finished, the greater portion of the history being devoted to what might be to some extent compared with the Lives of the Saints. One character, Maître Jacques, in his life and death stands prominently out, although other characters appear playing more or less important parts in this all-important drama. They each take their proper *rôle* it is true, but all are subservient to the history of the one man, and little or nothing is told of their history more than is absolutely necessary to sustain the main points of the story. Even Perdiguier himself, a member of the Compagnonnage, unless his reticence is a question of honour, which I very much doubt, can add but little. As already pointed out he appears to have spent much well directed effort to collect information and make himself master of the subject, but without avail. The attempt to compose a history, which he inserted in the second volume of his work, is little more than various statements more or less reliable taken from the books he was able to examine; the remainder consisting of his own theories, comparisons, and deductions. From the Compagnonnage itself he apparently could gain no further information. For this reason, among others, I am inclined to think that this legend of Maître Jacques is the only fabulous written history possessed by the Compagnonnage. It is possible that the earliest form claimed origin simply from Solomon, Hiram, and the Temple. That at some period as suggested by Simon (*Etude*, &c., p. 90) the unpretending, though distinguished, man Hiram the Builder, (perhaps with a legend) gave way, and was ultimately superseded by the Royal Solomon.

It is probable also, that at a still later time the legend of Maître Jacques either succeeded it in legend form, or retaining the one fact of the building of the temple, as it is now given, was compiled to meet the requirements of another branch of the Society. Perdiguier himself says, as will be seen, that each Society has made for itself a story, more or less similar.

It is worth remarking that in the Add. MS. 23198 ("Cooke MS.") it is said (fol. 19. *l.* 421, etc.) "we have seyn" the story of Euclid written both in Latin and French in our charges. Again (fol. 24. *l.* 465, etc.) Solomon confirmed the charters of David, to Masons, and himself taught them "maners"— "And fro thens y[e] worthy sciens was brought i[nto] fraunce," *i.e.* from Solomon and the Temple. It is stated that this is recorded in other chronicles, and "olde bokys of masonry," and the legend is followed with more or less difference in the various copies of the "old Charges." The French version as will be seen bridges over the difficulty by placing the foundation of Marseilles some hundreds of years too early. The English, obviates it by making "Naymus Grecus" live from the time of Solomon to the time of Charles Martell.

From the list given above, it will be seen that the stonemasons *compagnons étrangers*, those workmen from Phœnicia and hence called strangers, are placed first in the list of the children of Solomon. Perdiguier states (II. 252) that this is an arrangement seldom disputed. The locksmiths, followers of Jacques, often told him, he says, that they recognized that body as the father of the Compagnonnage. And I am inclined to agree with him, that a Society must have been the first to be able to take Solomon as its founder; also supposing the children of Jacques had existed alone, and a small section had taken all at once in the twelfth or thirteenth century the high sounding title of Sons of Solomon, they would simply have died a natural death from ridicule.

Unfortunately if any legend of Solomon existed beyond the ordinary historical facts, very little of it is now to be recovered. The followers of Solomon claimed to have received their *devoir* within the precincts of the Temple. Of the other divisions we are only told that they issued from the Temple, when it was finished, and were founded by the Conductor of the works, Maître Jacques, and one well skilled in carpentry, Père Soubise. It will be noticed that in some places the title of the latter, in the legend, is changed from *père* to *maître*.

These founders, (following the legend) being all employed together at the Temple, must have received at first the same *devoir* from Solomon. This idea of a single *original* foundation and *devoir* is mentioned in one of the songs given by Perdiguier (II. 112,) where it is stated:—

"Our founders in their synods Jacques, Soubise "and Solomon, thought in the same manner when "they wrote their Codes. If, then, we are in con-"science subject to the same laws; henceforth on "the Tour of France let us behave as friends."

And of the various characters attributed to the three founders another song (II. 118) seems to express the current opinion:—

"Of Solomon the wisdom is boasted, he is a "worthy governor of the Compagnons. Of Maître "Jacques the tenderness is known, and of Soubise "one knows the sentiment."

In a song (I. p. 157) with reference to the Temple of Solomon there occurs:—

"Temple raised to our first mysteries, it is from "thy breast that the pious men whom we call our "first fathers have bequeathed to us the means of "being happy, etc."

Again (I. p. 160):—

"Solomon from his great wisdom, was a model "to the world; let us sing then with gladness this "beautiful name which is so dear to us. He "founded our Compagnonnage to recompense our "labours."

There is one song (I. p. 190) which may give a portion of the legend of Solomon. It speaks of him as "the first Architect of the world, and the first "author of building. In giving to thy children the "stone-cutters the compass and pencils, and the "friendship as of brothers," etc.

Again (I. 208):—

"Oh supreme Compagnonnage, Judea saw thy "birth. Near perishing by a shipwreck, the "Eternal saved thy ship; and soon a happy shore "saw thy torch;" alluding perhaps to the journey by sea from Judea to France, if anything more than poetical imagination.

Another song (I. 211) classes Hiram and Solomon together, making no mention of the other two:

"Jerusalem, city of Judea, shining abode of our "founder, towards thy surroundings, near thy "sacred ruin shone the height of Mount Moriah. "There was built the Temple of glory, and by Hiram "all was directed. All his labours rest in the "memory of the *Compagnons du Devoir étranger*.

"Our great King, that sublime monarch, wished "at last to reward them, to confide to them a secret, "a mark, [*marque*, a mark, badge, sign,] and to give "them the holy Devoir. They all swore in their "enraptured souls, at the foot of the throne, in the "bosom of justice, to say nothing at the peril of "their life of any secret of the *Devoir étranger*.

"In a short time under the sky of France, this "shining star is seen to grow greater, all flourishing, ". . . etc. Understand, twenty-eight centuries "have beheld the true children of the wise Solomon."

Again, (I. 213):—

"This King overlooks at each instant, our "flights, in the Tour of France. . . . . The "temple has received our oaths, and Solomon our "faithful vows."

Again in a song of the *passants* (I. 214):—

"In wandering over the four corners of the "globe, if you lose the star of the East, the vaga- "bond course of the Compagnon seems to face all "troubles, ... etc."

Another of the *étrangers* has (I. 216):—

"Behold the bright star, it will point you to "the distant East, and appears to be dim, near to a "transparent cloud. On the horizon brilliant with "fire, Hiram with a compass in his hand, seems "to trace for you the outline of the shores and banks "of Jordan."

Perdiguier says that he does not pretend to trace the divisions of the Compagnonnage to their origin, but gives a few pages on the three founders. His life of Solomon, including copies of the letters that passed between that King and Hiram of Tyre, is simply what might be obtained by anyone. In a note upon the letter of King Hiram in which he says "I send you a man expert and skilful," Perdiguier adds, "This expert and skilful man is without doubt that other Hiram, who is looked upon as one of the Architects of the Temple."

His reticence, although I doubt it, may be owing to the fact that he himself belonged to the followers of Solomon, and therefore he did not feel called upon to detail any of the legend belonging to that division. The information given about Solomon, as will be seen centres in the one fact. Another mention bearing on Hiram will be noted in his remarks on the legend of *Père Soubise*, where they are said to have been colleagues at the Temple.

Perdiguier says also that Maître Jacques was a colleague of Hiram (I. p. 34); the murder of Hiram is mentioned (I. p. 40). Again on the same page when describing the Enfants de Salomon, cutters of stone, he says:—The stone-cutters, *Compagnons étrangers*, called *les Loups*, pass for being the most ancient in the Compagnonnage. There is among them an old fable in which it is a question of Hiram, according to some, Adonhiram according to others; there are in it crimes and punishments: but I leave this fable for what it is worth.

He states (I. p. 45) that the name *étrangers*, came from the fact that almost all the stone-cutters employed at the Temple, were not of Judea, but of Tyre and the neighbouring countries, and that the Society consisted of them alone in ancient times.

The Joiners *du Devoir*, children of Maître Jacques, we are told (I. p. 46) wear white gloves, because, as they say, they did not steep their hands in the blood of Hiram.

In explaining the word *Chien* belonging to all the Compagnons du Devoir, (I. p. 61) he says it is believed by some to be derived from the fact that it was a dog which discovered the place where the body of Hiram, Architect of the Temple, lay under the rubbish, and that after that all the Compagnons who separated themselves from those who had slain Hiram were called by this name of *Chien*, or dog.*

In the legend of the murder of Hiram the blame then, according to one form, rested with the followers of Solomon, and was supposed to have been the work of the particular division who were strangers, having come from the country from whence Solomon obtained Hiram the builder. They were his own countrymen in fact. This is important as it gives the legend to the most ancient division of the order, the stone-cutters, Compagnons étrangers called *Loups*, (c.f. Perdiguier, Livre du Comp. II. 28.)

* This origin is said to be either an error or a satire, in a letter from a Compagnon du Devoir, printed by Perdiguier. *Livre du C.* II. p. 72.

Although Hiram did not leave the Temple, according to any legend of the Compagnonnage we now possess, and like Jacques and Soubise, become himself the founder of a *Devoir*, it is most likely from the above quotations that he figured in the original legend of the followers of Solomon. Apparently he is supposed to have remained with Solomon, or not to have been alive, at the time of the departure of the other two great founders.

In the drawing given by Perdiguier of Maître Jacques, Soubise, and their followers leaving the Temple, which I may mention he also published in a larger size, a figure is seen standing near Solomon, holding in his extended left hand a pair of compasses. Perdiguier as in the other cases does not indicate on the plate for whom this figure is intended, but I take it to be Hiram, from the song already quoted. It will also be noticed that although the Temple is roofed in, and evidently near completion, it is not entirely finished. Workmen are represented still cutting stones, and the scaffolding remains in position.

an invention entirely masonic * and introduced by those men initiated into the two secret societies." (II. 75.)

From the above statement of Perdiguier it will be seen that the question in the Compagnonnage was between Hiram, and Adonhiram, and somewhat the same idea will be found mentioned by Moreau. It is worth noting that the same difference of opinion occurred between two sets of the Freemasons in France during the eighteenth century.

Several legends of Hiram, attributed to the Compagnonnage, have been given by various writers, but I have not been able to find *good* authority for them. I can only imagine that they were created from the few scraps of information given above. Nevertheless, it must never be forgotten that probably no celebrity of ancient times had more legends attached to his name than Solomon and his completion of the Temple, some of which connect with him Hiram.

I must now say something of the form of the manuscript as it is presented. The French employed



SALOMON.

MAITRE JACQUES. LE PERE SOUBISE.

Les Compagnons partent de la Judée pour se repandre dans le Monde.

(*From Perdiguier, Livre du Compagnonnage, 3rd Edn.*)

Before considering the legend it will be well to state the opinion of Perdiguier himself. "As for this history of Hiram," he says, "I only regard it as a sufficiently ingenious fable, but of which the consequences are horrible, for it tends to divide those who look upon it seriously. The Bible, the only book with real authority as to the builders of the Temple of Solomon, says nothing of the murder of Hiram, and for my part I do not believe it. The Compagnons étrangers and those of la Liberté have no authentic detail of this fable, quite new for them, and I think that the Compagnons of the other Societies are in no better position; I look upon it as

in its composition bears no marks of antiquity, beyond a few uncommon modes of expression. It is not always grammatically correct and the short sentences in which much of it is written are peculiar. Perdiguier, as will be seen, calls it a "very curious document," and states that he has not changed a single word, therefore we may assume that we have an exact copy of his original. The forms of language need not be a difficulty, for of course there is

* In a note he justly claims for the Compagnonnage an earlier date than that at which Freemasonry was introduced into France, which he states to have been in 1715. Gould discredits him for this error. (Hist. of F.M. I. 242.) My own impression is that he only followed Thory, (Acta. Latom. I. 21) who gives the date as 1725 for which 1715 is a misprint.

always the possibility that his copy was a modernised edition of an older document, or taken down from memory. I might quote as an instance among the "old Charges" the Krause MS., as being a somewhat similar case.

The legend has by some writers been compared with the history of the betrayal of Jesus Christ, and indeed as will be seen there are evident points of similarity; but there the Christianity ends. Throughout, in various portions where it might reasonably be expected in a document of Catholic times some token of Christianity would be present none is found. In fact, so far as it is possible to trace the few incidents which occur, they point to customs of an older time, and in place of Christian ideas an evident monotheism is present. It is quite true that some of the names of the towns are of Christian origin, but these are specified as being the more modern names, and it is worth noting that when Moreau reprints a portion of the legend (*De la Reforme*, etc., p. 110) he places these modern names in brackets.

Many opinions have been stated as to the date of the origin, or rather the period at which the Compagnonnage took distinct form, and from these, efforts have been made to date the legend. If this could be ascertained satisfactorily, we should have perhaps a marginal date to work from. Moreau (*Un mot sur le Compagnonnage*, Auxerre 1841, p. 8) says :—

"I believe that its establishment does not go "farther back than four or five centuries: [*i.e.* 1300 "or 1400] an epoch at which so many Gothic "Cathedrals and Monuments were built in France. "Originally (Ib. p. 9) there were only four *corps* "*d'état* admitted into the Compagnonnage: the "carpenters, the cutters of stone, the joiners and "the locksmiths. The principal workmen of "buildings." (Cf. also Ib. p, 16.)

Again (*Un Mot*, etc., p. 9), he says: "In spite of "their small number [*i.e.* four corps] there was "almost at once a schism for a reason I do not know, "a battle of Compagnons, or conductors of works, "in which a Hiram or Adonhiram was slain; in "short they divided themselves into two hostile "camps, one recognized *Maître Jacques* as founder "and protector, the others *Solomon*. The latter had "only three corps, the stone-cutters, the joiners and "locksmiths. From that time, date all these rival-"ries, which are changed into bloody battles."

To Maître Jacques he adds the following note: "Architect, undertaker or conductor of the works at the Temple of Solomon, or afterwards, Jacques Molay, Grand-Master of the Templars, executed in the XIV century."

Again (*De la Reforme*, p. 110), in repeating a fragment of the legend from Perdiguier, Moreau writes :—

"And Maître Jacques, where is his history to be "found? Up to now M. Perdiguier is the only one, "I believe, who has delivered up several fragments "to publicity, fragments which were probably sent "to him by the Compagnons du Devoir."

It may be stated that he appears himself to have originally belonged to the Compagnons du Devoir from which he suggests Perdiguier obtained the legend.

"However," he again writes (*De la Reforme*, p. 112), "the Compagnonnage exists, and it ought "necessarily to have an origin of the remotest "antiquitity, for its manners are not of our time.

"Will it not be more reasonable to admit that "other tradition which makes the Compagnonage du "Devoir take birth at Orleans and that of the Devoir "de liberté at Chartres.

"It is certain that the numerous workmen "occupied in the construction of the majestic "Cathedrals of France, had Societies of relief and "of initiations. With the aid of combination they "travelled from one country to another. By the "initiations they were classed according to their "talents. Therefore it is very credible that in "the thirteenth or fourteenth century, an epoch "when the Cathedrals of Orleans and Chartres "were built, a schism or rivalry might arise between "the workmen of these two towns almost neighbours. "Then conducted by the rival *Maîtres*, or conductors, "whether from conceit, interest, or any other cause, "they divided and formed two societies. What "gives rise to the belief that the Enfants de "Solomon were the dissenting parties is that they "honour themselves with the name of Compagnons "du Devoir de Liberté, and that they receive indis-"criminately Compagnons of all religions, whereas "the Compagnons du Devoir only receive Catholics. "This belief is shared by many Compagnons, it was "by Marseillais Bon-Accord, Compagnon Gavot "Joiner."

Marseillais Bon Accord was the author of the satyrical song about Maître Jacques and Père Soubise, to be quoted later, mentioning their journey to Orleans.

It must be remembered that Moreau cast aside the legends, not because he was unable to find that they really existed in the Compagnonnage, for he admits it, by attributing the legend of Maître Jacques to the division with which it will be seen Perdiguier says it was preserved—but because he found that they were not in accordance with history, or rather that they were not to be found there at all. It is therefore in this spirit that he writes (*Ib.* 115) :—

"The burlesque history of Maître Jacques is "nothing but a fable invented purposely, in part "copied from the life of Jesus Christ; and lastly "that it is at Chartres and at Orleans that the "Compagnonnage had its birth."

One item which may help in arriving at a date in the history of the legend of the Three Founders appears in the examination before the Doctors of the Sorbonne, 1651-55.

In the work of Pierre Lebrun, (*Histoire Critique des pratiques superstitieuses*, etc., Amsterdam, 1733-36,) are the documents so often repeated, of which translations are given in Gould's History (I, 233, etc.)

Lebrun died 6th January, 1729, aged about 67 years.

The description of the iniquities performed by the Tailors contains the following sentence, in the form of "passing *(passer)* compagnons." "They tell

him the history of the three first compagnons, which is full of impurity," etc.

In the observations on the resolution of the Doctors, occurs:—" Must there be, above this, public schools of impurity, as it seems the compagnons Tailors carry on? But must Jesus Christ, dead once for our sins, be crucified again by sacriligious hands, and by the execrable actions of these wretches, who represent over again His Passion, in the midst of pots and pints?" They are then charged with imitating by derision the Sacrament, etc. Of course I am aware that the above sentence may refer to the charge as regards the Sacrament; but if the Legend of the Compagnonnage was then extant, and considered by the Doctors to resemble in part the life of our Lord, which would no doubt be made the most of, a different connexion might be given to it.

I see no reason to assume, as apparently Thory has done, that "The three first compagnons" mentioned in the first extract were necessarily *tailors*. They were more probably the three founders Solomon, Maître Jacques, and Père Soubise. Thory speaks also of the obscene adventures of the suppositions "first three Tailors," but again, the French words, *impureté* and *écoles publiques d'impudicité*, in the mouth of an ecclesiastic are capable of other interpretations.

So far, I have not met with any legend of three tailors, except those of Tooley Street, but there is a rhyme of 1630 in the Works of Taylor (iii, 73) as follows:—

> Some foolish knave, I thinke, at first began
> The slander that three taylers are one man.

If the above suggestion is admitted, then the legend certainly had taken form in the early part of the seventeenth century—before 1650.

The next in rank to those of Solomon are the followers of *Maître Jacques*. I shall now translate word for word from the book of Perdiguier, making no remarks in the text, so as not to disturb the order of the narration, and only here pointing out that the question as to whether there were *written copies* of this Compagnonnage Legend, is now finally decided. It will be seen in the following text, that a manuscript is repeatedly mentioned:—

"*Maître Jacques* is a person little known; each "Society has made about him a story more or less "improbable; there is one however which enjoys a "large enough authority with many Compagnons du "Devoir. It is from this that I extract without "changing a word the details which follow.

"Maître Jacques, one of the head masters of "Solomon and colleague of Hiram, was born in a "small town in Gaul named Carte, now Saint-"Romili, situated in the south (he was the son of "Jacquin, celebrated Architect); he devoted himself "to cutting stone; at the age of fifteen years he left "his family; he travelled in Greece, then the centre "of the fine arts, where he associated himself "intimately with the philosopher . . . . of "distinguished genius, who taught him sculpture "and architecture; he soon became famous in these "two arts.

"Having heard that Solomon had made an "appeal to all the celebrated men, he passed into "Egypt, and from thence to Jerusalem; he was not "at first distinguished among the workmen; but "having received from the head master [*premier* "*maître*] the order to make two columns, he carved "them with so much art and taste that he was "received *master*."

There is here a very long enumeration of all the works which he did at the Temple, after that there is added: [this is Perdiguier's remark, he then goes on with the legend]

"Maître Jacques arrived at Jerusalem at the "age of twenty six-years; he lived there a very "short time after the construction of the Temple; "many masters wishing to return into their native "countries, quitted Solomon loaded with favours.

"Maître *Jacques*, and Maître *Soubise* returned "to Gaul; they had sworn to never separate; but "soon, Maître Soubise, whose character was violent, "became jealous of the influence which Maître "Jacques had acquired over their disciples and of the "love which they bore him, separated himself from "him and chose other disciples. Maître Jacques "landed at Marseilles * and Maître Soubise at "Bordeaux. Before commencing his travels, Maître "Jacques chose thirteen Compagnons and forty "disciples; one of them quitted him, he chose "another; he journeyed during three years, leaving "everywhere the remembrance of his talents and of "his virtues.

"One day being far from his disciples, he was "assailed by ten disciples of Maître Soubise, who "wished to assassinate him, and, wishing to save "himself he fell into a marsh, in which the reeds "having supported him protected him from their "blows; while these cowards sought the means to "get at him, his disciples arrived and freed him.

"He retired to Sainte-Beaume. One of his "disciples, named by some Jéron, by others Jamais, "betrayed him, and delivered him to the disciples "of Maître Soubise. One morning, before sun-rise, "Maître Jacques was alone, at prayer, in an accus-"tomed place; the traitor came there with his "butchers, gave him, as was customary, the kiss of "peace, which was the signal of death, then five "ruffians fell upon him and assasinated him with five "dagger strokes.

"His disciples arrived too late, but soon enough "to receive his last *adieux*. I die, said he, God "has wished it so; I pardon my assassins, I "forbid you to pursue them: they are sufficiently "miserable; one day they will repent of it. I give "my soul to God, my Creator, and you, my friends, "receive the kiss of peace. When I shall have "joined the Supreme Being, I will watch still over "you; I wish that the last kiss which I give you, "you will always give to the Compagnons which "you make, as coming from their father; they "will transmit it in like manner to those whom "they make; I shall watch over them as over you; "say to them that I shall follow them everywhere "as long as they are faithful to God and their "Devoir, and that they must never forget. . . He "pronounced still some words which could not "be understood, and, crossing his hands on his

* Many portions of the legend which I transcribe cannot bear a serious examination; it is sufficient to call to mind that the town of Marseilles was not founded till 600 years before Jesus Christ, and that of Bordeaux about 800. [Perdiguier.]

"breast, he expired, in his forty-seventh year, four "years and nine days after having gone out of "Jerusalem, 989 years before Jesus Christ.

"The Compagnons, having taken off his robe, "found on him a little *reed* [*jonc*] which he carried "in memory of those which had saved him when he "fell into the marsh.

"Since then the Compagnons have adopted the "rush. [*le jonc.*] No one knows if Maître Soubise "was the author of his death; the tears which he "shed upon his tomb and the pursuits which he "made for his assassins removed a portion of the "suspicions which lay heavy upon him. As for the "traitor, he was not long in repenting of his crime, "and, in the despair which his remorse occasioned "him, he cast himself into a well, which the "Compagnons filled with stones.

"Maître Jacques having finished his career, the "Compagnons formed a litter and carried him into "the desert of Cabra, now Sainte-Magdeleine."

Wishing to be here more exact than in the previous editions of this book, I continue to transcribe the manuscript legend [Perdiguier]:

"They laid down the body in a grotto: the eight "seniors [*plus anciens*] remained to guard it and "embalm it while the others were seeking all that "was necessary to give to the interment all the "magnificence which this grand personage merited.

"The eight who remained to embalm him "stripped him of all his garments, and, having "washed him with an extract of many aromatics, "embalmed him, and, after having put upon him "new garments, they placed him upon a bed where "he was exposed during two days, to the view of all "those who wished to see the remains of this illus-"trious master.

"During these two days, the Compagnons who "guarded it kept up a fire at the four corners of the "bed; this fire was composed of resin and spirits of "wine. The second day, in the evening, the "Compagnons in deep mourning and *white gloves*, "took his body and placed it in a coffin of cedar-"wood, and the face [*figure*] exposed.

"Four Compagnons, in blue scarves, carried the "coffin, and four in the same costume [*ordre*] "followed after them to replace them. Four others "(*id.*)* carrying the burial cloth, upon which were "all the mysterious ornaments of the Compagnon-"nage. Another (*id.*)* carried the *acte de foi*, "pronounced by Maître Jacques at his reception at "Jerusalem. All the Compagnons in the train had "a lighted torch. Ten others, armed with *bâtons* "and with iron crowbars (or rather with iron levers), "marched a hundred paces in front to avoid any one "coming to trouble them in this lugubrious cere-"mony.

"On going out of the desert, they entered into "a wood named Vorem; the cortège stopped there. "The Compagnons approached the body, and, "shedding tears, they kissed one of his hands while "uttering *long wails* [or lamentations]. This place "took the name of *Cinq-Doigts* [Five fingers]. The "cortège took up the march again and stopped forty "fathoms further, in a place named the Molva, now "Caverne-de-Saint-Evreux. They uncovered the "body and the most ancient [*ancien*] poured wine "and oil into his wounds, then bound them up. "This ceremony done, they took up the march again. "At a hundred fathoms further they stopped again: "it was in the centre of the wood; it was midnight. "The Compagnons began to pray. In this interval "a terrible wind blew; the torches went out, and "the cortège remained in the greatest darkness; the "thunder made itself heard with crashes, the rain "fell in torrents. The Compagnons approached the "body, and continued their prayer for the remainder "of the night. In the morning, the storm being "over, they recommenced the march at the first "light of day, after having cast a look of terror upon "this place, which took the name of Remords "[Remorse]. Having marched four hundred fathoms "almost, extreme distress forced them to stop. "Having placed four Compagnons on guard, they "made a search for some food. It was this place "which took the name of Saint-Maximin. The "cortège set out, and, taking the South, stopped in "a place called Lavenel, now Cabane-Saint-Zozime, "at six hundred fathoms from Saint-Maximin. "Having relighted their torches, they recommenced "the march, and did not stop until at the place "where Maître Jacques had been assassinated, and "where he had wished to be buried.

"Before lowering the body into the tomb, the "first gave him the kiss of peace, each followed his "example, after which, having taken from him his "pilgrim's-staff, placed him again in the coffin, and "lowered him into the tomb; the first descended near "to him, the Compagnons covered it with the pall; "after that, having made the *guilbrette*, he had given "to him bread, wine and flesh, deposited them in the "tomb and went out. The Compagnons covered the "tomb with large stones and fastened them down "with strong bars of iron; then, having made a "large fire they cast into it their torches and every-"thing which had been used for the funeral "ceremonies of their master.

"The clothes were put into a chest. At the "destruction of the temples, the children [*enfants*] "of Maître Jacques being about to separate, they "divided his garments, and they were thus given:

"His hat to the hat makers;
"His tunic to the cutters of stone;
"His sandals to the locksmiths;
"His cloak to the joiners;
"His girdle to the carpenters;
"His pilgrim's-staff to the wheelwrights.

It will not be seen without astonishment the girdle of Maître Jacques fall to the carpenters, children of Soubise.

In the very curious document of which I make use, there is found the ACTE DE FOI, pronounced by Maître Jacques at his reception before Solomon, Hiram and the great Sacrificing priest [*grand sacrificateur*], in presence of the masters; this act of faith is a very beautiful prayer, and I reproduce it here:—

"O God! all powerful sovereign, master of the "earth, thou who seest all the universe subjected to

* This *id.* of Perdiguier appears to mean that the Compagnons were all "clothed." W.H.R.

"thy laws, thou who with only a glance could make "the earth re-enter into the nothingness from "which thou hast drawn it, I salute thee, O "king of kings; prostrated before the throne of "thine all powerful majesty, I thank thee for the "favour thou hast done me of being able to know "thee, to love thee, to serve thee as the only true "God of heaven and earth. Deign to grant me the "wisdom which thou bestowest on thy elect, to the "end that I may adore thy name in any place where I "may go; that the morning star guide my steps in "quitting this temple raised to thy glory and con- "structed by our hands. I shall carry in my soul "the remembrance of thy infinite goodnesses, and "of the favours which thou hast accorded me. "Turning my thoughts and my looks towards the "East thou wilt receive my prayers as proceeding "from this sanctuary.* Thou shalt see me collect "together all my children about me, and our offer- "ings shall ascend towards thee; if they are agree- "able to thee thou wilt deign to shed thy blessings "upon us."

"Maître Jacques addressing himself to Solomon: "O thou, great king to whom the all powerful God "has accorded the gift of wisdom, deign to receive "my oath:

"I swear to thee, to never adore another God "than that one whom thou hast caused me to know, "to never receive any compagnon without having "searched to the bottom of his heart and made him "pass [*passer*] by the most severe trials [*épreuves*]. "I now offer up the prayer that thou mayest live in "peace a long life and that thou mayest see thy "posterity equal the stars of the firmament."

To the masters:

"And you, sons of light, behold me your equal "and your friend.

"The God of gods, the king of kings, the one "who governs the world, this God of power and "of goodness, has allowed me to day the grace to "see the true light, which you have given me in "his name.

"I swear to always follow the divine laws which "you have made known to me, to share your troubles "and your labours, to cherish you, to love you as "my brothers.

"True elect of the true God, true elect [*élus*, "chosen,] disciples of the wisest of the kings of the "earth, receive the oath which I make you to-day " . . . I thank you for the favour you have done "me by receiving me among you.

"May my blood stop in my veins, may the chill "of death freeze my sense, may my sight be ex- "tinguished, may my body be paralysed, may my "soul quit the dwelling which God has given to it, "and may I become the food of wild beasts, if I "become perjured to the oath which I have pro- "nounced.

"And thou, great sacrificer [SACRIFICATEUR], "offer to God my oaths; beg him in mercy [*grace*] "to accept them; sacrifice to him this white heifer "in declaration of the blessing [*en action du bonheur*] "which he has accorded me on this day.

* This sentence means that in whatever place the prayers may be offered up, they will be received the same, as if they had been offered in the Temple itself. W.H.R.

"Let us all join our wishes [*vœux*] that God "grant to us all peace, love, prosperity, and happi- "ness, as well as the power to cause the whole world "to adore His holy name, *Amen*.

"We end with the oath of an *aspirant* on being "received:

"I swear by the God whom I adore, by the soul "which gives me life, by the blood which flows in "my veins, by this heart which beats within me, to "guard with constancy, perseverance, firmness, the "secret which has been confided to me, to love my "neighbour as myself, to punish the traitor, and to "uphold the devoir even to the last drop of my "blood."

Thus ends the text as given by Perdiguier. I will now add some notes about *Maître Jacques* and *le Père Soubise*. Moreau (*Un mot, etc.*, p. 16 and, *De la reforme des abus du Compagonage*, 1843, p. 98) says:—In opposition to Solomon, Maître Jacques, say the old traditions, founded another Compagnonnage, to avenge himself for certain injustices which Solomon had done him, with regard to the works which he had executed in his temple.

This is the opinion stated by the followers of Solomon. Each disputes with the other the honour of being the oldest, and of having preserved the true Compagnonnage. (*Un mot*, p. 16.)

Again, the Compagnons tell you that Solomon was a king, and Maître Jacques an architect of his Temple.

As for the latter, one vainly searches for him in history but there exist ancient traditions in the Compagnonnage, or better fables more or less grotesque, which say that he was the architect or master builder *(entrepreneur)* of one part of the Temple of Solomon, that he had instituted the Compagnonnage in order to enable the workmen to defend their interests, and that later on disputes had happened between him and Solomon, this gave rise to the *Compagnons étrangers*, who were also formed into a Compagnonnage, in opposition to those of the *Devoir*. (*De la reforme du C.* 103)

The *Devoirants* pretend that Solomon was a traitor, and that Maître Jacques was a celebrated architect, an artist, and a holy man,—on the other side the Gavots, pretend that Solomon was the most virtuous and the wisest of all kings the greatest legislator and protector of the arts. (*Ib.* pp. 103-4.)

The identification of Maître Jacques of the legend with Jacques de Molai the last historical *Grand Maître* of the Templars, is no doubt very tempting so far as the name—one, grand maître Jacques, the other, maître Jacques, as well as the fact that they were both associated with a Temple.

It is an opinion suggested by Perdiguier in the section at the end of the second volume, entitled "The Compagnonnage, What it has been, what it is, and what it ought to be." In it he considers the truth of the legend that the Society took its rise at the Temple of Solomon as asserted by the Compagnons. He names the Essenes, Therapeutæ, etc., as having similar customs; mentions many of the celebrated buildings, churches, etc., of the world, and finally decides that if the Compagnonnage was not invented at the building of the Temple, it there

received form and became a more perfect organization.

After quoting the Bible, in reference to David and Solomon, he concludes that all the builders collected were Phœnicians. They wandered North and South, East and West, wherever they were required for great buildings, had rules and an organization. This, he says, was the Compagnonnage of antiquity.

When in 1095 the Crusaders went to the Holy Land (I abstract very shortly his argument), at the same epoch the Knights of St. John, Templars, etc., were formed at Jerusalem. The French workmen adopted there as well as the art of construction, the laws, usages, etc., of the ancient Compagnonnage, which they found there, and Christianized a little.

"The stone cutters first formed themselves into a Society; they were *Compagnons Etrangers*, and children of Solomon; the joiners or carpenters of the forests, and the locksmiths, still called smiths, followed close; they were *Compagnons de la Liberté*, and recognized also Solomon as their father." (II. 244.)

The title *étrangers*, strangers, he contends was fitting now as then to the wandering life; that of *liberté*, liberty, freedom, in a country of slaves signified that they were *free*. And thus he compares the latter with the *Maçons Francs*, or *Francs Maçons* of Germany.

Having secured this wrong nomenclature, his argument seems plausible; but it appears probable also that the joiners were not less stationary or more free than the masons. Thus, he says, were the stone cutters, the carpenters of the forest, and the smiths introduced into France.

Another comparison is drawn between the customs of the German masons of Strasburg and Cologne, and the Compagnonnage, giving as authorities Lebas, Stieglitz, and l'Univers Pittoresque, from which he takes long quotations.

The stone-cutters *étrangers*, joiners and locksmiths *de la Liberté*, are all called *compagnons libres*, or free, lived united as good brothers, and were for a long time without competitors and without rivals, until a secession took place among the first as well as the second.

It has been said that this great rending of the association of workmen took place at the building of the Towers of Orleans at the end of the 13th century.

Those dissenting from the original foundation of the two associations were taken under the protection of Jacques Molai, G.M. of Templars. It is known that the Templars introduced mystic forms into France and that Solomon and his Temple played a part in their ceremonies. Jacques Molai then called to himself the dissentients, and formed them into three new associations.

Such is briefly the arrangement arrived at by Perdiguier in order to bring in Jacques de Molai, and this derivation from, or mobilization by, the Templars has been often repeated. Simon compares the lives of the Grand Maître, and Maître, but in my opinion his identifications, like those advanced by Bro. Gould (Hist. of F. M., I., 245), are quite untenable. They require an unnecessary amount of comparative symbolism, a symbolism not at all to be expected.

It seems to me that the idea of connecting either the Compagnonnage or Freemasonry with the Templars is of recent date, and took its rise, perhaps, when a more aristocratic origin was desired, than the more natural, and as I believe correct though prosaic and humble derivation from the trade guilds.

It is true that during the persecution of the Compagnonnage in the seventeenth century, a body of them fled to the Temple in Paris, and this may have given the idea of the derivation, but it was as a *Sanctuary*, and besides I cannot help thinking that the trade guilds of Paris incorporated, or as they express it, "arranged in banners" by Louis XI. in 1467, bore the same relationship to the ordinary Compagnonnage as the Masons' Company of London incorporated (or at least granted armorial bearings) by Edward IV., in 1472-3, as well as possibly the Masons' companies in other large towns, whether incorporated or not, bore to the old lodges of Freemasons scattered over the whole country, and of which occasional mention has been found, and of whose non-connexion with Mason's companies there is evident proof.

Père Soubise plays, as will have been noticed, a very unimportant part in the above drama. He suddenly appears in the employ of Solomon with Maître Jacques, both of them having come from Gaul, to which place they returned together. He becomes jealous of Maître Jacques, they separate and he lands at Bordeaux. Apparently his disciples or pupils whether at his instigation or not, attempt, and finally succeed in assassinating his rival; and he causes them to be pursued, but we do not hear anything of the result. The betrayer Jéron or Jamais throws himself into a well, which is filled with stones by the Compagnons—we may conclude by those sent in pursuit.

The derivation of the name Soubise from the God Sabazius, I must discard at once. To accept it would either give to the legend an antiquity which I am not prepared to believe; or attribute to the composers of it an amount of mystical symbolism of which I do not think they were capable, unless it is much more modern than I suspect. The name is clearly purely French, it was that of a well known district, and noble family, and was borne by Charles de Rohan, Prince of Soubise, and his brother the Cardinal of that name, who really was the *Père Soubise*.

No history is given of this character in the legends, but Perdiguier states (II. 255) that he is supposed by some to have been a Benedictine Monk. He himself states his belief that Jacques and Soubise only knew the capital of Judea in the 13th century and as French Monks, he also informs us that his is the most modern division of the Compagnonnage. They alone bear the name of Carpenter, and their labours appear to have been connected with the forests, woodmen in fact.

When classing Soubise in his proper place in the histories of the three founders, Perdiguier says (*Livre du Compag.*, I. 40):

"It now remains for me to speak of Père
"Soubise, but having no document of any value
"about this founder, I cannot fulfil my task as I

"should wish. Certain carpenters have protested "against the rôle given to Père Soubise in the life "of Maître Jacques . . . They may be assured "on our part that we know no more about the "murder of Maître Jacques by Père Soubise, than of "the murder of Hiram by the Compagnons étrangers. "We have no desire for hatred, but love, sympathy "among all the corps d'états and everywhere. A "compagnon carpenter gave me a life of Père "Soubise, it was a moral romance, and besides this "a glorification of the author . . . , about which "I could not pause at the present moment with any "advantage."

Of the *révérend Père Soubise* as he calls him Moreau says very little. In a note (*De la reforme* p. 110):

"Le Père Soubise, or Maître Soubise, is also, to "some extent, considered as a founder. The carpen- "ters *compagnons passants* or *Bonsdrilles*, were his "children. They have received the tilers and plas- "terers, but as they are also called Dévoirants, and "are under the banner of Maître Jacques, whom "they respect and honour," etc.

This is singular, but it will be remembered that in the legend the girdle of Maître Jacques was given to the carpenters.

It is interesting to note that Maître Jacques in the drawing given by Perdiguier of the Compagnons leaving Judea to spread themselves over the world, is clothed in ecclesiastical vestments; whereas Père Soubise is represented in the simple robes of a pilgrim monk with his staff in his hand. This at least may be taken as showing the difference between the two as understood in the Compagnonnage, at the time of Perdiguier.

One of the Satyrical songs may be quoted:—

"At the time when blind fortune seized upon "the universe, which a common expression has "named the age of iron, Maître Jacques, here on "earth, without either money or brains, not knowing "how to live founded another Devoir.

"Associated with the old Soubise, these itiner- "ant founders, in order to sell their goods "started for Orleans. Having no means of living "on the way, they became cut-purses, from fear of "dying of hunger.

"Our two grimace makers, soon in this city, "exposed their mysteries and secret in the squares. "Ever since this time there has swarmed in the city "of Orleans any quantity of imbeciles," etc. (*Livre du C.* I. 78.)

Thus ends for the present my account of these interesting legends. In this paper I have purposely confined myself to the particular subject, and touched very lightly upon the opinions of my predecessors, and several matters which are well worthy of consideration; my endeavour being simply to tell the legends as described by members of the Compagnonnage. Placed here lengthy arguments would only have been a cause of confusion, and may very well wait until some other occasion when I shall hope to be able to again take up the subject of the Compagnonnage, and try to add a little more to its history.

BRO. SPETH said:—I have much pleasure in congratulating Bro. Rylands on his discovery of a third edition of Perdiguier. Bro. Gould and I, some years back, spent many months conjointly in studying the Compagnonnage, and no hint of the existence of such a book was found anywhere. Speaking from memory, the Legend of M. Jacques as far as his death, would appear to be word for word the same as in the 2nd edition, and as given by Gould in the 5th chapter of his History: the account of the funeral ceremonies, the *Acte de foi*, and the Oath are all new matter and deserving of consideration. With reference to the retreat of the Compagnons to the Temple at Paris, the matter is curious but easily accounted for. This building, as its name indicates, had been the property of the Knights Templar, and by a decree of the Pope all their possessions were exempt from the control of the Church, and placed under the direct authority of the Grand Master, his sole superior being the Pope himself. On the dissolution of the order, the Temple and its precincts were placed under the special jurisdiction of a *Bailli* and its privileges remained intact. When, therefore, the Gallic church denounced the Compagnons and all their works, they retreated to the Temple, where the church's writ did not run; but the *Bailli* was won over to the clerical party and they had ultimately to leave this refuge also. Any further remarks I prefer to postpone till we have the second part of this paper before us. I trust Bro. Rylands will pay particular attention to the *Guilbrette*. This is to me the most interesting feature of the Compagnonnage proceedings. Its form was no secret. Two companions meeting placed their sticks crosswise on the ground, stepped into the four squares thus formed, turned on their heels, thus bringing themselves face to face and embraced, *i.e.*, hugged each other, at the same time clasping hands and whispering in each other's ear. But its esoteric significance was a secret which I think the etymology of the word may enable us to guess at. I have a derivation for this word which satisfies me but will reserve this point, as probably Bro. Rylands has himself discovered it, and will give it us on the next occasion. But the striking character of the whole action can not be overlooked, and if my derivation of *Guilbrette* be correct, there can be little doubt of the *nature* of the words whispered. If the date of the *Guilbrette* can be carried back to the 17th century we shall be confronted with a startling phenomenon.

The WORSHIPFUL MASTER said:—I have brought with me some notes on the general subject of to-night's lecture, but these will, for the most part, come in more appropriately when Bro. Rylands has resumed and concluded his most interesting remarks on the Compagnonnage. Our brother began with an expression of opinion differing from what has been placed on record by myself. But of this I shall merely say, that the arrow belongs not to the archer when once it has left the bow, and, while since the publication of my History of Freemasonry, my views concerning many subjects have undergone a material change, nevertheless, the written word no longer belongs to the author, especially when it has been multiplied by the press. The lecturer alluded to the introduction of trade usages from the Continent. Of this an early example is given by Lyon in his famous work. In 1475 the Masons and Wrights of Edinburgh were incorporated by a Seal of Cause, in which it was ordained, that "the saidis twa Craftismen sall caus and haue thair placis and rowmes in all generale processiouns lyk as thai haf in the towne of Bruges, or siclyk gud townes."* Upon this the Historian of Scottish Masonry observes—"the entry is significant, as indicating one of the channels through which the Scottish Crafts became acquainted with customs obtaining among their brethren in foreign countries," and he considers it a legitimate inference "that in other points they would be guided by the same authority, and that the secret ceremonies observed by the representatives of the builders of the mediæval edifices of which Bruges could boast, may have to some extent been adopted by the Lodges of Scotch Operative masons in the 15th century." At a much later period, indeed the very latest, at which it is possible that an influx of foreign artisans may have given any tinge or colouring to our British Freemasonry, an instance occurs where trade usages were largely imported into this

* Hist. of the Lodges of Edinburgh, 232. The citizens of Bruges were famous for their skill in manufactures. In 1587 a colony of Flemish weavers found their way to Edinburgh, were certain privileges of trade were guaranteed to them by Act of Parliament. *Ibid*, 234.

country, and it becomes at least worthy of consideration whether any customs or legends hitherto peculiar to the Compagnonnage may not have passed at this period into the custody of the English Freemasons. In consequence of the Revocation of the Edict of Nantes (1685), it has been computed that about 100,000 French manufacturers and workmen fled into England, besides those who took refuge in Switzerland, Germany, and Holland.* "Of the fugitives who escaped," as we are told by Smiles,† "the richest took refuge in Holland, while the bulk of those who settled in England were persons of comparatively small means. Being of foreign birth, and having no claim upon the poor-rates, the French citizens formed themselves into societies for mutual relief in sickness and old age. These were the first societies of the kind established by workmen in England, though they have been since largely imitated; and the Odd-fellows, Foresters, and numerous other benefit societies of the labouring class, though they may not know it, are but following in the path long since tracked out for them by the French Refugees." ‡ An important point, however, in the history of the Compagnonnage is the comparatively modern date at which the legend of Maître Jacques is revealed to us, and we should ask ourselves the question, what dependence could we place upon a similar revelation of a Masonic Legend, had one been made, for the first time, by a joiner of little education, who also chanced to be a Freemason, in 1841? That it was in existence at that date, we might concede, and probably for some time previously, but we should, I think, hesitate to endow it with any real flavour of antiquity. In the Revelations made to the Doctors of the Sorbonne in 1651, there is no hint of the legend related by Perdiguier in 1841, though all the crafts implicated—Sadlers, Shoemakers, Tailors, Cutlers, and Hatters,—belonged to the Society (or family) of Maître Jacques. It is note-worthy also, that the only Legend of which any precise details have come down to us—that recounted by Bro. Rylands—is associated with the one branch of the Compagnonnage, which is *not* restricted to members of the building trades. A Legend connected with the "enfans" of "Solomon"—Stonemasons, Joiners, Locksmiths—or "Maître Soubise"—Carpenters, Tylers, Plasterers—would have more interest for us. Then again, in the few words which Perdiguier does let fall respecting the legend of his own society, ("enfans" of Solomon), we plainly see in the allusions to Hiram and Adonhiram, an echo of the controversy which had exercised the minds of many French Freemasons long before the compiler of "Le Livre du Compagnonnage" sat down to write his book. Nor must we forget that Perdiguier himself expressly records his belief, that the Compagnons derived the tradition of Hiram from the Freemasons. All the evidence, indeed, seems to me to bear against the probability of the Freemasons having borrowed from the Compagnonnage, but I must here pause in the digression into which I should never have been led, as the entire subject will come before us on a future occasion, when we listen to Bro. Rylands' second disquisition on a topic of so much interest and complexity, and one upon which his researches have already cast much new light.

BRO. RYLANDS thanked the brethren for their attention and Bro. Speth and the W.M. for their observations. The length of the paper had necessitated its division into two parts and on the whole he preferred reserving any further remarks of his own for a future occasion.

A cordial vote of thanks to the Lecturer was passed by acclamation and the WORSHIPFUL MASTER said, that speaking in the name of all present, it was both his duty and his privilege to express a hope that Bro. Rylands would read them his second paper on the Compagnonnage, at as early a date as the numerous demands upon his time would permit.

* The Huguenots, their Settlements in England and Ireland, 313.

† *Ibid*, 318, 319.

‡ One of the oldest of the French Benefit Societies was the "Norman Society," of Bethnal Green, which only ceased to exist in 1863, after a life of 150 years. *Ibid, loc cit.*

BRO. G. W SPETH read a paper entitled:

TWO NEW VERSIONS OF THE OLD CHARGES.

On the 18th February last I announced in the London *Freemason* my discovery of a previously unknown copy of these Charges, to which my attention had been drawn by the Rev. W. Fenwick of Cheltenham, in whose possession it is. Mr. Fenwick was already known to possess two copies with which Masonic Students were acquainted as the Wilson MSS. Nos. 1 and 2. As I have strong doubts, almost amounting to a certainty that these MSS never belonged to Mr. Wilson of Bromhead, it would be better perhaps to call them in future Phillipps' MSS. 1 and 2, inasmuch as Mr. Fenwick's 30,000 MSS. were left him by his father-in-law, Sir Thomas Phillipps, and they are known all over the world as the Phillipps' collection.

The new version I propose to call Phillipps' No. 3. It is of comparatively small value to students, being a very recent copy, say of 1725-50. It is written in a bold running hand, such as at school my Master called "round text," and indeed the whole MS. resembles much a school copy-book, being large 8vo. form, covered with marbled paper. But for one word, I should consider the MS. as having been made for antiquarian purposes only. Most of these Constitutions contain a direction in Latin, as to how the oath shall be administered, commencing, "then one of the Elders holding the book" etc., but in this case, instead of "Tunc unus ex Senioribus" we have "Tunc unus ex Socjis.' This reading is the first I have seen. It is evident that an Antiquary's copy would be made word for word, but the change of *elder* to *member*, apparently made to fit the copy to the new order of things introduced in 1717, would imply that it was intended for Lodge purposes and use. The fact also that throughout there is no attempt to preserve archaisms, but that the MS. in question is written in the current language of the day, tends to the same conclusion.

On the 22nd February, I assisted the Margate Lodge, Union 127, in dining and entertaining 250 of their poor and aged fellow burgesses. Brother Stanley, the Clerk of the Corporation Waterworks, a collector of curiosities from his boyhood, informed me he wished for my opinion on a parchment he had picked up towards the end of last year. I need scarcely say that within two hours we were esconced in my study with the scroll between us. I have now much gratification in tendering it to this meeting for examination.

It is of parchment, as you see, in four slips stitched together, ten feet over all in length and seven inches wide. It has evidently at one time had a seal attached and I call your attention to the curious chequered triangle at the end of the charge. It is dated 1677 and the British Museum authorities, to whom I have shown it, are of opinion that the date is borne out by the style of caligraphy. It shows signs of wear and I cannot doubt was really at one time a lodge document.

As regards its history I have little to say; further enquiries may evoke more details. Bro. Stanley says

the owner was not a Freemason, neither was he descended from such: that he came from the North Country, had possessed the MS. for many years, but was uncertain how he originally came by it. It is very unsatisfactory that in the majority of cases we are unable to trace MSS. to any definite source.

The text of the MS. contains many peculiarities which differentiate it from others previously known to us. To some of these I may perhaps be permitted to briefly allude. All other versions* commence with a description of the seven liberal Sciences and from that proceed to the biblical account of Lamech and his four children discovering the Arts and Sciences and recording them on two pillars. In this case the order is reversed.

All other texts state that Jaball parted flocks of sheep and lambs in the field. This hardly conveys a good idea of the Science of Geometry, but our Stanley MS. substitutes *Lands* for *Lambs*: we thus have a combination of Arithmetic and Surveying which may be called Geometry.

There is an unimportant variation in the received genealogy of Hermes. Usually, it is Noah, Cush, Hermes; here it is Noah, Juball, Hermes.

Reference is made to the "Master of Histories," an authority only quoted by the Cooke MS and those evidently copied from it. This point I think curious as indicating a very early, but now missing, original for this MS.

The "Templum Dei" of former MSS seems to have puzzled our scribe, who states that the "temple is now called Doo."

Hiram of Tyre's son is variously termed elsewhere Ayman, Aman, Aymon, &c.: in this MS we have the previously unknown and totally unaccounted for name of "Apleo."

The King of England is called a "Parragon" instead of a Pagan.

The none-tide meal is here transformed into "man finches."

"Athelstone," by a clerical error probably, is described as a worthy *Knight* of England, instead of *King*. All reference to his son Edwin is curiously omitted. His love of Masons and obtaining a charter of his father is however related and the omission of his name introduces some confusion by making it appear that Athelstone was his own son.

The usual Latin directions respecting the administration of the oath are given in English.

Prentices is twice mis-written "*Parties*" and towards the end of the charge, *Task* or Journey, is incorrectly given as "*Day* or Journey."

These are the peculiarities that most strike me; I have not attempted to classify the MS, but will send a transcript to Bro. Begemann—who, rightly or wrongly, for opinions differ, has with much labour classified these valuable documents into groups or families,—that he may decide upon its place according to his theory.†

We now come to the most remarkable feature of this interesting document, and one which, in my humble opinion, renders it of exceedingly great value to us as students. Following the charge, in a later hand we have fourteen lines of doggrel.

The Prophecy of Brother Roger Bacon,
Disciple of Balaam, wch Hee writt on ye
N: E: Square of ye Pyramids of Egypt,
In Capitall Letters.

When a Martyrs Grand Daughter Jn ye Throne of great Brittain
makes Capets Proud Son look, You'd Think him beshitten
when ye midway & Mais Piss toyether In a Quill
and Tayus & Rhine of ye Sein have their will,
when ye Thames has ye Tay taen for better for worse
and to purchace ye Doxy has well drained his purse,
when by Roasting a Priest ye Church has her wishes
Loyall Tory's In Places, Whiggs Silent as ffishes
when Europe Grows Quiet, & a man yts right wily
Setts up a woodbridge from ye Lands End to Chili
ffree Masons beware Brother Bacon advises
Interlopers break In & Spoil Your Divices
Your Giblin & Squares are all Out of Door
And Jachin & Boaz shall bee Secretts no more.

A second glance at the rhymes will justify the assertion that a little trouble will not be wasted in endeavouring to arrive at an approximate date for the authorship of the so-called prophecy. Indications are here given of ritualistic observances which I believe are to be first found in the Grand Mystery of 1724. The allusions are all political and much of the symbolism is at once evident. For instance, the River-names obviously represent different Countries or Districts. The prophecy was of course written after the facts, and can not be earlier than the latest occurrence recorded. It cost me the whole of a long morning to solve the riddle to my satisfaction, but it will take a very few minutes to impart the explanation

The Martyr's Grand Daughter on Brittain's throne must be either Mary, wife of William III., or her cousin Queen Anne. Capet's Proud Son must be Louis XIV. Hugh Capet, in 917, usurped the throne of the Carlovingians. The direct Capetian dynasty was succeeded by a side shoot, the Valois dynasty, 1328. The Bourbons replaced these in 1589. They derive from Count Robert de Clermont, sixth son of Louis IX., 1226-1270, a direct descendant of Hugh Capet. The unsavoury allusion to Capet's Proud Son, and his treatment by the English Queen, can only refer to Marlborough's victories. The Queen in question is therefore Anne, the granddaughter of Charles I., the Martyr King, and she reigned from 1702-1714.

The Medway I take to represent Kent and the Mais—or as it is now commonly called, the Meuse—Holland or William III. I find that in 1701 a strong party had been formed in the House of Commons against the king, his ministers and policy. The men of Kent took advantage of the Maidstone quarter sessions, 29th April, 1701, to petition the House in favour of the king's policy: the petition was presented on May 8th, treated as a breach of privilege, and the five Kentish gentlemen, in whose charge it was, were ordered into custody. They were not released till the close of the Session, but the House gradually came round to their views, and the supplies to the king in aid of the States-General against France and Spain were granted. This petition is very aptly symbolised by the Quill with which it was written.

In 1689 the Germanic Confederation (*i.e.*, the

* Except the Colne MS.

† Since the meeting Bro. Hughan has pointed out that in many respects it resembles the Colne MS.: in which opinion, after careful collation, I concur.

Rhine) and Spain (or the Tagus) joined the league already subsisting between Holland, Brandenburg, and England, against Louis XIV., thus forming the Grand Alliance. This is one of the very rare occasions in which Spain sided with England, in fact, I think, the only one except the Peninsular War. The ends of the Alliance were obtained at the Treaty of Ryswick, 1697, by which were restored to Spain the French conquests in Catolonia, Luxembourg, and the Low Countries, and to the Empire, Friburg, Philipsburg, Brisac, and Lorraine; France, however, retaining Strasburg. Thus the Rhone and the Tagus had their will of the Seine.

The Thames (England) was married to the Tay (Scotland) by the Act of Union, 1707. The couplet speaks of the monetary consideration as considerable. Well! there was first a heavy bribery of Scottish members, then it was agreed to pay all the public debts of Scotland, and finally a sum of £398,085 10s. was voted as compensation for various Scottish interests. Taking into consideration the value of money one hundred and eighty years ago, it certainly was a heavy draw on England's purse. The term Doxy applied to Scotland was not then as opprobrious as now, when it usually means, at least in these parts of the kingdom, a prostitute. At that time it was a not unkindly, though little respectful, term for a bed-fellow—of the gentler sex of course. In the Slang Dictionary of Chatto and Windus, I find:—"Doxy, the female companion of a tramp or beggar. In the west of England, the women frequently call their little girls Doxies, in a familiar or endearing sense. Orthodoxy has been described at being a man's own Doxy, and Heterodoxy another man's Doxy."

Dr. Sacheverell was a champion of the intolerant High Church Party. A notorious sermon preached by him on the 5th November, 1709, at St. Paul's, was, after a tedious trial, condemned to be burned by the common hangman.

At the beginning of Queen Anne's reign the Tories, in office, were supported by the Whigs. The Opposition's duty of opposing being thus held in abeyance, "silent as fishes," becomes a very apposite metaphor.

"When Europe grows quiet" is, to my thinking, an obvious allusion to the Peace of Utrecht, 11th April, 1713.

The next allusion undoubtedly refers to the South Sea Company. It will be observed that the terms are laudatory. How then can we reconcile them with the general estimation in which the project is held? It is very often assumed that the whole scheme was a giant and wicked speculation. This is incorrect. The South Sea Company was established by Harley, afterwards Earl of Oxford, in 1711. Harley, (born 1661, died 1724,) having been three times Speaker, was made Secretary of State in 1704. In 1708, he and St. John (Bolingbroke) were ousted by the intrigues of the Whigs and Marlborough, but in 1810 he returned to power as Chancellor of the Exchequer. It was then he founded the South Sea Company to trade with the Spanish possessions in South America, a commercial project as legitimate as the East India Company. The public debt was very burdensome, and in return for a trading monopoly the Company was to assume a certain portion thereof. It becomes evident, therefore, that the couplet was written at the birth of this scheme, when people thought well of it and before it developed into a flagrant speculation, to be followed by the disastrous collapse of 1720. Harley is well described as right wily, and the woodbridge from the Land's End to Chili is a happy allusion to the fleet of wooden walls constantly bridging the ocean between England and South America.

It is perfectly clear to me that this couplet must have been written some years before the scheme became the bubble, *i.e.*, before 1720. But I think we may get a closer approximation still. The prophecy could not have been composed before the Peace of Utrecht, 11th April, 1713, to which it alludes. But no mention is made of the Hanoverian succession which took place on the death of Anne, 12th August, 1714; and I cannot think that our author would have omitted so important an event. He would have worked it into his rhyme somehow. The first line appears redolent of loyalty to Queen Anne, who therefore was probably still alive. She died 12th August, 1714, and I unhesitatingly affirm that this prophecy was written during the sixteen months between 11th April, 1713, and 12th August, 1714.

As a consequence we are bound to admit that previous to 1717, the date of the Grand Lodge of England, there existed an ampler ritual than certain amongst us have been willing to concede, and from the passage "interlopers break in,"—mark the significance of *break*, not creep, or glide, or any analogous word, but *break*, signifying strength, numbers,—we may further assume that a large influx of gentlemen was already beginning to swamp the old operative element.

These inferences induce me to place an extraordinary value upon the MS. before us.

I have further the pleasure of exhibiting the Woodford MS.: a little gem of caligraphy and binding, formerly in the possession of our dear Bro. Woodford, and since acquired for the Lodge by our energetic brother, W. J. Hughan. It is well-known and requires no description from me.

REVIEWS.

LES FRANCSMAÇONS.*—This thoughtful little work is published anonymously, but I am betraying no confidence in stating that the Author is Bro. P. Tempels, a valued member of our Correspondence Circle. Its object may be easily defined. The Lodges under the Grand Orient of Belgium long since took a retrograde step by admitting politics and political discussion into the sphere of their activity. As in Belgium the political parties are the Liberals and the Ultramontanists, this entails a more serious consequence still, that of the introduction of religious controversy into the Lodge. Our brethren in Belgium have much to suffer at the hands of the dominant Roman Catholic party and merit our sympathy. A dignified protest, such as was offered by the Grand Lodge of England to the last Papal bull, would be in place: a firm adherence to the principles

* Bruxelles, Librairie Européenne, C. Muquardt, 18, 20, 22, Rue des Paroissiens, 1888.

of liberty of conscience might be expected. But the Lodges have gone beyond this: they have carried active warfare into the opposition camp. They have destroyed the character of the Lodge which should be neutral ground, and converted it into a basis of counter attack. Partizanship always favours extremes, and thus we find the Lodges not only Liberal, in the Belgian sense, but verging on agnosticism and atheism. We hear of Lodges refusing to attend the funerals of their deceased members when conducted by the clergy, as a counterblast to clerical refusal of the rights of the church to Freemasons; of Lodge interference with the religious education of members' children, and of other resolutions, all equally unmasonic. I do not affirm that the Grand Orient approves these measures, or that they are countenanced by all Belgian Masons. The Chapters under the Sup. Council of the A. and A.S.R. are recruited from these Lodges and consist usually of the older members, and these are all averse to the popular movement. They see the inevitable result of continuance in this direction, the decadence of Belgian Freemasonry. But as they have, very properly, no control over the Lodges, they are powerless to avert it. One of the most distinguished men in Belgium, not only as a Mason, but as a jurist, *savant*, man of letters and citizen, is our Bro. Tempels, and the book under review is written in the hope of inducing his brethren to re-consider their ways; to bring them to a knowledge of the dangerous path they are treading, to warn them of their deadly peril, to direct their steps into safer ground, and to keep before their eyes the example of the Craft in England.

With the exception of the unnecessary historical introduction, which is open to criticism, I have nothing but praise for the book, its arguments, its style, its object. The chapter entitled *Liberté, égalité, fraternité*, is conceived in the best vein, and will, I trust, be read by every mason in Belgium. Bro. Tempels combats the popular idea that Lodge equality should deprive any member of his civil or social distinctions; that liberty means liberty only to believe nothing or little, but shows on the contrary that it indicates liberty to believe also as *much* as one likes, to bring up one's children in *any* creed or belief without permission of the Lodge; it upholds the inherent right of every man to order his own household and affairs, to shape his political actions, his social life, his religious observances, as may seem best to him: and it appeals in very well considered words, to the innate dignity of man, and his "birth-right independence" of control in his private affairs.

The chapter on politics and religion is also a very powerful one. The author's views are in every particular already accepted by English Masons and in strict consonance with our doctrines, and need not therefore be described in detail, and I am glad to hear from various sources that the work is already producing some of the effects desired. Section 12, "Shall I be a mason?" is, however, of interest to us, and may serve to counteract the too great desire evinced to increase our numbers. It is, moreover, so gracefully written and so true, that I have translated it for these pages. The light *persiflage*, the delicate humour of the French original has, I fear, lost much by translation; this was unavoidable. But it will serve to give an idea of the earnest, thoughtful, and just tone pervading the whole book. —G. W. SPETH, P.M., *Secretary*.

HISTORY OF "LODGE OF ECONOMY."*—There is nothing so realistic as a diary or a minute book, and Bro. Thomas Stopher, the Worthy and Worshipful Master of the old Lodge of Œconomy, No. 76, has done a good work in reviewing the old minute book of the Lodge, and placing before the brethren a record of their predecessors and their ways. The Lodge of Œconomy was held under the old Athol Dispensation, and the warrant is still an Athol one, renewed in 1801, because the venerable document which constituted the Lodge had been burnt. A curious fact as to the present charter is that it is the only one ever renewed under the Grand Lodge of the Ancient Athol Masons. The Lodge has had four numbers—88, 111, 90, and 76,—and has migrated to and from various old Winchester Inns—the City Arms, the King's Head, the Sun, the Dolphin, the Globe, the Marquis of Granby, the White Hart, and the Black Swan, and now it has a *locus* of its own, the Masonic Hall. The minutes extend from 1802 to the present period, but the W.M. has published the salient features up to and including 1861 only, in which year the centenary was celebrated at the accession to the Mastership of Bro. Hasleham, who was installed by Bro. F. La Croix, both now in a "fairer region." The chair was filled in 1802 by Bro. Earle. Next year the records show that there was, even in the scanty population of that day, a second Lodge here, No. 195, and there is an account of some squabble between a brother of each. The walking to church in honour of the Holy St. John the Baptist was a custom then and since. For some few years the officers were appointed for six months instead of twelve as now. There are various notices of relief to prisoners for debt who were Masons, and one, an Irishman, MacGedy, had 5s. There are many initiations of, and visits from military brethren, and in 1805 the Children of Israel were well represented by four visitors,—Moses Aarons, Lyon Aarons, Joseph Aarons, and Abraham Bearn. The Lodge in 1806 met on Sunday Eve, and two prisoners of war were initiated. These foreign brethren are the cause of a curious broken English or Bacchic entry thus:—"Bro. Hobbs rise and return *tank* to Brother Brassini and Brother Deps for their *kines* of interpreting to the brethren the obligation of a Master Mason." The King's German Legion contributed several initiates in that time of war, and thirteen French officers (prisoners) *en route* to Portsmouth, visited the Lodge in 1810. False certificates at this time were used by mendicant brethren, even as is occasionally attempted now. The effects of the conviviality of those intemperate times is curiously marked in the minutes thus:—"Nearly the whole of the brethren were *indisposed*." This was in 1812, whilst in 1813 Lord Wellington's victory and the patriotism of Englishmen resulted in a "trifling inconvenience to

* Extracts from the Minute Books of the Lodge of Freemasons meeting at Winchester, known as the "Lodge of Economy," No. 76, ... compiled by Bro. T. Stopher, W.M., and P.M., etc. . . . . . Winchester, ... 1887.

the intellectual capacity of some of the brethren," but they closed in "perfect harmony." A gastronomic humour pervades an entry in 1813—"There was some other business, but Br. Wilkenson having provided *an* hot supper, and there being a doubt that it might be *overdone*, it was thought proper by the Master to close the Lodge at 10 past nine in an harmonious manner." The union of the two Grand Lodges in 1814 is recorded in a full minute as a new era, and there are also notes of the instruction in the new working by oral means. The first record of the title Lodge of Œconomy is 1816, and mention is then first made of a Provincial Grand Master. A brother's child was christened St. John after the patron saint. Br. Inngs' funeral is fully recorded, and his monument remains in the Cathedral Yard. A brother confined in Cheyney Court prison was relieved in 1821. Chinese Freemasons visited the Lodge in 1822. How the conversation was carried on does not appear. A Brother Lipscombe is thanked for a side of venison, and Br. Knight for game in 1822, and St. John's Day was much enjoyed. As touching music in the ritual, a hand organ was purchased for £10 in 1826, and after much neglect balloted for at a five shilling lottery in 1833, by which time its barrel was much worn. The laying of the foundation stone of St. John's Hospital, 1833, and of St. Maurice Church in 1840, are recorded in the briefest terms for functions so notable, and the like ceremony at Southampton Docks, 1838, is similarly recorded. In 1840 an honourable brother is thus mentioned:—"Br. F. Knosyorkis returned the 10s. which he had received as an alms." Such an act has not yet been experienced by the present Masonic Almoners. In 1841 a curious entry is found in the minutes:—"Harmony reigned, brotherly love prevailed, and the shouts of Israel were heard afar." Whether the Secretary was *indisposed* or merely in a jocose vein we know not, and the explanation is now lost. Attached to the book are copious details and dates of the brethren and officers for the past eighty-seven years, and the oldest brother mentioned is Mr. Jacob Jacob, who was installed in 1824, and has just answered the last summons to "Grand Lodge" in "Hope." He was, we believe, the oldest Mason in the province. Br. Stopher's book is a most interesting *souvenir* of the old Lodge, and will be prized by the brethren for itself, and as a gift from one of the best of Masons and the staunchest of friends.—W. H. JACOB, P.M., *Pr.G. Sup. W. Hants.*

LITERARY.

THE publication of our Transactions is beginning to bear fruit. The Berlin "Latomia" had, as already announced, previously reproduced more than one of our papers, and on February 11th it translated Bro. Wynn Westcott's description of the foundation and organisation of the Soc. Ros. in Anglia.

In Wellington Lodge, 1521, Wellington, New Zealand, on the 10th January, the brethren were summoned for various Lodge work, and to hear read from our Transactions, Bro. Sir C. Warren's paper, "On the Orientation of Temples." The "New Zealand Mail" speaks in high terms of the interest taken in this departure from the usual routine of Lodge work, as do private advices from members of the Lodge.

And finally, in quite another quarter of the world, we find that the Lodge of Good-Will, No. 711, Port Elizabeth, Cape of Good Hope, has devoted the fly-leaf of the summons for its meeting of the 3rd January, to a reproduction of the greater part of our lamented Bro. Woodford's oration at our consecration.

The Province of W. Yorkshire has decided to establish a "Masonic Library and Museum," and a suitable room has been furnished for the purpose at Wakefield, adjoining the Prov. Grand Secretary's office. The Hon. Librarian and Curator is our valued Correspondence Member, Bro. William Watson, of Leeds. We think both our brother and the province may justly be congratulated on the Prov. G. Master's excellent choice.

Bro. Hughan has lately published Colonel Clerk's MS. of the Old Charges, hitherto known as the Supreme Council MS., No. 1, in the "Freemason." Bro. Hughan's services in this, as in many other fields of Masonic culture, are beyond praise. A collection of all these MSS. under one cover is highly desirable, and the Lodge hopes to undertake the task next year. The Secretary is already quietly making the preliminary arrangements, in the course of which duty he has discovered three entirely new MS. Constitutions.

In Bro. Findel's "Bauhütte" of the 4th Feb., 1888, appears a long article devoted to the "Verein deutscher Maurer," and the newer "Lessingbund." The one is historically reviewed, the other prophetically treated. We extract one paragraph because it touches us nearly. In speaking of the older organisation the writer attributes to it the following merits. "But pre-eminently the successful mission to England [of Bro. Findel] which not only settled the question of the York Charter, [Krause's MS. so-called,] and furnished many historical results, but was above all the impulse which first impelled England to the study of Masonic History and ushered in the intellectual movement which resulted in the writings of Bros. Hughan, Lyon, Gould, and others." It is highly amusing to witness our worthy brother pluming himself on such glorious results, but we are afraid he is mistaken. He visited England in 1864 and we believe never saw either Hughan or Gould. Bro. Hughan was not initiated till 1863 and began to publish masonically the very next year (Cornwall Calendar.) Bro. Gould was in China, 1860-1865, and his contributions to the Masonic Journals date from 1858, in which year also he published two lectures read before the Provincial Grand Lodge of Andalusia, and the "Inhabitants'" Lodge, Gibraltar, respectively. Findel's History (German edition) could have had no influence on them, as neither Brother reads the language, and his English edition is dated 1869, by which time Hughan was well known, and his "Constitutions of the Freemasons" appeared the same year. And we think a glance at our Masonic periodicals will prove to our brother that there were

Masonic students in England before he visited us, during his visit, and afterwards. Lyon had established his reputation as a Masonic Antiquary and Scholar on a firm basis by (not to speak of minor efforts) his history of "Mother Kilwinning" in 1862. And why is no mention made of our dear Bro. Woodford? Did he also light his torch at the flaming beacon set up by Bro. Findel? Or is it a fact that at least one of the historical results attained by the latter and paraded with much pomp in Germany was the discovery of the former, and with his usual unselfish kindness placed by him at our visitor's disposal, who, however, never gave our departed brother the least credit for his generous act, but quietly appropriated all the *Kudos* to himself? That Bro. Findel's services to Masonic study have been great, we shall be the last to deny, but he really must not claim the credit of having been the founder of our present British school of Craft-writers. We venture to affirm that his visit to England in 1864 produced very little result in Great Britain itself. Space forbids our lingering any further over this theme, though in parting from it we may briefly cite the names of Bros. Hyde Clarke, Matthew Cooke, W. P. Buchan, R. M. Little—and the list could easily be extended—all of whom contributed to the furtherance of true Masonic research by valuable writings, penned in some instances prior to Findel's appearance on the literary horizon, and in every case evincing an originality of conception, which is quite irreconcilable with the supposition that they were inspired by the teachings or example of the German historian.

Two of the Dresden Lodges, "Three Swords" and "Golden Apple," meet in their own Lodge House. Three evenings a week the premises are open as a club for the use of the members and to facilitate personal intercourse. Many younger brothers feeling the necessity of more light on the organisation, purpose and history of the Craft, suggested the formation of a society to discuss these matters. This has been established under the title "Free Conference or Discussion Club," and meets every Tuesday evening from 8.30 to 9.45. The president is Bro. C. H. Tendler, admission is free to all Lodge members, short papers are read and a discussion follows. The club was established in January, 1887, from May to October was in recess, and is now again at work, which will be continued till the end of April. The meetings are attended by an average of forty members, the club is successful, and other German Lodges are beginning to follow the example set. Amongst the papers read are many of a biographical nature, on old masonic usages, Freemasons' knocks, are high grades necessary or useful?, the Sphynx, the fear of death, Eleusinian mysteries, American Lodge-life, the Templars, Odd-fellows, Immortality, etc., etc. We wish the club every success and would merely suggest that the papers should be printed, which does not appear at present to be the case.

We are glad to glean from the pages of *Latomia* that our Scandinavian brothers have started a Masonic journal. The first number of the *Frimurer-tidende*, Editor: Bro. Albert J. Lange, Christiania, was issued in November last. Masonic news from the far north is so very scarce that it should be most welcome. From the description of the contents, given in the *Latomia*, we augur well of the new venture, as it appears to impart information long sought for. For instance, there are articles on the Masonic Life and Labours of H.M. King Oscar II.; on Freemasonry in Norway, 1749-1887, a matter on which even Bro. Gould found little to say; on Count Christian Conrad Dannesk jold-Laurvig, at one time Provincial Grand Master for Scandinavia under the Grand Lodge of England, to English students an almost mythical personage; and finally on Guild Life in Norway under King Olaf Kyrre, the Peaceful. We trust the journal may maintain this excellent standard and should be glad to peruse its pages.

On the 15th November, 1887, was published in Amsterdam the first number of a new masonic periodical. "L'union fraternelle, Tijdschrift voor Vrijmetselaars." Its contents appear to be rather polemical than historical, and to trench upon ground forbidden under our Constitution.

The two Brussels Chapters (A & A.S.R.) have called a Masonic Conference for the 28th and 29th March, 1888. It is unfortunately limited to members of the Rose Croix degree. The questions for discussion are:—

1.—What is the origin of the High Degrees, especially of the Rose Croix?
2.—Are the Constitutions of 1786 the organic laws of the Ancient and Accepted Rite?
3.—What, at the present time, are the actual purpose and use of the High Degrees?
4.—What are the methods in different jurisdictions employed to spread the knowledge and doctrines of the High Degrees?
5.—Is uniformity of the Rose Croix ritual desirable; if so, how may it be attained?
6.—Is it possible to compile a Catalogue of all the old books, manuscripts, inscriptions, medals and other objects appertaining to Freemasonry; with an analysis of their nature and the custody in which they may be found?
7.—By what means would it be possible to establish personal and continuous correspondence between Masonic Students of all jurisdictions?

Questions 6 and 7 are very interesting, and we trust the conference may arrive at a practical conclusion in these two matters especially. The difficulties however are enormous, but should any practical decision be arrived at we will place it before our readers.

We publish the following Circular *in extenso*:—GRAND ORIENT OF BELGIUM—MASONIC CONCOURSE—*To all Grand Orients, Grand Lodges and Supreme Councils of the Globe. Most worthy Sirs and Brethren*,—We have the honor of requesting you to publish within the limits of your jurisdiction the following dispositions:

DECREE

The Grand Orient of Belgium having heard the report of the Grand Committee and also the opinion of the Grand Orator thereon, hereby decrees:



REV. A. F. A. WOODFORD, M.A., PAST GRAND CHAPLAIN.

1. The institution in perpetuity of a decennial prize, to be called *the Peeters-Baertsoen prize.* This prize is to be accorded to the most meritorious work, from a Masonic point of view, published in Belgium or any other country by a Mason.

2. The first decennial period shall begin on the 15th day of March 1879 and terminate on the 14th day of March 1889.

3. The prize shall consist of the interest and compound interest of a sum of twenty thousand francs.

4. The prize shall be open to the works of Masons of all countries, provided always that the said works have been published during the decennial period.

5. The award shall be made by a Jury of five members appointed by the Grand Orient upon the proposition of the Grand Committee.

The Jury shall be appointed not less than six months previous to the expiration of each decennial period.

Bros. Gustave WASHER and Emile HANSSENS, as mandatories of Bro. PEETERS-BAERTSOEN shall be additional members of the Jury for life.

6. The decision of the Jury shall be published at a meeting of the Grand Orient, which shall take place one month after the termination of the decennial period.

7. All corresponding Masonic Authorities shall have notice of this present decree; this notice will be repeated.

9. A memorial plate to Bro. PEETERS-BAERTSOEN shall be placed in the entrance hall of the Lodge where the Grand Orient meets.

9. The Grand Committee shall submit to the sanction of the Grand Orient the measures taken for the proper security of the funds destined for this work.

10. Any expenses or profits that may arise from the execution of these presents shall be borne by or belong to the Institution.

Brussels, the 23rd day of the 1st Month, 1879.

(Signed) G. DUCHAINE. AUG. COUVREUR,
Grand Secretary. *National Grand Master*

We remain, most worthy Sirs and Brethren, yours fraternally,

HENRY-J. TAVERNE, VICTOR LYNEN,
Grand Secretary. *National Grand Master*

OBITUARY.

THE REV. A. F. A. WOODFORD, P.G.C.

SINCE the publication of part ii of these *Transactions* Death has again been busy with his sickle, and to the name of Bro. Budden must now be added that of Bro. Woodford, as having passed away from among us, and being numbered with our Fraternal Dead.

The Rev. Adolphus Frederick Alexander Woodford—born July 9th, 1821—was the eldest son of the late Field Marshal Sir Alexander Woodford, and was gazetted to a lieutenancy in the Coldstream Guards in 1838. Three years later, however, he retired from the army, and matriculated at Durham University in 1842, was ordained Deacon in 1846, and Priest in 1847, being also presented in the latter year to the rectory of Swillington, Leeds, which he held until 1872.

Our brother first saw the light of Masonry in 1842, while on a visit to his father, at that time Governor of Gibraltar, in the Lodge of Friendship, then No. 345, and on his return to England joined in succession a variety of Lodges, the names of which have been already given on the second page of these *Transactions.* The highest office held by him in the Craft, was that of Grand Chaplain, to which he was appointed by the Earl of Zetland, Grand Master, in 1863. In the following year, April 27th, 1864, the foundation stone of the new buildings at Freemasons' Hall was laid with Masonic honours, by the Earl of Zetland, Grand Master, and in the official proceedings of that occurrence it is recorded, "that the Junior Grand Chaplain delivered an Oration on the Dignity of the Order and the Principles of Freemasonry."

This is again referred to in the printed "Proceedings of the Grand Lodge of England" for June 1st, 1864, from which the following is an extract:—

"Bro. McIntyre said he had a Third Resolution to propose, and hardly knew how to find words adequate to express the gratitude which he personally felt towards the excellent Brother Woodford, whom he might designate as the *Vates Sacer,* and who delivered the Oration on that occasion [April 27th]. All were delighted with the excellence of that Oration, and its applicability to the circumstances under which they were assembled. It was with great pleasure he moved—

"'That this Grand Lodge desires to record its hearty and grateful thanks to the V.W. Brother the Rev. Adolphus F. A. Woodford, Grand Chaplain, for the eloquent and instructive Oration delivered by him on the occasion of laying the Foundation Stone of the New Buildings.'

"The motion was seconded, and carried unanimously."

In the same month and year as those in which the Oration last referred to was delivered, a most instructive article from the pen of Bro. Woodford was printed in the *Freemasons' Magazine and Masonic Mirror.* This was entitled "The Archives of the York Union Lodge," and though long since superceded by the more elaborate investigation of the same documents by Brother Hughan, it gave an excellent inventory of the old records of York, while the value of the article as a contribution to Masonic research, was enhanced to students of those days from the circumstance that the writer in his examination of the ancient writings he described, had been assisted by the late Bro. E. W. Shaw, one of our most diligent antiquaries, and who in some special studies may be said to have had neither rival nor successor.

Our brother was a frequent contributor to the *Freemasons' Magazine,* while that periodical continued to exist, and on taking up his residence in London,

after the resignation of his clerical preferment in Yorkshire, became editor of the *Freemason*, which together with the *Masonic* [latterly the *Monthly*] *Magazine* he continued to conduct, the former from 1873 until 1885, and the latter from its first establishment in July, 1873, until its dissolution in December, 1882. During these periods a memoir of the editor is inseparably interwoven with the literary merits of the two publications under his control, and of the latter it would be difficult to speak too highly. But the labour he imposed upon himself was too great. Articles, essays, reviews, notes, queries, and even a large number of poetical effusions, flowed from his facile pen. Nothing came amiss to him, and in the *Magazine* especially, his singular versatility, wide learning, and graceful diction, combined with an appetite for work which no amount of literary labour could appease, enabled him to present month by month, with but little aid from contributors, and uncheered by an adequate list of subscribers, as choice and instructive a Masonic Serial as can be paralleled in the annals of the Craft.

His chief recreation appears to have consisted in a change of employment, for we find him, in the midst of such arduous and unceasing duties, assisting our Bro. Hughan in his "Masonic Sketches and Reprints" (1871), by writing an excellent essay on "the Connection of York with the History of Freemasonry in England," also the same brother in his "old Charges of British Freemasons" (1872), by contributing a masterly Preface, of which it is not too much to say that it was absolutely exhaustive, so far as research had then extended, as well as a monument of orderly classification and literary execution. In the same year he edited Sloane MS. 3329, and in 1874 there appeared his "Defence of Masonry." Some years then passed without the publication of any separate work, but our brother was diligently engaged in the preparation of his *magnum opus*, the "Masonic Cyclopædia" which saw the light in 1878, and was followed within the year by volume I. of Kenning's Archæological Library, also edited by Bro. Woodford.

During all this time, and indeed, until the very year of his death, our brother figured very frequently as Grand Chaplain at the Consecration of Lodges, and his Orations on such occasions—upon which the readers of "Ars Quatuor Coronatorum" are enabled to pass their own judgment by referring to an earlier page—were always deemed models of grace and lucidity.

Besides the occasional verses which Bro. Woodford wrote from time to time in the *Masonic Magazine*, many of which were of rare elegance, he published at some period of his life an entire volume of poems, but the date of its appearance I am unable to supply, neither have I seen the book, and the same remark holds good with regard to a selection of Sermons printed by him during his incumbency of Swillington. We are, indeed, concerned very little with his attainments either as a poet or theologian, though if in the one instance his capacity be tested by the glimpse afforded us in the *Masonic Magazine* of his proficiency in more than a single form of metrical composition, and in the other by the loftiness of thought and vigour of diction which pervade his prose works, there can be no room for doubt that he acquitted himself in both *rôles* with an equal degree of ability to that which has always characterized his writings as a great teacher in the Craft. Of bigotry or sectarian prejudice there was not a trace in his composition and the following lines, which occur in Pope's Essay on Man, were strictly applicable to his turn of thought:—

> "Slave to no sect, he takes no private road,
> But looks through nature, up to nature's God."

One of his most remarkable characteristics was the tenacity of his memory. Nothing he ever read seemed to have been forgotten by him, and when appealed to, as he constantly was, to earmark a passage or reference, the exact *locale* of which had faded from the recollection of some one of our number—the information sought, was invariably given without a moment's hesitation, and could always be relied upon.

It has been well observed, "that after all other difficulties are removed, we still want some one to bear with our infirmities, to impart our confidence to, to encourage us in our *hobbies*, (nay, to get up and ride behind us), and to like us with our faults."

Whatever faults, indeed, may have been chargeable to our dear brother, were not easily discernible, and of his particular idiosyncracies, it may be safely affirmed that he was beloved by us all, not in spite of, but rather on account of, their existence.

Like the other members of the Lodge he had his hobbies, but they were never ridden too hard, and it was a pleasure at any time, on his fraternal invitation, to get up behind him, and be carried gently along throughout the whole course of his peregrination.

Hermeticism, and the antiquity of Masonic degrees were, perhaps, the two subjects that occupied the fullest share of his thoughts, and on both he has expressed himself very felicitously in the current volume of our Transactions. Bro. Woodford was, also, a most accomplished ritualist, and a lecturer of great power.

The institution of the Quatuor Coronati Lodge, gratified a wish that he had expressed many years previously, and happily he was not summoned to his final rest without being afforded the intense satisfaction of seeing crowned with perfect success, the daring experiment of founding a Lodge on the joint basis of Masonry and intellectuality—in which beyond the shadow of a doubt, there belonged to himself a priority of conception, over and above all the other charter members of No. 2076.

In the Lodge, each one of us looked up to him as an elder brother. He presided over us with dignity, and no subject was ever discussed at those meetings which he was able to attend, without there falling from his lips a weighty contribution to the general fund of debate. Nature had been bountiful to him. He was endowed with a fine presence, a graceful delivery, and a rare eloquence. Indeed, whether regarded as a speaker or a writer, it may be said of him with equal truth:—"*Nihil erat quod non tetigit nihil quod tetigit non ornavit.*"

Bro. Woodford died,—December 23rd—after a brief illness, and may indeed be said to have literally thrown away his life, as the immediate cause of death, an attack of blood-poisoning, was occasioned by a slight injury to his foot, altogether uncared for and neglected, which by a few days perfect rest or even a moderately early appeal to medical science, would have resulted in the preliminary ailment being now long since forgotten, our brother enjoying his usual health, and the Lodge still having on its roll one of its chief ornaments.

How deeply he is lamented by his brethren of the Quatuor Coronati I shall not attempt to portray, though I must not fail to place on record that the loss we have sustained is regarded with nearly as much sorrow by the Outer as by the Inner Circle of the Lodge. His genial manners and kindly disposition were of course only fully understood by those who had the privilege of actually knowing him in the flesh, but his name and fame were "household words" among the Craft at large, and as such will long remain enshrined in the memories of those for whom he laboured so diligently, and whose appreciation of his own arduous exertions in their behalf, would have so delighted him, could he have lived to know of it—I allude to the ever-increasing band of readers and supporters of ARS QUATUOR CORONATORUM.

R. F. GOULD, W.M.

EXTRACTS FROM

CORRESPONDENCE, NOTES, ETC.

BELGIUM.

ACCORDING to a treaty of 1880 the Grand Orient and the Supreme Council of Belgium mutually recognise each other and appear side by side at all festivals. To the Grand Orient was relegated the control of the Craft; to the Supreme Council that of Chapters and other bodies from the 4° to the 32°. Only, in the case of two Lodges at Brussels and one at Antwerp, was it stipulated that they should be allowed to "cumulate" the degrees, *i.e.*, work the three craft degrees under both jurisdictions and according to either ritual. The Supreme Council therefore still records on its official list these Lodges, which also appear on that of the Grand Orient; but as a matter of fact they work only and solely under the latter, and the Supreme Council retains them only in name. The Grand Orient dates from 1832, its Grand Master is Victor Lynen, of Antwerp. The Supreme Council was established 1817, its Sovereign Grand Commander is P. van Humbeeck, a former Grand Master.

I have heard rumours of a Lodge meeting at Antwerp, working in the English tongue and according to the English ritual, and hope to present you with particulars on a future occasion. (*P. Tempels, Brussels.*)

HAMBURG.

The Grand Lodge of Hamburg, by twenty-four votes to nine, passed a resolution on the 4th February last to exclude all brethren under its jurisdiction who thenceforth persist in their membership of the Lessing-bund, of which our energetic Bro. Findel is the presiding and inspiring genius. The question is naturally exciting much interest in German Circles; but as our position (as editor) is merely that of a chronicler we offer no comment on the occurrence.

BERLIN.

The three Grand Lodges of Berlin number 17 subordinate Lodges in the Capital. The membership is as follows—Lodges under the Grand Lodge of the Three Globes, 1182; under the National Grand Lodge, 1539, and under Grand Lodge "Royal York," 602. Of these 3323 Brothers, 2619 are residents of Berlin, 611 country members, and 93 serving Brothers. Beyond this there are 109 permanent visiting brothers, *i.e.*, members of other Lodges, but residing in Berlin and affiliated *pro. tem.* Membership of two Lodges at one and the same time is not allowed in Germany.

We are promised a sketch of our late imperial brother, Kaiser Wilhelm, as a Mason, for our next number.

HUNGARY.

The Ultramontanists in Hungary are endeavouring to form an Anti-Masonic Society, and have already compiled from the Lodge Calendars what may be described as an *index purgatorius* of all Hungarian Freemasons. The projected society is to be a defensive Union, in the interests of Society and of the individual, against the Lodge members in States where Freemasonry already, unfortunately, rages; and a preventive in States which are not yet overwhelmed by that pernicious Order. Its purpose is to combat and vanquish at all points and in every direction the dangerous power of the Lodges!

SWITZERLAND.

Activity of Sisters in our Swiss Lodges.—It has been said by many enemies and even friends of Masonry, that the Freemasons of our time are but an association of men, who meet to enjoy a good dinner enlivened by speeches containing many hollow phrases, but without any practical utility, save bringing into contact persons who otherwise would never meet. Having entered the Lodge of "La Bonne Harmonie" at Neuchatel some years ago, and since seen the work of my brethren in several lodges of our much beloved "Alpina," I am happy to say that such a statement is, so far as Masonry throughout Switzerland is concerned, very superficial.

Freemasons in our country are working men in the most elevated sense of the word. Nearly all philanthropic institutions of the country are the direct or indirect work of Masons, and the passage from one degree to another depends almost entirely on effective work. We meet every fortnight, and many interesting papers are read, which have no doubt an educational influence on the members, and help to form the perfect ashlars in the temple erected by the Royal Art. The symbolic teaching,—I do not mean the mere rehearsal of the ceremonies but the teaching of those *great principles* and virtues repre-

sented in our rite,—is constantly coupled with a practical application of those virtues; but what I find most admirable and encouraging is the *personal* interest, which our *sisters* take in the work and the effectual help they afford in their simple, but most practical way. In almost every Lodge of our country a goodly number of sisters meet once a week to make dresses for little children and lying-in clothes for the poor and helpless classes.

The new born babe, who without help would be in want of the clothing necessary on its entrance into this cold, desolate world, is provided by them with an outfit sufficient for its use during the first three months of its existence. The Sisters of the Lodge "La Bonne Harmonie" have generally a dozen of these outfits on hand, which they are ready to distribute on the demand of the Lodge to needy and destitute women; reserving only to themselves the privilege of visiting personally the domicile and ascertaining the real need of the case. They would be glad, if the funds of their society enabled them to help also the mother with good nourishment, if necessary, but it is only in the larger Lodges of Zurich, Basel, etc., where the funds are sufficient to admit of such assistance. This work was begun four years ago, by my wife with a small nucleus of eight sisters. Every year the number has increased, and last Christmas there were twenty-four steady workers assembled, and the outfits were proportionately more numerous. More than sixty children were provided with useful things. Double the number of clothes might be made and distributed, could the necessary material be procured, but you know we are a small country, our means are limited, and we are surrounded by enemies of all sorts. It is the more encouraging to see our wives and daughters take such an *active part* in our work, and serve as a *connecting link* between our lodges and our families. But this is not all; the beneficial *influence* reaches beyond the narrow circle of our own association, and makes itself felt in the profane world. Freemasonry on the continent does not enjoy the same favour with the public as Freemasonry in England, and not without cause; for in Italy and France, I fear, politics and anti-religious tendencies have altered the humanitarian character of our association: it is, therefore, the more important that we should concentrate all our forces on doing the good we have undertaken without swerving from the great principles laid down in our code, thus leaving footprints on the sands of time, that perhaps others in the days to come may see and follow with ever renewed strength.

P. NIPPEL, *Prof. à l'Académie de Neuchatel. Suisse.*

MALTA.

Bro. Colonel Marmaduke Ramsay, who was District Grand Master of the Punjaub, 1874-1881, has been appointed District Grand Master of Malta; an appointment rendered vacant by the death of Bro. W. Kingston.

AMERICA.

On the 7th December, 1887, our Correspondence Members, Bros. Clifford P. MacCalla, and T. R. Patton, were re-elected Right Worshipful Deputy Grand Master, and Right Worshipful Grand Treasurer, respectively, of the Grand Lodge of Philadelphia.

Two hundred and thirty Lodges in the State of Mississippi are reported as owning the halls they occupy.

On November 14th, the German Lodges and Societies of Philadelphia laid the foundation stone of a monument to Goethe in Fairmount Park, Philadelphia: close to the Statue erected by them to Schiller two years ago. The ceremony was performed by Grand Master Joseph Eichbaum and the Grand Lodge of Philadelphia. Johann Wolfgang Von Goethe was born August 28th, 1749, initiated in Lodge Amalia, Weimar, Saxony, June 23rd, 1780, was present in the Lodge, 24th June, 1830, when it celebrated the great poet's Masonic Jubilee, composed at least seven distinct Masonic poems, besides constantly referring to the teachings of the Craft in his other works, and died March 22nd, 1832. It is reported that his last words were "more light!"

SOUTH AMERICA.

The death of the Grand Master of Chili, Bro. Dr. Rafael Baragarte, is announced.

AUSTRALIA.

The Pro-Grand Master the Earl of Carnarvon has been hospitably entertained by the Lodge of that name, No. 2124, in the Town Hall, Collingwood, Melbourne, on the 10th December last. The brethren of the English, Irish, and Scottish Constitutions assembled in large numbers to welcome their distinguished guest, who was presented with a handsome album containing photographic views of the City.

IRELAND.

Eureka Lodge, No. 47, Dundalk, Ireland, elected Bro. W. J. Hughan, P.S.G.D., an hon. member on the 9th January, in appreciation of the services he has rendered to Freemasonry in general, and to the members of that Lodge in particular.

ENGLAND.

JUBILEE OF BRO. W. KELLY. P.Pr.G.M. of Leicestershire and Rutland. Fifty years ago (in 1838) our distinguished brother was initiated in the St. John's Lodge, No. 279, Leicester: the chair of which he occupied in 1841, 1867, and 1868. On the 4th January he was once more called upon to fill the Master's chair, in commemoration of his entrance upon his masonic jubilee. The proceedings were naturally of a very festive nature, and letters and telegrams of congratulation were showered upon the veteran brother from all quarters. We trust the letter from the lodge he last joined, viz. Quatuor Coronati, 2076, was not the least pleasing of the many tokens of love and regard received. Our lodge was much gratified when so old, so venerable, so worthy a mason expressed his desire of joining us, and sincerely rejoices with him in his well-merited honours. Long may he be spared to the Craft in general, and more especially to the lodges which enjoy the good fortune of seeing him amongst them as a subscribing member.

4TH MAY, 1888.

The Lodge met at Freemasons' Hall at 5 p.m. Present :—Bros. R. F. Gould, P.G.D., W.M., W. H. Rylands, P.G. Stwd., G. W. Speth, Sec., W. M. Bywater, P.G.Swd.B., Professor T. Hayter Lewis, Dr. W. W. Westcott, Rev. J. C. Ball, E. Macbean, and F. H. Goldney, P.G.D. Also the following members of the Correspondence Circle, viz. :—Bros. Rev. O. C. Cockrem, S. Richardson, J. W. H. Thompson, Rev. T. W. Lemon, Col. J. Read, J. Barber Glenn, C. Kupferschmidt, R. Eve, P.G.Treas., F. A. Powell, C. F. Hogard, P.G.Std.B., S. Martin, Rev. J. F. Downes, R. A. Gowan, and B. A. Smith; and as visitors :—Bros. G. R. Langley and J. K. R. Cama.

Bros. Edward James Castle, Q.C., Edward Macbean, and Frederick Hastings Goldney, were admitted to the fellowship of the Lodge.

Forty-seven applicants were admitted to the Correspondence Circle, bringing the Roll up to 308 members.

Bro. Dr. W. Wynn Westcott, I.G., rose to move, as announced on the agenda paper :—"That no lecture on Masonic History, nor any lecture, nor discussion on Masonic Degrees, their origin and secrets, be given or permitted in the Lodge, except when it is opened in the 3rd degree: and that the Summons for the Lodge shall specify the delivery and discussion of Lectures in a Master Mason's Lodge."

He said, Worshipful Master and Brethren,

In proposing the Motion of which I have given notice, I ask your permission to read these written notes, because I am aware that our most energetic Secretary will be anxious that the arguments may be recorded in our Transactions. I desire that the proposal be accepted because it seems to me beyond dispute that the discussion of our history, formation, and reason for existence, should be reserved for those who are perfect members of our order. The simple entry into Freemasonry gives privileges enough in its essence, and in fact, and in social life. The Fellow-Craft is a nondescript being, he is in a stage from which we all hasted to be gone; he can have no claim to criticise the scheme of Freemasonry, which can only be correctly considered as a concrete whole. To the Master Mason alone belongs the full grasp of the esoteric scheme of Pure and Ancient Masonry, and if it be lawful and laudable to enquire and criticise at all, the Master Mason alone is in a position to survey the Craft as a whole. I am not prepared to admit that the additional honor of an Installed Mastership confers any fuller power of *review*, I would grant to such however, and to such only, the power of actual law making and law altering, and of perfecting the scheme, if any such alteration were permissible or perfection possible. Lodge Mastership is an honor to the individual, and an honor to which most earnest Masons are able to attain, but it is beyond the general design and scope of universal Masonry—to my mind at least. I had last year the honor of reading to this Lodge a Lecture upon the Mysteries of the Craft illuminated by the Kabbalah, and I came to a sudden pause and stop, while I glanced around our Entered Apprentice's Lodge to see if I dared complete the sentence—a disturbing incident in an argument. Apart from right then, no one but a Master Mason has the knowledge requisite to discuss the origin of our Society. If this be true, it seems to follow that our discussions, which almost all bear on this origin, are most fitly held in the Master Masons' Lodge. Even as a matter of expediency, why not make it the rule?; Is it not a fact, that owing to the power which is vested in the Worshipful Master the question of loss of time need not arise? No man need remain an initiate only, and not a Master Mason, longer than two months, no member of the order then can feel aggrieved. This Lodge from its peculiar position, has never made a Mason, and probably never will; the claim to fellowship with us rests on an acquired love of the study of the order, which cannot arise until after initiation, so probably no member of the Lodge could be aggrieved by such a regulation. I repeat, my Brethren, the dignity of our Order and our self-respect require that full membership shall precede the right to discuss our ancient and sublime institution, which requires that some shall rule, and others be humble—and obey.

BRO. W. M. BYWATER, S.D., begged to second the motion. It appeared to him very important that the members should run no risk of improperly disclosing any of the secrets of the Craft to those in a lower degree, and in the heat of discussion such an accident might at any time occur.

BRO. G. W. SPETH, Sec., moved as an amendment :—"That it be left to the discretion of the Worshipful Master to require Entered Apprentices and Fellow Crafts to retire from the Lodge whenever there shall appear to him, to the lecturer, or to any brother, the least chance of Masonic Secrets being improperly divulged."

He said: Worshipful Master and Brethren, I was fully prepared to hear weighty arguments from our Bro. Westcott in support of his motion, but I must confess to no little astonishment at those he has advanced. It amounts to this, that none but a Master Mason has a legal or moral right to discuss questions of Masonic History and Origin, because Brethren of the lower degrees must be wanting in the requisite knowledge. Whilst admitting their probable incapacity, I may go a step further, and state my opinion that there are tens of thousands of Master Masons, aye, not a few Grand Master Masons perhaps, whose fitness, based upon acquired knowledge, to participate in our discussions, is exactly equivalent to that of the youngest Apprentice. The question, however, should be not, who is qualified to discuss the matters raised in this Lodge? but who is entitled to receive instruction at our hands, by listening to our debates? And here I think our better judgment will answer that the earlier we can instruct and interest our youngest brother, the more may we expect from him in the future. It is never too early to learn, and although a novice might, and I trust would, ask questions, I can scarcely conceive his *discussing* purely Masonic matters; whereas on side issues he might well be able to impart valuable information. I object to the motion on three grounds. Because it is uncalled for, unnecessary, and entails a waste of valuable time. It is uncalled for, as proved by the fact that we have never yet been honoured by the visit of an Entered Appentice or Fellow Craft. When we consider, as admitted by Bro. Westcott himself, that a candidate in England can usually obtain the three degrees in two months and a day it is scarcely to be expected that he will develop a consuming appetite for scientific knowledge, or even hear of our Lodge and its purposes before attaining the rank of a Master Mason. Why therefore alter our system to meet an improbable case? It is unnecessary, because should an Entered Apprentice be present when matters beyond his light are about to be discussed, a mere request of the Worshipful Master will at once ensure his retiring for a time. But as long as possible his presence in the Lodge should be encouraged, he has as great a legal and moral right to instruction as the oldest amongst us. And it entails a waste of time because of the necessary opening in the second and third degrees. We never have any time to spare. Last January Bro. Simpson read a paper, and there were present many members desirous of discussing it at length. In this case even an apprentice, if a learned architect, would have been a competent critic. Yet there were absolutely no *viva voce* comments for want of time. Had we opened in the three degrees on that evening, the paper itself must have been curtailed. My amendment really leaves us much as we are. It merely emphasizes the right of the Worshipful Master to request certain brethren to leave the Lodge for a time, and that any brother who thinks fit has a right to ask him to exercise his powers. It confers no new right and is therefore to a certain extent a futile amendment; but it enables me to avoid meeting, as I must otherwise have done, Bro. Westcott's motion with a direct negative.

BRO. W. H. RYLANDS pointed out that a few meetings back an Entered Apprentice was present, viz., Bro. G. H. Kenning.

BRO. SPETH had overlooked that fact, but the circumstance scarcely invalidated his argument. Bro. Kenning on that occasion attended at the request of his father, on a pure matter of business which it was intended to bring before the Lodge. It was, however, a happy instance of a brother joining the Correspondence Circle immediately after initiation.

BRO. EVE, P.G.T., having requested leave to address the Lodge, said that both the motion and amendment appeared to him unnecessary. He counselled the Lodge to avoid over-legislation. In his opinion too many laws were a disadvantage under which not only the Craft but even the Country already suffered. Let special cases be met by common sense as they arose, and let Masons, and especially this Lodge, beware of striving to meet every possible contingency with a cut and dried code of rules and regulations. Referring to the terms of the motion, "no lecture on Masonic History, nor discussion on Masonic degrees," he enquired whether then it was proposed to exclude the Entered Apprentice when perhaps, at some future day, the first degree was especially under consideration? That was precisely the time when his attendance should be desired. And what could be more discourteous than to turn any brother out of the Lodge at a moment's warning, as proposed by the amendment? Their discussions, even on the most esoteric matters, were printed and rendered fit for the perusal of the outside public; with a little care they could still more easily be accommodated to the half-light of an Apprentice and thus avoid a disagreeable step on the part of the Worshipful Master or any other brother.

BRO. GOLDNEY, P.G.D., in seconding the amendment, observed, that, in the argument as stated by Bro. Westcott in support of his motion, no general principle was involved. It was made solely with a view to meeting a contingency which might rarely, but could not frequently occur. The amendment gave equal facility for dealing with such an emergency, and in a most simple manner. It had been suggested that it would be uncourteous to request visitors below the rank of Master Mason to withdraw in the midst of the reading of a paper. But a similar discourtesy, if any, might be shown to the same brethren on opening the Lodge in the 2nd and 3rd degrees for the purpose of such paper being read, if Bro. Westcott's motion were carried. As somewhat analagous to the amendment might be mentioned the Speaker's direction to strangers to withdraw, on a Member of the House of Commons calling his attention to their presence; also the clearing a Court of Law of women and children at the hearing of an indecent case.

BRO. R. F. GOULD, W.M., rather thought that Bro. Westcott must have had in his mind the practice of the Emulation Lodge of Improvement, which as they all knew was a Master Mason's Lodge. But it would be well to recollect that Peter Gilkes, the famous instructor, whose teachings are now regarded as the choicest inheritance of that body, gave it at first his most determined opposition, on the ground that "it could never succeed while excluding the brethren in the inferior degrees." He (the Worshipful Master) was personally very much in favour of continuing to transact all the business of the Lodge, except the actual ceremonies, in the first degree. In the United States, since the Baltimore Convention of 1843, the practice had been different. Business was there transacted in the third degree, and brethren only became members of their Lodges on attaining the rank of Master Mason. But to him (the Worshipful Master) there was something very repugnant in the idea of excluding any Mason in good standing from a full participation in the special labours of the Lodge. In the Grand Lodge itself, to refer to the earliest precedent, there was in ancient times an express proviso, that even the work of legislation could not proceed without all the brethren, including "the youngest Enter'd Prentice" be taken into council. He would, however, admit freely that much might be said on both sides of the question, and as several of the members absent that evening (including Bro. Hughan, whose opinion he felt sure they would all like to hear) were expected to be present at the June meeting, he thought the best course they could adopt would be to adjourn the discussion until that date.

BROS. Westcott and Speth having accepted the suggestion of the Worshipful Master further consideration of the question was postponed to the 25th June.

The Secretary presented to the notice of the Brethren two documents of interest.

The first was a MS. Copy, book form, of the "Old Constitutions of Masons." Its history was briefly as follows. Some years back Bro. W. J. Clarke bought the Stationers' business at 37, High Street, Margate, of Bro. Brasier, for many years a member of the Margate Lodge, Union, No. 127, and a prominent Kentish Mason. In March of this year Bro. Clarke discovered the MS. amongst some old rubbish and papers. Bro. Jones Lane had then shewn it to him (the Secretary), and in answer to his offers had refused, on the part of the owner, to sell it except for a certain number of votes for the next election of male annuitants. The price was ultimately fixed at 75 votes, which Bro. D.P. Cama, P.G.T., on being applied to, had at once generously placed at the Secretary's disposal. The MS. therefore now belonged to the Lodge, and would henceforth be known as the "Cama MS." It had its peculiarities, resembling more or less the "Kilwinning" version, save that it omits one whole passage and replaces it with an account of Hiram Abif. To strengthen the supposition that it is derived from a Scottish original, he (the Secretary) pointed out that in many instances the word *one* stood for *an*, apparently a modification of the Scottish *ane*. In the Library Catalogue it was erroneously described as early *nineteenth* century, a misprint for *eighteenth* of course.

[A vote of thanks to Bro. Cama was ordered to be recorded on the minutes.]

The second document had been prepared expressly for the Lodge through the kindness of Bro. J. J. Mason, the Grand Secretary of the Grand Lodge of Canada. It consisted of a beautiful photographic *fac-simile* of the Scarborough MS. of the "Constitutions," mounted on linen and, like the original, in scroll form. It was an exquisite example of the photographic art, every letter being easily deciphered and every crease or finger mark on the original parchment faithfully reproduced, not omitting the famous endorsement with the date of 1707 altered to 1507.

The Secretary alluded to the strides the Lodge Library was making. The list of new acquisitions since last meeting, forwarded to every member with the summons, contained no less than two-hundred and fifteen distinct works; some of course only pamphlets of ephemeral interest, but many of abiding worth. It should not be overlooked that much which to us now appeared of secondary value might in future times be almost priceless. For instance, what would we now give for a Members list of the four old Lodges in 1717! a document which at that date, if it ever existed, was probably looked upon as quite unimportant. It behoved us to consider our successors in the formation of our library, and in that light no document should be esteemed too trivial to preserve, for none of us could predict its possible future worth. Our estimate of many of the latest additions would also be enhanced by the fact that they emanated from the Library of our lamented Bro. Woodford.

A wax impression of the Lodge Medal, designed under the supervision of Bros. Simpson and Speth, according to the resolution passed at the last meeting, and submitted by Bro. Kenning, was passed round and approved.

BRO. G. W. SPETH read the following paper:—

SCOTTISH FREEMASONRY BEFORE THE ERA OF GRAND LODGES.

My endeavour this evening will be to carry one step further the series of elementary historical papers inaugurated by our Worshipful Master on the 8th November last, and to produce a worthy Scottish pendant to the excellent sketch with which he favoured us on that occasion. I claim, however, your indulgence on two grounds, firstly because I am not possessed of the highly trained literary ability of our Worshipful Master, and secondly because the subject matter is, as I believe he will himself acknowledge, more difficult to treat.

Bro. Gould reviewed the period in question, as regards England, under three heads: Oral tradition, written tradition, and documentary evidence. Let me follow his example.

Oral tradition. This is soon exhausted, because practically it does not exist. We have, it is true, traditions, or the assertion of traditions, claiming the descent of Scottish Freemasonry from the Bruce and Bannockburn, David I., Malcolm IV., William the Lyon, the Earl of Huntingdon (1160), and other historical personages of an early date, and from the erection of this or that abbey; for instance, Kelso, Melrose, Holyrood, Kilwinning, etc., but I think it can be shown that all these traditions first appear after 1736, the date of the formation of the Grand Lodge of Scotland, and were obviously advanced by different Lodges to secure to themselves a high place on the roll then being formed. Some are undoubtedly deliberate fabrications; others are of a more innocent nature, such as the assertion that a particular Lodge was first constituted at the foundation of the Abbey of the same name, a very natural conclusion and in many cases possibly correct.

Written tradition, or the Evidence of the Old Charges. Our consideration of this will also be short. Versions of these documents have been traced to several Scottish Lodges, for instance, Melrose, Kilwinning, Atcheson-Haven, Aberdeen, who still preserve their copies, whilst other Lodges, such as Edinburgh "Mary Chapel" No. 1 (and perhaps others) evidently formerly possessed them. But they are all of one tenor and all borrowed from England, as proved by the charge contained therein to be liege-man to the King of England. Such an injunction could not have been spontaneously Scottish. I believe, and you must take my opinion merely for what it is worth, that in former days an English Lodge legitimated another by simply granting it a copy of its "Constitutions," and that without a version of the Old Charges, to be read when candidates were made Masons, no Lodge was considered regular.[1] But I do not argue from this basis that the same custom obtained "Ayont the Tweed," which would be tantamount to asserting that all the old Scottish were the offspring of the earliest English Lodges. I believe it more probable that these Lodges were the outcome of the Guild system of the Northern Kingdom, and that as in course of time the English customs became known to the Scottish Fraternity, copies were obtained more by way of curiosity than as legal vouchers of legitimacy. It must be evident that under either supposition, the history of Scottish Freemasonry can not be thrown back to an earlier date than in England by the mere fact of the presence of these MS. Constitutions, and we may therefore, I think, leave them out of the question.

Documentary Evidence. At this point my difficulties commence. Bro. Gould could justly complain of the lack of this class of evidence, lodge minutes, municipal records, allusions to old Lodges and so forth, in South Britain; I am overwhelmed with a superabundance, rendering the task of condensation within the limits of a Lodge paper almost impossible. And yet in spite of the wealth of evidence at our disposal, we meet with a provoking reticence on many points of great interest. My purpose is, by culling here and there, and combining the information derived from many sources, to present to you, if possible, a bird's eye view of the state of Freemasonry in Scotland during the centuries immediately preceding the formation of the Grand Lodge of Scotland in 1736.

The superiority of the Scottish evidence over our own may be ascribed to two main reasons. Chiefly to the fact that when we first meet with indications of Freemasons' Lodges in England, Craft-guilds had ceased to exist. They were suppressed in the first year of Edward VI., (1547). Certain exceptions were made, such as the Guilds of London which were suffered to survive as a basis for the Corporation; these soon practically ceased to supervise the conduct of their several trades[1] and became what they

[1] As this suggestion is, I believe, quite new, a slight indication of my reasons may be acceptable, although not strictly relevant to the subject matter of this paper. We find, in the first place, that many Lodges did and do still possess copies of these ancient documents. The Grand Lodge of York possessed six, of which one has disappeared and five are held by its modern representative, York Lodge, No. 236. Lodge of Hope, No. 302, Royal Lancashire Lodge, No. 116, Lodge of Antiquity, No. 2, Lodge of Industry, No. 48, Bedford Lodge, No. 157, Probity Lodge. No. 61, Cestrian Lodge, No. 425, each hold copies, and in the majority of cases appear to have done so from "time immemorial." The large number of versions (omitting those made for antiquarian purposes,) existing elsewhere, many of them showing traces of constant use, can only be accounted for on the supposition that a copy was a necessity of each Lodge. The Charges themselves state that they are to be read over at the making of a mason: to comply with this requirement every mason-lodge must have had one. That they were thus read (in England) we know from the records of the Alnwick and Swallwell Lodges, the latter appearing to have used for brevity's sake a condensed version (cf, Gould, II., 264). And finally it is obvious that one Lodge could only have obtained a copy by applying to an older Lodge, and from this conclusion to the deduction that the granting the copy assured the legitimate status of the new Lodge is but a step which it would appear impossible to avoid taking. Furthermore we know that in France a similar state of affairs to that suggested existed in an analagous society. A new branch of the Compagnonnage could only be formed by procuring, for money or otherwise, a *Devoir*, *i.e.*, a written document similar in many respects to our "Old Charges," (cf. Gould I., 216, and Perdiguier, *Livre du Compagnonnage.*) Gould mentions the fact that the Sloane MS., 3848, is written and signed by Edward Sankey (of Warrington, almost certainly) on the date of Ashmole's initiation, and is of opinion it may have been intended for the very ceremony of "making" the celebrated Antiquary, (I., 65.) This supposition, however, would imply that either the Warrington Lodge then first sprang into existence (and Ashmole's words convey an opposite impression), or that the Lodge had existed previously but without a copy of the Old Charges. In the latter case, no Mason could have been duly entered therein, unless the injunction in the Charges themselves is to be considered as of no force. And stranger still, inasmuch as a copy presupposes an original, this valuable original must have been lent from out its owner's custody and transported to Warrington for Sankey to make the copy and use it at the Warrington Meeting, unless indeed Sankey made it at some earlier period of the day, wherever the original was kept, travelling thence to Warrington in time for Ashmole's reception. It is much more likely to my mind that the *original* belonged to the Warrington Lodge, and that the copy was there made on the day in question, 16th October, 1646, either in order to legitimate a new Lodge, or as a gift for Ashmole himself.

[1] As late as 1678 it is recorded that the Mason's Company of London exercised control over the Mason Craft, and although their charter of 1677 expressly stipulates that their privileges are not to interfere with the re-building of St. Paul's, we yet find it minuted that on the 25th April of that year they "Went to St. Paul's with Mr. Story, and found fourteen foreigners." (Gould II., 149.) Foreigners I take to mean Masons not free of the company.

are now, vast, opulent companies, venerable on account of their age, distinguished for charity and hospitality, potent still to influence by judicious encouragement the Crafts with which they are nominally connected, but severed absolutely from the control of trade regulations. Throughout the greater part of the country freedom from restraint ensued and guild life vanished. The Mason Lodges alone, I believe, carried on some semblance of corporate existence, but with no more legal authority than a trades-union of the present day. In Scotland, on the contrary, when we first become acquainted with the Lodges, and for years after the establishment of the Grand Lodge, they were still active, legal, recognised authorities, empowered to control and direct their trade, exclude offenders against their laws, and admit members to the freedom of their Craft. This point, I submit, has never been sufficiently insisted upon in comparing Scottish with English Freemasonry. It is the key of many difficulties, and a cogent reason why we must be careful in our attempts to deduce a picture of English Freemasonry from glimpses of Scottish Lodge life. They *may* have been similar, but the probability is they were not.

The second factor in Scotland's superiority is the status of the Lodge Secretary. We do not know that such a functionary existed at all in England, but in 1599 the Lodge of Kilwinning was ordered by the Schaw Statutes (of which more anon) to select a skilled notary,—"Ane famous notar as ordinar clark and scryb"—for Secretary. Whether other Lodges were equally bound to this course of conduct or not might be difficult to affirm, but as a matter of fact it was the custom in all. Hence the minutes were fairly well kept and a good store of such has been preserved from 1599 down to the present day.

The picture I am now about to present to you is composed entirely from materials supplied by Lodge Records, the St. Clair Charters and the Schaw Statutes; and I may further state that almost every fact and reference may be found in Bro. Gould's really wonderful chapter VIII. of his History of Freemasonry. Until I took this paper in hand I had no true conception of the comprehensiveness of this chapter, but its wealth of detail blurs one's mental vision and only by stopping out, to use the language of the photographer, and regrouping, can a harmonious and clear canvass be obtained.

To avoid future digressions I will state at once that the Schaw Statutes of 1598[1] and 1599[2] are two Codes of Laws signed and approved by Wm. Schaw, Master of the King's work, the one directed to the Craft in general, the other to the Lodge of Kilwinning. The St. Clair Charters[3] of 1601 and 1628, confer certain rights and privileges connected with the Craft upon Wm. St. Clair and are practically the joint production of the "Friemen Maissones" of a certain district and of the Warden General or Master of the King's work. In all four cases their authenticity is absolute and unquestioned.

I shall make very little use of any evidence subsequent to 1717, because although the Grand Lodge of Scotland was not erected until 1736, yet it may be urged that the London events of the earlier date produced some impression and modifications in Scottish Masonry.

The two earliest uses preserved to us of the term "Lodge" carry us back to the 15th century at least. The Burgh Records of Aberdeen contain under date 27th June, 1483 a scale of fines to be imposed in case of necessity on the "Masownys of the luge," at that time consisting of six members, and provide that they might "be excludit out of the luge as a common forfactour" and "expellit the luge fra that tyme furtht." In 1491 the same records provide that at the hour of 4 p.m. the Masons shall "gett a recreation in the commoun Luge be the space of half ane hour."[1] The Lodge was thus evidently something more than a workshop, from which exclusion would be attainable by the mere discharge of a workman.

The word "Freemason" is of comparatively recent use, 1636 being the earliest mention in actual records; but it ("friemason") occurs frequently in the 1674 copy of the 1581 version of the "Old Charges," preserved by the Lodge at Melrose. We may, therefore, date the expression in Scotland from 1581 or 1636, as our inclinations direct. It is not often met with, but its use may have been greater than is supposed. That it signified "free of the mason craft," neither more nor less, is evident if we consider the expressions used both early and late. Thus, the Seal of Cause, Edinburgh, 1475, provides that each man "worthy to be a master" was to be made "*freeman* and fallow;"[2] the Burg Records, Aberdeen, 1555, "thair be na craftisman maid *freman* to vse his craft except etc.,"[3] the St. Clair Charter, 1601, contains the words "*friemen maissones*" the minutes of Edinburgh Lodge in 1636, "of the heall masters, *frie mesones* of Edn$^{r.}$;"[4] and in 1652 "the *brethreine fremen* of the Masones of Ed$^{r.}$,"[5] (here we see that a quarter of a century after using freemasons, the same Lodge still employed freemen); the Melrose minutes 1674, "w^{n} ever a prentice is mad *friemason*," and in 1686, "past frie to ye trade"[6] (these two minutes taken together are of themselves conclusive); Brechin minutes, 1714, "if ane free prentice or handycraftsman" (evidently an apprentice free of his indentures) and same date "two free masters;"[7] and finally, Kilwinning as late as 1720, "freeman."[8] It is obvious that no esoteric meaning was attached to the word *free*, neither is it derived from *freestone* nor from the french *frère*, as various writers have suggested. A freemason was a mason free of his craft as the M.W. Grand Master is a free man of the City of London.

[1]The Code of 28th December, 1598, is written in the first volume of the records of the "Lodge of Edinburgh," and is duly attested by the autograph of Schaw, as Master of the Work.

[2]The Code of 28th December, 1599, is preserved in the Muniment Room of Eglinton Castle. Alexander, eighth Earl of Eglinton, was a "felloe-of-craft" in Kilwinning Lodge in 1674, and its master (deacon) in 1677 and 1678.

[3]The original St. Clair Charters are in possession of the Grand Lodge of Scotland, presented by the late Professor W. E. Aytoun, who obtained them from Dr. David Laing, of the Signet Library, (the purchaser of the late Mr. Alexander Deuchar's valuable MSS.)

[1]Gould: History of Freemasonry, I. 423. Unless otherwise stated all future references are to the same authority.

[2]I. 400. [3]I. 424. [4]I. 407. [5]I. 402. [6]I. 451. [7]I. 445. [8]I. 306.

In England our roll of Lodges known to have existed before 1717 is a very small one. In Scotland we have documentary evidence of very many, and may legitimately infer the existence of still more. Thus we have—

The Masons of Aberdeen as parties to a contract in 1399, and the Lodge mentioned in 1483.[1]

"Our Lady Luge of Dunde," referred to in 1536.[2]

Atcheson Haven Lodge, certified by the Grand Lodge of Scotland as dating from 1555,[3] and whether this be true or not, it is mentioned in 1601,[4] and has records from 1636.[5]

"Lodge of Edinburgh" (Mary Chapel) mentioned in 1598,[6] as "the first and principal Lodge in Scotland," with minutes from the same year.[7]

"St. John's Kilwinning," Haddington, traced back to 1599,[8] and cited in 1601.[9]

Lodges at Perth and St. Andrews, convened to meet in 1600.[10]

Dumferline mentioned in 1601.[11]

Glasgow ("St. John's") Lodge, Stirling and Ayr Lodges cited in 1627.[12]

Kilwinning with minutes from 1642,[13] but certainly existing long before 1599.

Linlithgow, referred to in 1653.[14]

Lodges at Maybole, Kilmaurs, Irvine, Kilmarnock, Mauchline, and Renfrew, whose delegates attended a meeting at Mauchline in 1656.[15]

"Scoon and Perth," with documents of 1658.[16]

"Melrose" Lodge, with records from 1674,[17] but certainly much older.

Dunblane Lodge "St. John," with records of payments made to it in 1675 [18]

"Canongate Kilwinning," Edinburgh, warranted by Mother Kilwinning in 1677.[19]

"Old Kilwinning St. John," at Inverness, 1678.[20]

"Canongate and Leith" Lodge, an offshoot from St. Mary Chapel in 1688.[21]

Haughfoot Lodge, with records from 1700.[22]

Kelso Lodge of "St. John," with minutes from 1701.[23]

Lodge of "St. Andrew," Banff, with record from 1703.[24]

"Journeymen" Lodge, Edinburgh, established 1707.[25]

"St. Ninian" Lodge, Brechin, with By-laws of 1714.[26]

Peeble's "Kilwinning," working in 1716.[27]

Dalkeith "Kilwinning," Greenock "Kilwinning," Torpichen "Kilwinning," all warranted by "Mother Kilwinning" before 1726, and there is reason to believe that this venerable parent chartered some thirty others, whose names are now lost to us before 1736.[28]

"St. Mungo" Glasgow, an offshoot of "St. John's" Glasgow in 1729[29], and Glasgow "Kilwinning" in 1735.

[1] I. 442. [2] I. 441. [3] I. 446. [4] St. Clair Charter, No. 1. [5] I. 446.
[6] Schaw Statutes, No. 2. [7] I. 398. [8] I. 442. [9] St. Clair Charter, No. 1.
[10] I. 441. [11] St. Clair, No. 1. [12] St. Clair, No. 2. [13] I. 392. [14] I. 394.
[15] I. 420. [16] I. 411. [17] I. 450. [18] I. 418. [19] I. 410. [20] I. 415.
[21] I. 415. [22] I. 447. [23] I. 443.
[24] I. 442. [25] I. 416. [26] I. 444. [27] I. 420. [28] I. 297. [29] I. 415.

Many of these Lodges are naturally much older than the earliest record preserved of them. Counting these only before 1717, we have no less than thirty-one lodges whose existence is well established. Many of these concurred in forming the Grand Lodge of 1736, others have joined it since, some are extinct, and one, the old Lodge at Melrose to this day preserves its independent existence.

Side by side with these Lodges, at least in the larger burghs, we often find another class of bodies, called Incorporations. These were aggregations under one head and for civic purposes of various distinct crafts, usually more or less akin, and to them some of the municipal masonic functions were entrusted which in other places seem to have been exercised by the Lodges. We thus meet with the Incorporation of the Squaremen of Ayr, who were a party to the second St. Clair Charter in 1628, and included besides masons, the coopers, wrights (*i.e.* carpenters) and slaters.[1] The Squaremen of Dumfries comprehended masons, joiners, cabinet-makers, painters and glaziers.[2] In Glasgow the Incorporation consisted of the masons, wrights, and coopers. The latter disassociated themselves in 1569, and a "Seal of Cause," 1600, effected the same result as regards the wrights.[3] Another Seal of Cause, 1541, constituted the Incorporation of Aberdeen, consisting of masons, wrights, coopers, carvers, and painters.[4] In 1636 we hear of an Incorporation at Atcheson Haven, consisting of masons, wrights, shipwrights, coopers, glaziers, painters, plumbers, slaters, plasterers, etc.; and finally we have the celebrated "Incorporation of wrights and masons," constituted by an act or Seal of Cause of the Provost and Magistrates of Edinburgh in 1475, and which like the Lodge, met in St. Mary's Chapel and thence we have the Incorporation of Mary's Chapel, and the Lodge of the same name.[5] In the Scottish burghs as on the continent, no tradesmen could ply his trade as a master, without taking up the freedom of the borough, and this was granted him by the Incorporation to which his trade belonged. The freedom of the trade and of the borough thus became synonymous and were both granted by the Incorporation although, so far as regards the masons, they would appear to have undergone a preliminary passing in the Lodge. The Lodge passed them as fellows of the craft, this gave them no right to work for their own account, at least in the borough; and the Incorporation passed them as masters, which did. It must be remembered that "master" meant simply one employing others, it has nothing to do with a master's degree. But, as is obvious, the interests of the two bodies were not always identical, and as Bro. Gould justly observes, the Incorporation by curtailing the privileges of the Lodges, paved the

[1] I. 383. [2] I. 383. [3] I. 414. [4] I. 425.

[5] I. 400. At a later date, in places where no Incorporations existed, Companies appear to have been formed to fill their place. Thus we find that on the 26th October, 1636, a convocation of master tradesmen was held at Falkland, under the presidency of Sir Anth. Alexander, Warden General and Master of Work, to consider certain trade grievances and abuses, and it was recommended in such places to establish "Companies" of not less than twenty members. The trades represented on this occasion were the building trades and their congeners. The Lodge of Atcheson Haven accepted the Statutes then promulgated on the 14th January, 1637. (cf. Lyon, 87., Gould II., 46.)

way for their own downfall and the complete overthrow of trade monopolies.[1]

Some of the Lodges held a controlling and directing power over other Lodges in their district.[2] The second of the Schaw Statutes defines these and their rank.[3] The first Lodge in Scotland was the Edinburgh Lodge, the "heid[4] and secund ludge of Scotland" was Kilwinning, having jurisdiction over the "boundis of the Nether Ward of Cliddisdaill, Glasgow, Air, and boundis of Carrick," and the third was Stirling. These three Lodges answered in fact every requirement of our present Provincial Grand Lodges, and I do not doubt, although proof is not forthcoming, that they had well defined power to constitute and legalise Lodges within their jurisdiction. We know that Kilwinning did so in 1677 and possibly long before. And the Schaw Statutes of 1599 provide that no election of officers in a subordinate Lodge shall be valid except by consent of the Warden of Kilwinning, who was entitled to be present.

The Wardens (or as we should now say, Masters) of every Lodge were, according to these Statutes, answerable for their brethren to the magistrates of the district or Sheriffdom. But they seem to have been answerable in a still higher degree to a superior functionary called Patron or Judge of the Masons. The post, which was probably of some considerable financial value, owing to the fines collected, was in the preferment of the Sovereign, though the Masons themselves, and the King's Master of Work had a voice in the selection. Thus, William St. Clair purchased for himself and his heirs of his Sovereign Lord, the King, the position of Patron and Judge over the Masons, on two occasions; the parties to the charter being, in 1601, William Schaw and the Masons of Edinburgh, St. Andrew's, Haddington, Atcheson Haven, and Dumferline; and in 1628, those of Edinbro', Glasgow, Dundee, Stirling, Dumferline, and St. Andrew's. And in 1590 James VI. granted a similar jurisdiction in Aberdeen, Banff, and Kincardine, to Patrick Coipland, Laird of Udaucht. The document states he possessed the needful qualifications, that his predecessors had been Warden before him, that he had been selected by the majority of the Masons of that division, that therefore, he was appointed Warden and Justice over them for life, and that he was empowered to receive all fees, hold courts, appoint clerks and other needful officers, etc., etc.[5] It would appear, from the first St. Clair Charter, that it was more expeditious and less costly to carry litigation before their own Judge and Patron than to have recourse to the ordinary law courts and magistrates of the realm. Whether the Patrons were admitted to the privileges

[1] I. 401.

[2] "With power to the said warden and dekyn of Kilwinnyng to convene the remanent wardenis and dekynis within the boundis foirsaid quhan thay haif ony neid of importance ado, and thay to be judgit be the warden and dekyn of Kilwynning quher it sall pleis thame to convene for the tyme, aither in Kilwynning, or within ony other part of the west of Scotland and boundis foirsaid," (Schaw, 1599.) The Provincial Grand Lodge (to use a modern expression) was therefore a moveable one.

[3] I. 389.

[4] This peculiar use of head seems to have puzzled Bro. Gould, but a German scholar would at once recognise the analogy, as *haupt* in German means both head and chief.

[5] I. 426.

of the "Mason word" is not absolutely decided; but I can scarcely doubt that they were.

Reference has been more than once made to the Master of the Work. This office appears to have been one of emolument in the gift of the King, and evidently ranked above all the other masonic officials, and even above the Patrons and Judges. In 1599 Schaw's title as such was "Lord Warden General,"[1] and the general Statutes regulating the Mason-craft throughout the kingdom were promulgated by his authority. Masonically, he is the best known of all the Wardens General, but we have records of others. Born in 1550 he succeeded Sir Robert Drummond as Master of Work in 1583, and all royal buildings and palaces were under his care and superintendence. He died in 1602, and although absolute proof is wanting, there can be little doubt he was in possession of the "Mason Word," *i.e.*, he was a Freemason. That some of his successors were masons is incontrovertible, but on the other hand, although they were Masters of Work, it has not been shown that they were at the same time Wardens General. The distinction is not fanciful. As Master of Work they could and did employ Masons, but as Warden they ruled, governed, and judged them.[2] Thus, in a Mary's Chapel minute, 8th June, 1600,[3] it is recorded that at the meeting the "Master of ye Werk to ye Kingis Ma'stie" was present. If Schaw, who died two years afterwards, was still holder of the office, he was a Freemason. In 1634 this Lodge admitted "Anthonie Alexander, Right Honourable Master of Work to his Majesty," a son of the first earl of Stirling. He died in 1637. On February 16, 1638, his successor, Herie Alexander, "Mr off Work," was received as a "fellow and brother."[4] In 1641 the Masons petitioned that they should have a voice in the selection of Master of Work, in order that only such might be elected as were fit to be Wardens General.[5] This almost looks as if one office entailed the other. The answer to the petition is not known, but in 1645 we find Daniel Carmichael Master of Work and General Warden of the King's tradesmen.[6] The only other official of this class I shall name is Kenneth Fraser, who in 1670 signed the book of the Aberdeen Lodge as the 5th on the roll of Apprentices, was Warden of the same, 1696-1708, Master in 1709, and whose title was "King's Master Mason."[7]

Having now obtained a general idea of the organisation of the Craft, it will be interesting to penetrate into the Sanctuary itself and construct for ourselves the best picture attainable of the Lodge and its internal economy. A youth desiring to learn the Mason Craft was apprenticed to a Master-Mason. According to the Schaw Statutes the shortest term was seven years.[8] But these Statutes were often overruled in some districts, their spirit rather than their letter was followed. We thus find certain Lodges stipulate for lesser servitude. But whatever the term, it had to be worked out, the master could not release his prentice for any money equivalent.[9] An apprentice was under certain conditions allowed by the Schaw Statutes to take work on his own account

[1] I. 389. [2] I. 426. [3] I. 407. [4] I. 407. [5] I. 427. [6] I. 427. [7] I. 438. [8] I. 386. [9] *Ibid.*

to the amount of £10 (scots of course, equal to one twelfth only),—but I fear this privilege was as a matter of fact seldom conceded. The master having bound his apprentice, it became his duty to report this to the Lodge,[1] in order that the youth might be duly "buiked" or "entered," terms which will be at once understood by men of business and whence we derive our present expression, "entered apprentice." It may be inferred that at this time he received the "Mason Word" and the secrets thereto belonging, but all indications of the nature of this ceremonial are entirely wanting.[2] There were expenses attached to it in every case, but varying much according to locality. The Schaw Statutes designate £6 scots as the sum "Utherwyes to pay to the bankat for the haill members of craft within the said luge and prenteissis thairof."[3] We thus see that feasting was as much in vogue then as now; and the passage quoted also proves that the prentices were in the Lodge, but not of it; admitted within its precincts, but not component members of the Craft,[4] being in *statu pupilari*. I do not think this relation obtained in all Lodges, and it certainly did not where gentlemen Masons were concerned. The clothing of the Lodge or providing the members with gloves was likewise a tax incidental to receiving the Mason Word, and this was also sometimes compounded for by a fixed payment.

As a general rule, though not without some important exceptions, every Mason chose a mark, which became an integral part of his signature and was also used operatively.[5] The 1670 mark book of the Aberdeen Lodge[6] is a most interesting document. Ten apprentices sign, but *after* the names of the "Authoires off this Book," thus confirming my former statement, and each has his mark attached. In Kilwinning, also, apprentices "paid their buiking money and got their marks,"[7] but in some other Lodges no marks were, it appears, conferred on the prentices. Melrose Lodge is of all the most interesting, being a very ancient one, and still working under its old constitution, never having joined the Grand Lodge; and here the apprentices received their marks, and possibly do so still. But beware of attaching this custom to the mark degree of recent date. The conferring of the mark partook in no way of the nature of a degree, it was a pure trade custom, useful for trade purposes.[8]

Entry to the Lodge, carrying with it of course the Mason-word, was often conducted at a distance; Dunblane Lodge provided for this in 1696,[9] though it is questionable if this mode of procedure was ever followed in the case of apprentices to the Mason-

[1] *Ibid.*

[2] We have slight indications in the records of the Swalwell Lodge, which tho' English was close to the border, but the date is as recent as 1725. cf. II., 263, et. seq.

[3] I. 390.

[4] The following quotations will tend to prove that the apprentice was not a member of the Craft. "No apprentice shall be made *brother* and fellow in Craft" unless he has served fourteen years, (Schaw 1598). It was also "condescendet on yt wn ever a prentice is mad frie mason he must pay four pund Scotts, wch four pund Scotts is to be stowet at the pleasour of the Lodge," (Melrose Minutes, 28th December, 1674, I. 450.)

[5] The Lodge of Dunblane, with records from 1696, contains not a single allusion to marks.

[6] I. 434-5. [7] I. 395. [8] III., 21 note I. and 75. [9] I. 419.

trade. Other features of the career of the pupils of the craft will be noticed later on.

The "Mason Word" is constantly mentioned, and its possession even by non-operatives, for instance, Ministers of the Kirk, can fairly be traced back to the 16th century. It was communicated to the apprentices on their entry to the Lodge, and a minute of 1702 reveals the fact that it was whispered and that probably a "grip" was attached to it.[1] In 1729 (rather late) we hear of the "secrets" of the Mason-word.[2] This also infers either a grip or salutation, or, at all events, something beyond a mere word. In 1701 an apprentice at Aberdeen was "sworn by the points." A minute of 1709 speaks of the "Benefit of the measson word,"[3] under which it has been laid down by a *consensus* of authorities, that apprentices derived *all the knowledge that was implied in the expression*.[4] But all clue to the identity of this word or words is wanting, although I see no reason to doubt that it differed in no material respect from what is now imparted to the apprentice, or perhaps with even greater probability that it was a combination of the secrets as at present communicated to the recipients of the two lower degrees. But this is simply my opinion and must, therefore, be only taken for what it is worth.[5]

A Fellow-Craft was, as the name denotes, a member of the Lodge. In broad terms he was an apprentice, who having served his time and gone through the necessary formalities, was *passed* into the Lodge and its fellowship. We will first examine the Schaw Statutes on this subject. They provide that no apprentice shall be made "brother and fallow-in-craft" unless he has served an additional seven years,[1] making fourteen in all, save by special license of the rightful authorities of the Lodge. The reason of this is obvious; as Fellow-Craft and Master were synonomous terms and each new master meant increased competition, the rule provided a drag on advancement quite in keeping with continental customs. That continental guild arrangements served the Scottish Crafts as models, we know from the 1475 Seal of Clause governing the Edinburgh Incorporation where we meet the expression, "lyk as thai haf in the towne of Bruges, or siclyk gud townes."[3] What then became of the apprentice? He remained a journeyman. The Schaw Statutes

[1] I. 447. [2] I. 420. [3] I. 439. [4] II. 307.

[5] A few expressions relating to this matter may be cited. Thus "Dunblane, the twenty-seventh day of December 1720 years. Sederunt: Robert Duthy, deacon, Wm. Wright, warden, Wm. Muschet, eldest fellow of craft. . . . Compeared John Gillespie, writer in Dunblane, who was entered on the 24th instant, and after examination was duely passt from the Square to the Compass, and from an Entered Prentice to a Fellow of Craft of this Lodge," (Lyon's History of Mary Chapel, p. 416). Other similar entries appear in the succeeding years. This is somewhat late it will be observed, but it distinctly points to a plurality of degrees: it is, however, unsupported by the minutes of other Lodges of the same or even later dates. A slight corroboration may be found in the Haughfoot minutes of 1702, reading, "Of entrie, as the apprentice did, leaving out (the common judge). Then they whisper the word as before, and the Master gripe his hand in the ordinary way," (I. 447). This may possibly refer to the ceremony of passing. If forced to explain these singular entries I should submit we have here early evidence of English esoteric influence; and as I should be at once opposed by the statement of good authorities that in England also in 1702 there are no signs of two degrees, I should candidly confess that that is not my opinion. I hold, however, that in Scotland there was only one, except perhaps in especially favoured localities, such as the two cited. The Dunblane minute should be compared with Prichard's Masonry Dissected, 1730, "How was you passed Master? From the square to the compass." But the whole subject of degrees must be treated in a separate paper.

[6] I. 386. [7] I. 401.

call him servant (as did the French guilds,)[1] and in one clause we have the three classes in juxtaposition: —should strife arise amongst the masters, servants, or apprentices.[2] That Master and Fellow of Craft were one and the same, every clause almost of these Statutes demonstrates.[3] "Free prentice" and "handy craftsman" were also used to designate the journeyman, at least so I read the Brechin minutes of 1714.[4] This extra period of seven years was not always enforced, indeed we have little proof that it ever was. On the contrary, as every *passing* meant increased Lodge funds, it appears to have been the rule to pass the apprentice as soon as his time was out, and probably to trust to his youth and poverty to prevent his becoming a Master in more than name. But we have instances of caution: for example, in 1607, at Edinbro', a prentice was passed Fellow-craft and received his freedom under the express stipulation of not exercising it for two-and-a-half years from the date of its bestowal.[5]

Towards the end of the century, 1681, we find the same Lodge forbidding the employment of journeymen who had not passed, if two years had elapsed since the expiry of their articles.[6] Journeymen or fellows arriving from elsewhere had to be made freemen, free of the Lodge, (this meant fees and booking money) or were not employed[7] Non-operative Masons made in one Lodge were also allowed to join another. Thus in 1653 James Neilsone, "master sklaitter to his Majestie," entered and passed in the Lodge of Linlithgow, desirous of joining the Edinburgh Lodge, was elected a "brother and fellow of their companie."[8] But the Edinburgh and other Lodges could well afford to pass the apprentice in the Lodge and thus make them fellow-crafts prematurely, because their status as an independent master could only be conferred by the Incorporation.[9] Where Incorporations existed, it is quite probable that the journeymen were also fellow-crafts,[10] and that thus arose the first distinction between a fellow-craft and a master. The fellow-craft was free of the Lodge, but not of the burgh, the master was free of both.

The apprentice before being made "brother and fallow-in-craft" had to undergo "ane assay and sufficient tryall of his skill and worthyness in his vocatioun and craft."[11] At the ceremony of passing, witnesses were necessary, viz.: six masters, two apprentices, and the "intender," who all had to sign the book, as did the candidate, inserting also his mark.[1] The presence of the apprentices forbids the supposition that any peculiar secrets were attached to this step. Only *one* enigmatical entry of 1702 at Haughfoot[2] might perhaps be twisted into an indication that something peculiar took place at passing.

The fees at entry and passing of a Fellow-craft in 1599 were £10 (Scots) and 10s. worth of gloves, to include the cost of the banquet.[3]

The fellows were to be tested "of thair art, craft, scyance, and antient memorie" annually.[4]

Looking at Masters merely in the light of employers of labour, the Schaw Statutes provide several regulations applying to them more particularly.[5] A Master was not to supplant another; not to take over and prosecute an incompleted job except with the consent of the master who had had it in hand; not to take more than three apprentices during his lifetime, save by special consent of specified officials; not to undertake Mason's work entrusted to the care of a non-Mason; not to allow his servants to work with Cowans; not to receive and employ runaway apprentices; not to accept a contract unless able to carry it to a satisfactory conclusion; and neither to sell his apprentices to another Master nor to accept a monetary consideration from the youth himself in lieu of his full time. He was to enter and book his apprentice in the Lodge, and except by his order no apprentice could be entered; and should, in consequence of a want of care on his part in erecting any scaffolding, an accident supervene, he ceased to be a master and returned to the status of journeyman.

Beside this there were a number of provisions which applied to the whole body of the Craft, *i.e.*, journeymen and masters equally. Masons must be true to one another and live charitably together as became sworn brethren; obedient to their wardens, deacons, and masters; honest, faithful, and diligent, and upright with their employers; refer all strife between themselves to their wardens and deacons within twenty-four hours; attend all meetings of the Lodge when lawfully warned under a penalty of £10 (Scots), and on no account to work in the company of Cowans. All those present at the "assemblie or meetting" were to be sworn by their great oath.

The great oath is often mentioned, and would appear to have been renewed on many occasions—at entering, passing, and at all great assemblies, as also at taking office in the Lodge. The impression conveyed is that it was always the same, it is spoken of as *the* great oath.[6] That the proceedings at the assemblies were secret, and that the Lodge was

[1] Sometimes *Garçon*, sometimes *Servant*. The German term was *Knecht*, which also means servant, servitor, &c.; in chivalry, page or squire.

[2] I. 386.

[3] The importance of this as effecting the question of degrees is evident, as it reduces the possible number to two, viz. apprentice and fellow-craft degrees. Cf. Gould II., 358, *et. seq.*

[4] I. 445. [5] I. 402. [6] I. 402. [7] *Ibid.* [8] 407 and 409.

[9] At Atcheson-Haven in 1700 a great grievance of the Lodge lay in the fact that apprentices would neglect to qualify by passing as fellow-crafts; a symptom of the decay of the guilds system.

[10] That although Fellow-craft and Master were originally identical, yet in later years a journeyman might be a fellow-craft, is further deducible from the fact that in 1714 the Edinburgh Lodge prohibited its journeymen from acting as Deacon, Warden, or Intender, (I. 400). Before claiming to do either it is obvious that the journeyman must have been a member of the Lodge, or fellow-craft. In 1652 we also find the "brethreine freemen" at loggerheads with a "masone journeyman" (I 402); and in 1709 the "Journeyman's Lodge" was formed by members of the St. Mary Chapel Lodge who found their position in the said Lodge no longer endurable, (I 416).

[11] Schaw St., I., 386.

[1] *Ibid.* [2] I. 447. [3] I. 390. [4] I. 390. [5] I. 386-7.

[6] At Dunblane in 1696 it was provided that no member should divulge any of the acts of the Court (Lodge) to any person except a member of the Lodge, save only the rules as to entering and passing "under the breach of breaking of their oath," (I. 419). In Aberdeen, 27th June, 1483, the masons were "obligated" to obedience "be the faith of thare bodiis," (I. 423). At the same place in 1493 three masons were engaged by the Aldermen for a certain work. and "thai haue sworne the gret bodely aithe to do thar saide seruice," (I. 423). In 1498 Mathou Wricht agreed "be his hand ophaldin, to make gude seruice in the luge," and "Nichol Masone and Dauid Wricht oblist thame be the faithis of thar bodiis, the gret aithe sworne to remane at Sanct Nicholes werk in the luge . . . . . to be leile trew in all pontis," (I. 423). In 1670 the Lodge By-Laws provide that all were to *love one another as brothers born*, and each man was to have *a good report behind his neighbour's back* as "his oath tyes him."

regularly tyled is certain, indeed the Aberdeen By-laws (1670) provide that the meetings shall take place in the open fields, save in ill-weather, and then only in such a building where "no person shall heir or see us,"[1]

Cowans were irregular Masons. It has been generally supposed that the term applied only to those undertaking Mason's work without having been regularly apprenticed to a Master Mason. I think its meaning may be widened to include apprentices regularly bound but who had never been booked or entered, as also those who had been duly entered but failed to get themselves passed; those who, being passed, had removed to another district and omitted to join the local Lodge; those who had been expelled the Lodge, and in fact every Mason guilty of any irregularity whatever.[2]

The references to the officers of the Lodge are frequent and indicate a large staff, but it must not be supposed that all Lodges were alike, some had more, some less. The following list is a combination of them all. We find an "eldest entered apprentice," whose duty apparently was to preside at meetings of the Apprentices, and this custom although obsolete is nevertheless, I fancy, recent, as the first mention of it hitherto discovered dates from 1721.[3] At Haughfoot we find a "youngest entered apprentice."[4] He is occasionally called "Officer," whence we may conclude that his duty was to tyle the Lodge, the "Officer" being often mentioned elsewhere and always in such a way as to lead to the conclusion that he was equivalent to our Tyler.[5]

The "Intenders" were a universal institution. Their duty was to prepare and instruct the apprentices preparatory to passing; in technics certainly, and most likely also esoterically. Their analogues exist with us as sponsors, or proposer and seconder.[6]

The Lodge had a box. This contained the Cash and the Archives. Fines were to be paid into the box "for the common weal, in conformity with the practice of the Lodges of the realm."[7] According to the Schaw Statutes,[8] the penalties collected were to

[1] I. 428.

[2] I. 414. James Ritchie was accused of feeing a *cowan* . . . . it is stated in his favour that "he was *entered with a Lodge*, and had a discharge of a Master in Paisley." This took place in Glasgow, 1622. Kilwinning, 20th December, 1725. Two of its brethren were "discharged from entering the societie of honest men (cf. with the E.A. Ob.) belonging to the Lodge of Kilwinning, and also discharge every frieman to give no strocke of worke under the penaltie of £20 Scots until they be convinced of their cryme." If not actually called cowans they were at least in exactly the same position. This Lodge in 1705 defined a cowan as a "mason without the word," but the occurrence above noted at Glasgow shows that a non-affiliated mason, having the word, was also called a cowan. At Edinburgh, those who had lawfully served their apprenticeship were prohibited from obtaining work, or from employing other apprentices or servants until they had taken up both the freedom of the Lodge and that of the burgh, which latter was granted by the incorporation (I. 402). Whether called cowan or not, it is evident they were treated as such.

[3] I. 406. [4] I. 448.

[5] At Aberdeen in 1670 it was enacted that the officer be continued till another be *entered* in the Lodge; *i.e.*, a fresh apprentice evidently, showing that the officer or tyler was the youngest entered apprentice, (I. 428). At Edingburgh he is called officer in 1712 and Tyler in 1763. (I. 406.) At Dunblane amongst the officials appointed in 1696, was an "officer."

[6] They were to be present at the passing of an apprentice, (Schaw Statutes, 1598.) At Aberdeen the apprentice was fined if when interrogated he forgot anything, but if he could prove that he was "never taught such a thing" the penalty was shifted to his intenders, (I. 429.) At Dunblane as late as 1725 their duties are defined as "perfecting of apprentices, so that they might be fitt for their future tryalls," (I. 420.) At Aberdeen they are mentioned in 1670, (*Ibid.*)

[7] Schaw Statutes, I. 391. [8] I. 387.

be distributed "*ad pios vsus*, according to gud conscience." As late as 1748, at Aberdeen, the official in charge of the box was called the Box-master,[1] which appears to me the oldest designation, but in some cases the Warden acted as Box-master. In 1696 at Dunblane he was called Treasurer, as now.[2] On this same occasion we also meet with the appointment of an "Eldest Fellow of Craft." His duties are not defined, but bearing in mind that the Lodges comprised fellow crafts or journeymen, and fellow crafts or masters, it is probable that he was the official head or representative of the journeymen.

There were also Keepers of the Keys: we meet with them as early as 1601, at Glasgow, when they were two in number.[3] In 1670 at Aberdeen three are provided for,[4] and are called Masters of the Keys. They kept the keys of the Box and were thus a check on the Box-master.[5]

The Clerk or Secretary has already been alluded to, his appointment was usually for life, and his profession that of a notary, but he was doubtless in possession of the Mason-word.

Immediately below the Master of the Lodge was a class of officials denominated in the Schaw Statutes of 1599, Quartermasters.[6] They gradually merged into the status of our present Wardens,[7] which was also very generally their designation. Chief of their duties was to collect the quaterages of the members. Quaterages were imposed very early, we hear of them at Kilwinning in 1642,[8] and although the Schaw Statutes do not mention them, they do enjoin the appointment of the Quartermasters, and the conclusion is obvious that quarterly subscriptions must have been already usual. The minutes at Aberdeen, 27th December, 1696, record the election of James Marky, Maister—John Ronald and Kenet Fraser, Wardens—William Thomsone, Theasurer,—and Alex. Patersone and Geo. Gordone, Key Masters.

Essay Masters to preside at the performance of the "tryalls of skill" before passing were also a feature in many Lodges, *e.g.* Edinburgh and Kilwinning[9].

The head of the Lodge is called by the Schaw Statutes Warden or Deacon.[10] We have seen that the term Warden was shifted to the Quartermasters, and the Worshipful Master soon became known as Deacon only.[11] The Statutes provide that this Officer, *i.e.* Deacon, but then called Warden, be elected annually by the votes of the Masters[12] in the Lodge, and the election confirmed by the Warden

[1] I. 427. [2] I. 419 [3] I. 414. [4] I. 429.

[5] In Continental Guilds it was usual for the box to have three different keys, and each was entrusted to a different official, so that without the co-operation of all three the contents could not be touched.

[6] I. 390.

[7] The Warden, however, did not assume the chair in the absence of the Deacon. In such cases a president was chosen for the time by the members present and not infrequently he was only an *apprentice*, (I. 398).

[8] I. 398. [9] I. 399.

[10] The Warden in some clauses appears superior, in others identical with the Deacon.

[11] It might possibly be more correct to say that in different places and under different circumstances the names and attributes of the Deacon, Warden, and Quartermaster were interchangeable, and that the context alone can decide whether the chief or the second in power is alluded to in many cases.

[12] *i.e.*, the fellow crafts, excluding the apprentices.

General. He was answerable to the County magistrates,—"Presbyters within their Sheriffdoms,"—for the conduct of the members;[1] he had to make annual trial of all offences within the Lodge, assisted by the most ancient Masters thereof;[2] was empowered to exclude and expel all offenders;[3] was required to appoint, together with the Quartermaster or Wardens, a Secretary;[4] to annually receive the oath of "fidelitie and trewthe" of all the Masters and Fellows of the Lodge,[5] and generally to rule the Lodge.

In many Lodges the Master or Deacon, and Wardens paid fees of honour on being elected to office, but not in all.[6] The Lodge it will be seen had its own internal jurisdiction,[7] and it was entitled to make its own by-laws.[8] The head Lodges were empowered to legalize subordinate Lodges and did so, and in 1716, at Peebles, we have at least one instance of a Lodge being self-constituted by "a sufficient number of Brethreen in this Burgh" in order to repair the loss they sustained "by the want of a Lodge." The annual meeting, or chief festival of the Lodges was the 27th December, St. John the Evangelist's Day.[9] Records of meetings on the Baptist's Day, 24th June, exist, but are rare. The ballot for the Master was by "pluralitie of vottis" an absolute majority of the Lodge not being necessary.[10]

The Master or Deacon was sometimes called Preses,[11] as at Edinburgh in 1710, at which place in 1731 he was even called Grand Master, an echo of London Freemasonry which had travelled north. At Aberdeen in 1670 he was termed "the Master"[12] and was to act as judge in all disputes: and at Dunblane in 1696, he was the "Master Meassone." But Deacon was the general name, and at Edinburgh in 1683 we read of "old Dickins" equivalent to our Past-Masters.[13]

One more class of Officers remains to be noticed. Towards the middle of the 17th century, noblemen, gentlemen, and other non-operatives were elected Deacons. These appointments necessitated the selection of operative brethren to act as deputies,[14] and to this day, most Scottish Lodges, and a few English (viz., when a Prince of the blood Royal is W.M.) elect Deputy Masters.

As in England, Scottish journeymen travelling in search of work were entitled by custom to aid,

[1] I. 389.

[2] *Ibid.* At Peebles the annual trial of the apprentices and fellow-crafts was regularly observed from 1716 to the end of the century, (I. 421). At Melrose in 1707 it was enacted that all who absented themselves from the annual trial were there and then "denuded from aine benifite" until due submission was made, (I. 452).

[3] I. 390. [4] *Ibid.* [5] *Ibid.* [6] I. 393.

[7] "The Court of the Ludge" (Kilwinning) in 1642 was held by the Deacon and Masters of work. [8] I. 391.

[9] The Schaw Statutes ordain that the Warden shall be annually elected on the 20th Day of December, Both the Schaw Codes, probably signed at an annual meeting, are, however, made out on the 28th of that month. The transition from either of these dates to the 27th December must have been natural and easy. In 1642 Kilwinning still held its "Court" on the 20th, (I. 393), in fact it appears to have held to this date till 1725. (I. 396), and perhaps even beyond that. At Edinburgh the Festival was on the 27th, as early as 1599. At Aberdeen the Master was to be annually elected on each St. John's Day. By-Laws of 1760, (I. 428.)

[10] I. 395. [11] I. 406. [12] I. 428. [13] I. 400. [14] I. 395.

either pecuniary, or in the nature of employment.[1] A resolution of Kilwinning in 1717, points to the early existence of a nuisance we still feel, viz., Masonic tramps. It reads, "As the Lodge have been imposed upon by begging brethren, both here and at Irvine, it is resolved that no charity be given to travelling brethren without an order from the Master."[2]

Mention has several times been made of gentlemen in the Lodges. They did exist, undoubtedly before we have actual record thereof, but the earliest minute to that effect is at Edinboro' in 1600, June 8th. On that occasion the minutes were signed by "Johne Boiswell of Achinflek" whom the secretary or clerk styled "ye Laird of Aichinleck."[3] But this, although the earliest instance on record, is by no means a solitary one.

In the Lodge of Aberdeen in 1670 out of 49 members only 8 or 12 were operatives.[4] It is evident that this speculative ascendancy did not arise in a day, but its commencement must be carried back for many years, perhaps 100.

The Master of the Lodge of Dunblane in 1696 was Lord Strathalane; Alexander Drummond, of Balhadie was warden, Cameron of Lochiel was a member, and indeed the operatives were in a minority.[5]

The Lodge at Peebles was speculative to a great extent from its very foundation in 1716.[6]

The Lodge of Kelso was largely speculative at the date of the first minutes preserved, viz., 1702, when a baronet and a laird were "honorable Master" and "Worshipful Warden" respectively,[7] and the "gentlemen who are the honorary members of the companie obleidg themselves to pay a crown yearly."[8]

In 1672 and 1679 the Earls of Cassillis and Eglinton were respectively the Deacons, or as we should now say, Masters of Kilwinning Lodge.[9]

At Haughfoot, in 1702, the majority were speculatives.[10] On the 22nd December of that year Sir James Scott, his brother Thomas, and six others "were duly admitted apprentices and fellow crafts," only one being a workman, and he was a wright, not a mason.

And finally, in the old Lodge at Melrose, which has never yet joined the Grand Lodge system, but to this day works by its own inherent right, as early as 1675 many of the members were not masons by trade.[11]

On the other hand, some Lodges remained till a very recent date exclusively operative. St. Mungo's split off from St. John's Glasgow in 1729, because the parent Lodge would not admit gentlemen and others to the fellowship. Speculatives were not received in this Lodge, St. John's, till 1842, eight years before it joined Grand Lodge.[12]

[1] They were also entitled to be buried at the expense of the Lodge. The Seal of Cause 1745 for the incorporation of St. Mary's Chapel, Edinbro' provides that should one of the number die and leave "no guds sufficient to bring him furth honestly" the wrights (or masons, as the case might be) shall, at their own cost, provide a befitting funeral for "their brother of the Craft," (I. 401.)

[2] I. 397. [3] I. 407. [4] I. 436. [5] I. 416. [6] I. 420. [7] I. 444. [8] I. 443.

[9] I. 394-395. "So imperceptibly," says Lyon, of this Lodge, in the Freemasons' Magazine, May 30th, 1863, "has the purely operative character merged into the condition of a purely speculative one, that the precise date of such change cannot with any certainty be decided upon." I may add that this dictum applies with equal force to almost every Scottish Lodge.

[10] I. 447. [11] I. 452. [12] I. 415.

In many cases the gentlemen paid higher initiation and office fees.[1] A very usual name for them was Geomatics, whilst the masons by trade were called Domatics. The Geomatics were also known as Gentlemen masons, Theorical masons, Architect masons, and Honorary members.[2] There was always a sharp distinction drawn between these and the masons by trade, which so far does not appear to have obtained in England. It is throughout evident that the canny Scots liked the patronage of a Lord, if they could get him, and if not they put up with a "Laird."

Freemasons of the present day are somewhat noted as sticklers for precedence: that the ancient Craft in Scotland partook of the same foible may be gathered from the last minute I shall quote—Melrose, 27th December, 1690—"it is votted that everie meason that takes the place in the kirk before his elder brother is a grait ase."[3]

Such is a brief review of the aspect and status of Freemasonry in Scotland previous to the formation of the Grand Lodge of Scotland in 1736. I have not gone into the question of degrees in this paper; that subject is a wide one which must be reserved for another occasion; suffice it to say, that since the lamentable death of Bro. Woodford, all the best authorities, Lyon, Gould, Hughan, Officer, and others are agreed that Ancient Scottish Masonry comprised only one degree, and that the second and third were introduced in recent times from England.[4] Had time allowed, this account might have been easily extended; some few extra particulars may be gleaned from the notes attached. A paper which will be found very valuable as an appendix and commentary on this one is Bro. Gould's lecture "On Some Old Scottish Masonic Customs," read before this Lodge on the 3rd June, 1886, and which dealt more with exceptional practices, whilst I have endeavoured to depict general customs in such a manner as to leave their impress on the memory of the veriest novice in the study of our antiquities. How far I have succeeded must be left to the judgment of my hearers.

BRO. GOLDNEY enquired whether any connection had been traced between the "Gentlemen Masons" of early times and the works then in progress? Could not their presence in Lodge be ascribed simply to the fact that they were the "Lords of the Work" or in modern language, the Employers of Labour for the time being?

The WORSHIPFUL MASTER read the following communication from BRO. JOHN RAMSDEN RILEY:—

Like all similar papers there are points in this which may be open to difference of opinion, but in the main I find little to suggest, and still less to criticise. The interesting evidence given is a valuable contribution to the historic papers of 2076; and I think will best answer its purpose if carefully studied at home, along with the two admirable papers of the present Worshipful Master in June, 1886, and November, 1887. I feel some diffidence in referring to Bro. Speth's remarks anent "written tradition," because he has stated that a suggestion he makes concerning it *is not strictly relevant to the subject*. I refer to it therefore merely to throw a different light where I think he is slightly in error. Bro. Speth expresses his belief, qualified as it is, that in former days a lodge was legitimated by another granting its "*Copy of its Constitutions*," and also *that without a copy of the* "*Old Charges*" *no lodge was considered regular*.

I.—I have met with the term "Constitutions," both in very old letters and minutes, *of much anterior date to the foundation of some of the lodges he mentions*, clearly meaning the *Warrant:* whereas Bro. Speth takes a different view altogether. I recollect reading some years ago a minute in which an excuse is given for the lateness of the hour at which the lodge commenced its duties, "*because his Right Worshipful had misplaced the key of the Constitutions*," and none of the Brethren had one to fit it. Ultimately, after discussion, the box itself (containing the Warrant) was hung up by cords tied round it, and the lodge was then opened. In the North of England "*Copies* of the Constitutions" were generally relegated to the recesses of the lodge chest; the practice of having one on the Worshipful Master's pedestal being quite of modern date. The Warrant in former times legalized meetings anywhere: before the era of Grand Lodges I take a "Copy of their Constitutions," if used as Bro. Speth suggests, to have been of the same character, *i.e.* a dispensation or written authority of an older lodge for another to hold meetings.

II.—It is well-known that those Lodges possessing "Old Charges" have *not* held them from "time immemorial." It is extremely doubtful if two of the lodges named by Bro. Speth possessed their "Scrolls" even at their foundation. Some at any rate have acquired them as we now obtain the 1723 edition of the Constitutions, viz., by purchase, gift, or legacy. Many of the Scrolls have turned up during the last thirty years for this reason: up to 1800, Masons highly prized them as *personal* property, it being considered that to possess one was a sure indication of Masonic zeal! They were generally the work of a lawyer's clerk or schoolmaster, members of the lodge. Besides the cost of the sheets of parchment, all cut to the same size, the scribe had to be liberally paid for his work according to the labour bestowed upon it, so that "Scrolls" were a Masonic "luxury" confined to few. When completed, the separate sheets were attached together, the bottom of one to the top of the next in succession. Whoever possessed one of these Scrolls *kept it at home* under lock and key, and exhibited it to his Masonic visitors with becoming pride. There is no doubt that the value set upon them during a century caused the disappearance of many that were formerly in the possession of very old lodges. Some have been handed down unrolled for generations and are only lost for the present; others have been presented to lodges as mere curios of the past, and would never have been heard of but for the spread of the study of Masonic Archæology.

The Scribe in 1760 would put the date of that he copied, forgetting that it was not difficult to arrive at something near the actual date of his transcript:—unfortunately the transcriber of the first did *not* always follow the same rule; and it is now clear enough that with "Antiquity's pride" the employer was all the better satisfied with the work, if his scribe inserted, instead, "*Copied from an antient Scroll wrote above 500 years since.*" But I intended merely to throw a little acquired light on Lodge Scrolls, the reading of which to initiates was I think an *Operative* Custom. It is rather remarkable that in the North only members of those lodges having had an Operative foundation or connection possessed them. Bro. Speth's reference to lodges never connected with Operative Masonry somewhat obscures his meaning, but I cannot ignore the rest of his admirable paper and therefore presume he does not mean the 18th century lodges read the Old Charges, and that without a copy or version that these were *not considered regular*. As regards 17th century Freemasonry, as Bro. Speth says, the opinion must be taken for what it is worth.

Also the following from BRO. HUGHAN:—

This Essay by Bro. Speth, and the previous one by our Worshipful Master together, form the best "Elementary

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[1] At Kilwinning in 1736 a gentleman paid for entering 10s. and for passing 6s., but a working mason only 5s. and 2s. 6d., (I. 396). The Annual Subscription was 1s. and 6d. respectively, (ibid). The Lodge had practically ceased to be operative 16 years earlier, in 1720, owing to the great influx of gentlemen and tradesmen. At Peebles, in 1717, a merchant was entered a member of the said Lodge, "any complement to be given being referr'd to himselfe" (I. 421). At Aberdeen a fellow joining the Lodge paid 2 rix-dollars and a pint of wine; but a gentleman was to stand more than the one pint should the company will it, (I. 429). The operative only paid 1s. sterling subscription annually, gentlemen paid double that sum, (I. 439). In the Lodge of St. Ninian, Brechin, the fee for entry was 40s. Scots-3/6, but strangers were charged £3 sterling, (I. 445).

[2] I. 437. [3] I. 454. [4] See a previous note.

"Historical Papers" on the subject of Freemasonry in Scotland in early days that have ever been written. They may be said to be mutually supplemental, for Bro. Speth's paper furnishes an admirable summary of the 8th chapter of Bro. Gould's great work; and Bro. Gould's paper is mainly devoted to making known facts accumulated by him, for which room could not be found in his History.

That the Scottish versions of the "Old Charges" have been derived from England there cannot be a doubt, remarkable as it is. Notwithstanding this fact, however, Scottish Freemasonry appears to have been conducted on a different footing to that of its neighbour in many respects, some of these being carefully noted by our esteemed Secretary in his most discriminative and appreciative notes.

I quite agree with Bro. Speth's view of the use made of these Old Charges, for in my "Origin of the English Rite" (p. 6) will be found these words. "A special feature of the early initiations apparently was simplicity. How much more there was than the reading of the "Old Charges" and the communication of the Masons' word, grip, and signs, we cannot say, but we are not told of anything more."

Bro. Rylands first drew attention to the fact that the date of the "Sloane MS., 3848" corresponded with the day of Elias Ashmole's initiation. I think it more likely that the copy was made to be used at that noted Antiquary's reception than for his acceptance, for in *the latter* case he would have surely taken it with him.

How far the "Canongate Kilwinning Lodge," No. 2, Edinburgh, may be said to have been actually *warranted* by the "Mother Lodge, Kilwinning" in 1677, is not quite clear. My impression is that the record, as quoted by Bro. Lyon in his noble history of the "Lodge of Edinburgh," simply signifies that certain Brethren (*affiliated* to the latter, and resident in the *Canongate*) were permitted "to enter, receave, and pase" eligible candidates, for and on behalf of the Old Kilwinning Lodge. The members in Edinburgh, however, were not long content with that subordinate position, and a few years later on evidently struck out a career for themselves, and became independent.

I entirely agree with Bro. Speth relative to the meaning of the word *Free* Mason, and consider that our Worshipful Master did good service in his "History," by claiming that the Title really meant *Free to be a Mason*, *Free* of his Craft, etc. I am glad to find that our indefatigable Secretary takes the same view.

It may be as well to point out that the junior of the "St. Clair Charters" (1628 *circa*) concerns the *Hammermen and Squaremen* Craftsmen, as well as the Masons, so that the "Friemen Maisones" were not the only parties interested in that notable appointment.

The remarkable Roll of Lodges so capitally arranged by Bro. Speth, is most suggestive of the extraordinary value of the Masonic documents preserved in Scotland, one Lodge alone (No. 1,) having its records preserved for nearly 300 years! (1599-1888!)

It is well to remember that the *three* classes noted by Bro. Speth as existing in early days are still to be found in connection with all Crafts; viz., Apprentices, Craftsmen, (or Journeymen) and Masters. In the 17th century, and early in the 18th, the Masters' Incorporation of Edinburgh was a most exclusive monopoly of members who ruled the Journeymen, at times, with a rod of iron, so much so that rebellion ensued, separate organizations were formed, and in time the Incorporation of Masters had to succumb.

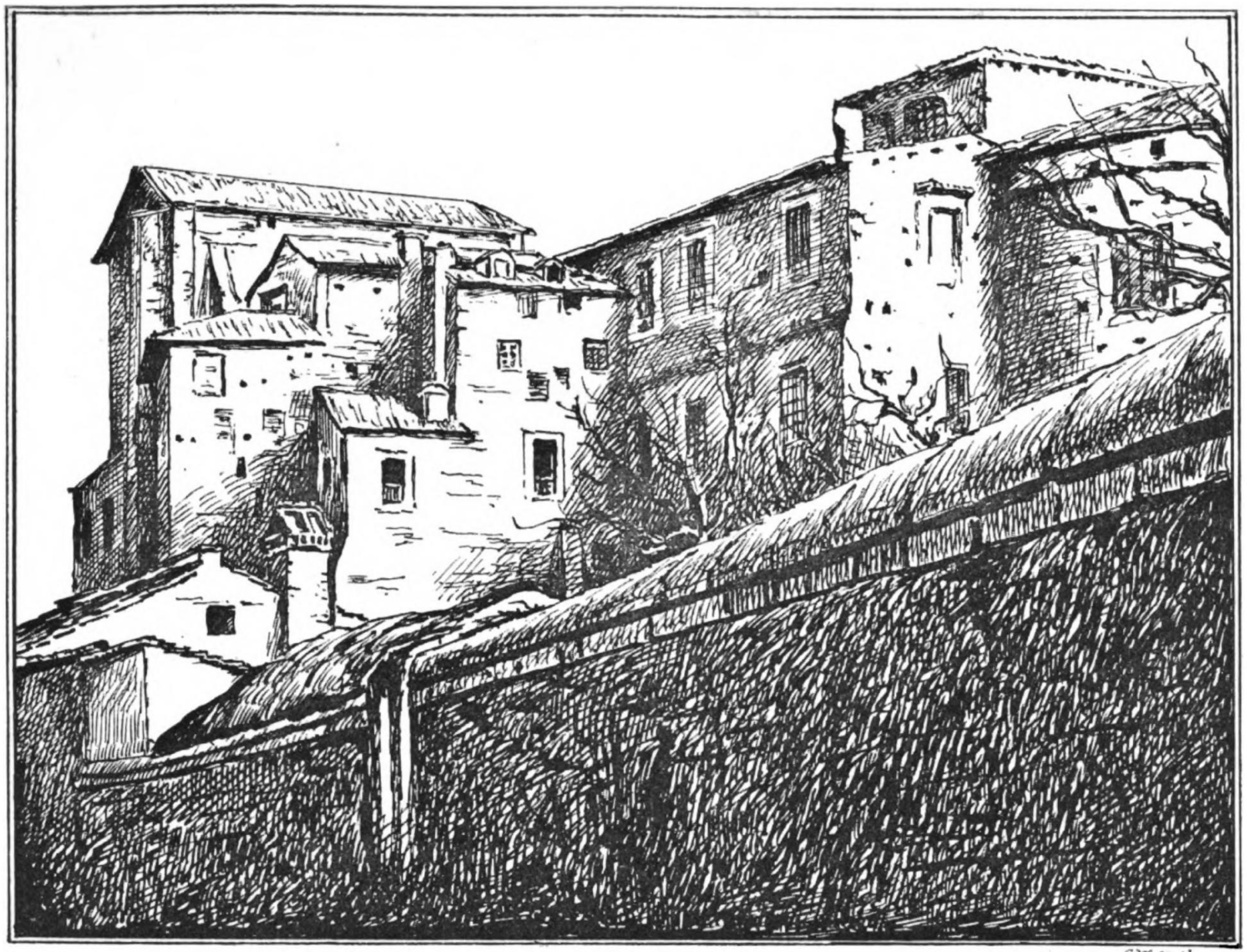
I should like to draw attention to the selection of marks by *Apprentices* in Aberdeen Lodge, A.D. 1670.

I have not lost hope yet of obtaining Bro. Speth as a convert to the Theory that there were no separate Masonic Degrees, prior to say 1717, such as we subsequently meet with, but that there was but the one esoteric ceremony until what is known as the "Revival."

I congratulate Bro. Speth most sincerely and heartily on the production of his excellent, interesting, and most useful Paper. It is exactly what was wanted.

Bro. EDWARD MACBEAN said:—Having been travelling ever since receipt of the proof sheets courteously forwarded to me by Bro. Speth I have, unfortunately, not had the opportunity to look up the subject on which he has so ably discoursed this evening: but you will no doubt expect me, as the only Scotch Mason present, to say a word or two. The first question that naturally arises is—"whether there was any speculative Masonry,—or Freemasonry as we understand the term,—in Scotland prior to 1717 the date of English Grand Lodge. To my mind it is quite clear that the Scotch Lodges were merely *trade* organizations, and the introduction of non-operatives such as Boswell of Auchinleck, Moray, Abercrombie, etc., into Mary Chapel did not necessarily alter its character any more than did the conferring of the freedom of the Fishmongers' Society upon Mr. Goschen make that body speculative or the recipient a tradesman. The old Weavers' Society of Anderston (Glasgow) is no longer a trade guild, but they confine their speculative tendencies to an occasional working of the *fourth* degree. For feudal, political, or other reasons honorary members were frequently admitted, but we can find no trace of anything beyond the settling of trade questions, *plus* a good deal of conviviality. As Bro. Speth surmises, some of the old charters are unreliable: and many years ago Bro. W. P. Buchan showed that the document of 1057, in which Glasgow St. John's so prides itself, is of comparatively modern manufacture. Keeping in view the ever increasing intercourse between the two countries in consequence of the Union of the Crowns, and later of the Parliaments, it is at least possible that whatever of speculation Scotch Masonry possessed was derived from England: and I would also throw out the suggestion that as York was a great centre of Masonic activity, its influence may well have been felt as far North as Edinburgh. The conservatism of custom is well exemplified by Lodge 3½, the Master of which used always to be Deacon of the Masons' Trade: for some three years ago an esteemed brother was elected from the floor to be R.W.M. because he also held the trade dignity. The word Deacon, equivalent to Preses, or President, is still in common use, and one of our P.M's. recently retired from the highly honorable office of Deacon of the Trades or Incorporation of Glasgow.

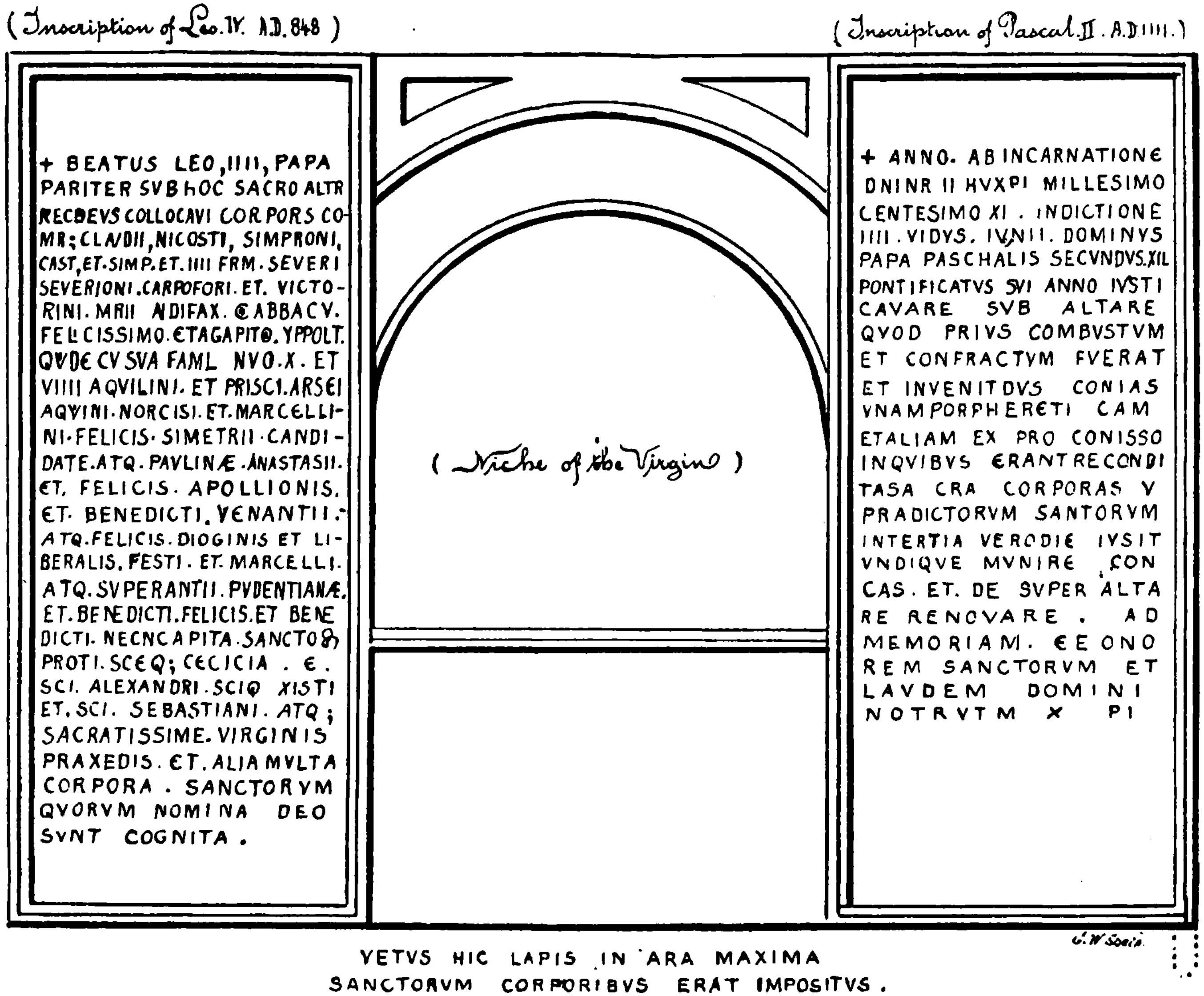
The WORSHIPFUL MASTER, BRO. R. F. GOULD, said:—I think the last speaker, in his reference to the Fishmonger's Company, and the admission of Mr. Goschen, has somewhat strained the analogy, as there was no mystical reception or secret ceremony on the occasion to which he alludes; though the same point, has, indeed, been put forward, by (I believe) Soane in his New Curiosities of Literature, where it is urged, with reference to our existing Society having symbolised the implements of the Mason's Art, that so far as any virtual connection with these emblems is involved, we might all, with quite as much propriety have dubbed ourselves Free-black-smiths, and "typified our morals with a horse shoe." The lecturer to-night has advanced an ingenious hypothesis, viz., that Lodges formerly gave copies of their Constitutions to Brethren desirous of forming separate Masonic Associations, and it is quite clear that this practice must have been a common one, as a copy of the Constitutions was requisite at the admission of a new brother, and these would of course be sought for by those brethren needing them in the quarters where they would most naturally be found. But in going a step further, and postulating that the acquisition of a manuscript of this kind *regularized* (to use a word of Masonic coinage) a Lodge, our Secretary has launched boldly out into conjecture. By this I mean that, however plausible this suggestion may be made to look, by resorting to inference and analogy, we cannot, I fear, quite transform it into a fact, though I go a great way with Bro. Speth and freely concede that he has conducted us at all events into the region of probability. The hankering for "regularity," if by this expression may be described the wish of a new Lodge to model its procedure on that of an old one, has been illustrated in more recent times, by the frequent practice of stationary Lodges, deriving, as it were, their authority to work, from an exact copy of a military warrant. History, as we all know, is apt to repeat itself, and if, moreover, we also take into consideration that the customs of many old operative (or independent) Lodges, remained unchanged, for some considerable time at least, after the formation of the three Grand Lodges of these Islands, and certainly continued to exist side by side with those practised in the earliest of Military Lodges; it will not be altogether a visionary supposition to imagine that in the old operative practice of communicating "regularity" by a written instrument, may be



VIEW OF THE CHURCH AND CONVENT OF THE QUATTRO INCORONATI, ROME.

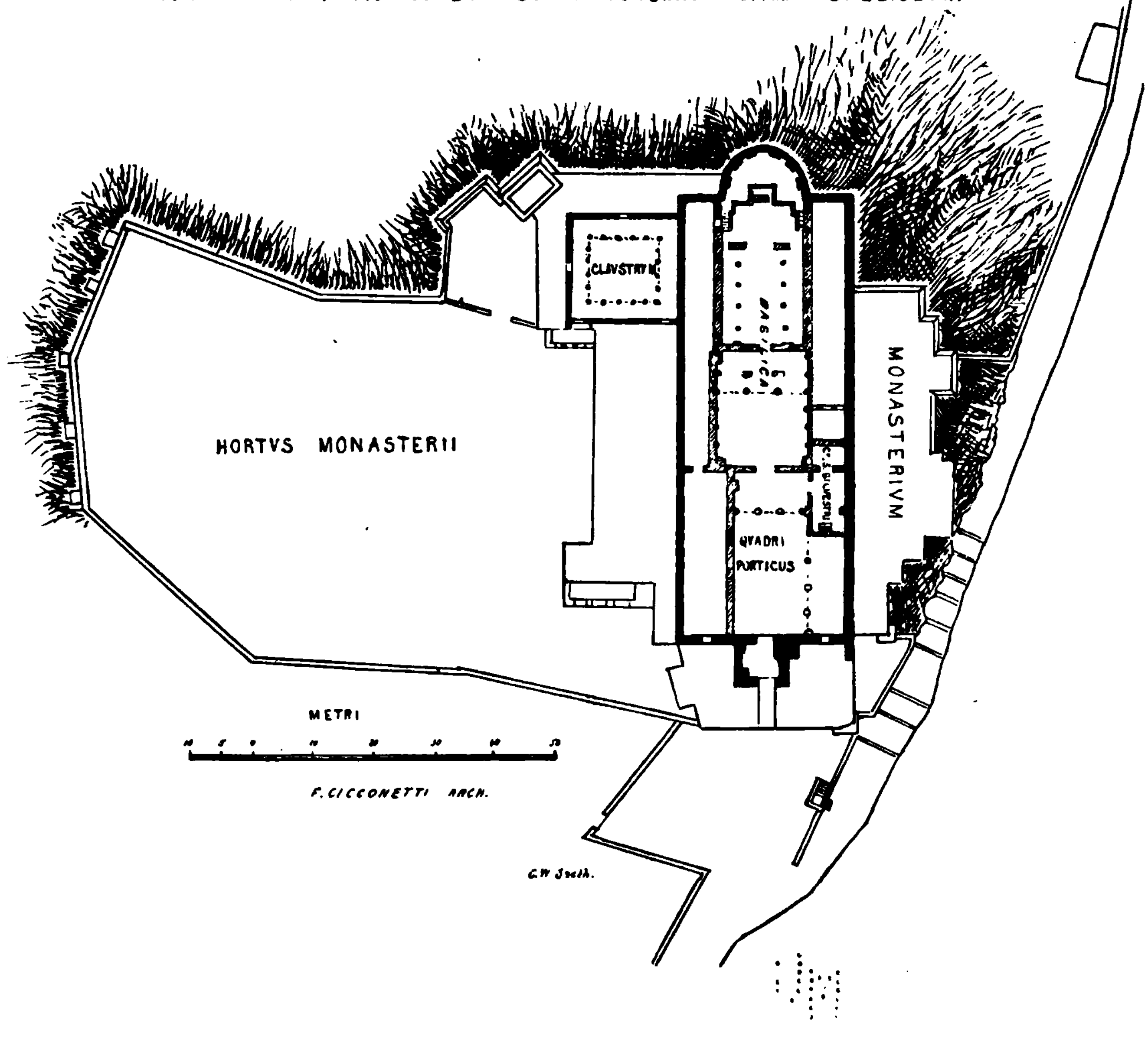
(From a Photograph, reduced.)

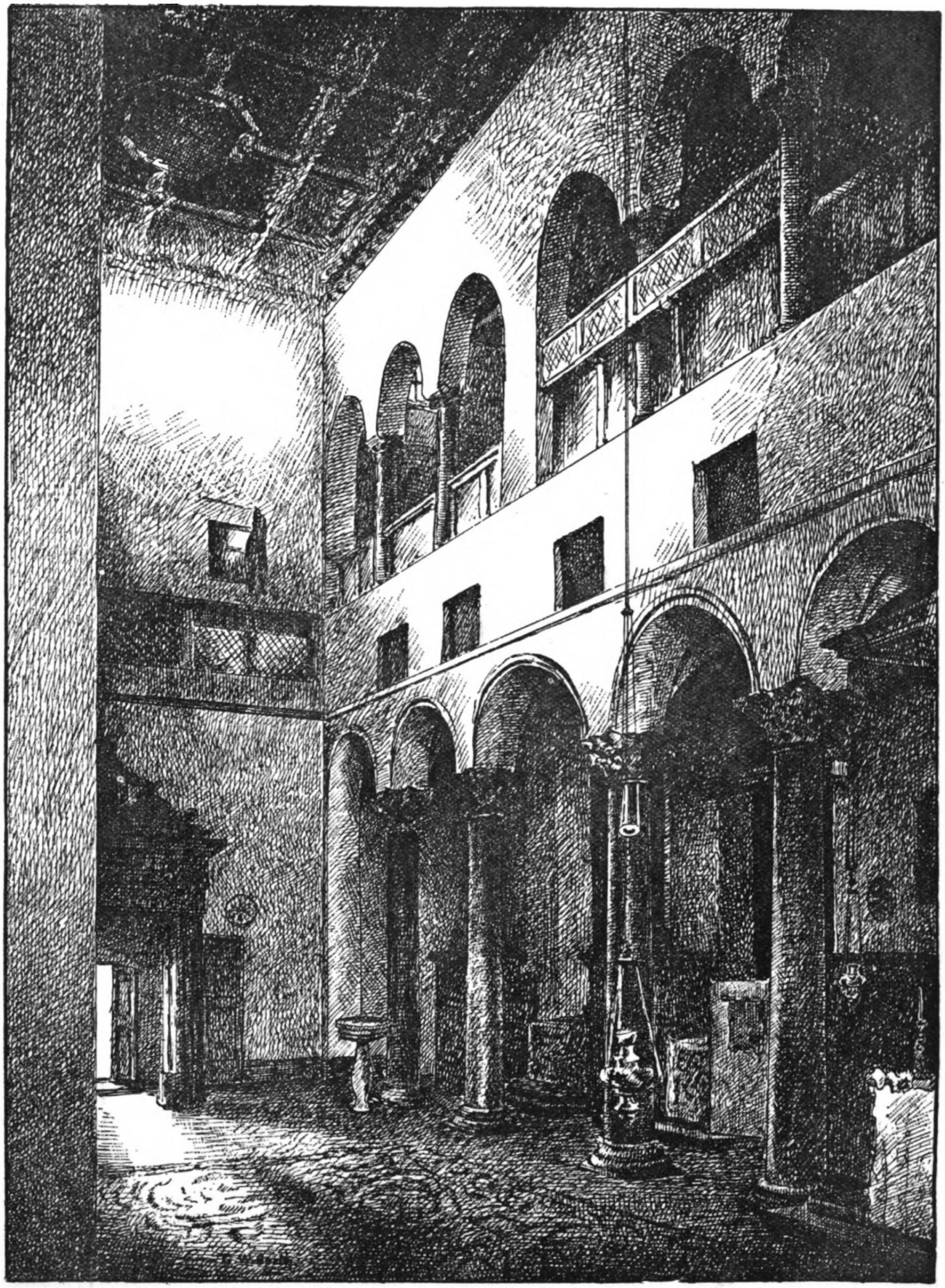
Inscriptions
in the Church of the
Quattro Incoronati, Rome.



(From a drawing by Bro. S. Russell Forbes, reduced.)

ICHNOGRAPHIA MONASTERII SS IV CORONATI SVPRA CAELIOLVM





CHURCH OF THE QUATTRO INCORONATI, ROME. (INTERIOR.)

(From a Photograph, reduced.)

found the germ of the usage afterwards so prevalent in India, North America, and possibly other countries, where British troops were stationed. Bro. Speth has rightly observed that the consideration of Masonic degrees, or in other words the Secrets of Masonry, would have overloaded his Paper, but as he has accomplished the very difficult task of reading us an admirable lecture from which the controversialist can derive no points for attack, it may perhaps justify me in making a few observations on a subject, which the paper has now led us up to, and which from its nature can only be orally discussed in the Lodge.

The Worshipful Master then briefly passed in review the ritualistic observances of the early Scottish Lodges, and indicated the various sources, from which the student could pursue a further inquiry into the ceremonial, the symbolism, and the traditions of the Scottish Masonry, existing in the period embraced by the Lecture of the evening.

The Worshipful Master concluded by moving a vote of thanks to the lecturer, which was carried *nem. con.*

Bro. Speth in thanking the brethren for their attention and the vote just passed, would not detain them by many further remarks. In reply to Bro. Goldney he would say that nothing tended to prove that the earliest "Gentlemen Masons" were either architects or engaged in adding to their residences at the time. Had such been the case, the patrons in some lodges must have exceeded the workmen in the ratio of at least six to one. No Mason in his wildest dreams had ever imagined so flourishing a state of trade as that would imply. Bro. Riley had misunderstood his reference to old English Lodges. He alluded solely to 17th century bodies, before Grand Lodges, warrants, or "books of the Constitutions," were thought of. Although some of the scrolls now found with Lodges had been acquired recently, others, such as the Antiquity MS., appeared to have been in Lodge custody from "time immemorial." And others, not found in Lodge custody, had evidently emanated thence, witness the Randle Holme (Harleian 2054) MS., to which was attached the fees paid by certain masons for initiation; the Scarborough MS., of which a facsimile was now before them, with its endorsement of "makings," the Gateshead MS., and others which he would refrain from naming. That copies of these scrolls were made in the 18th century, as curiosities, as described by Bro. Riley, he was not concerned to deny, but this would hardly apply to any of earlier date, than say, 1730. He was glad to think the theory he had ventured to broach commanded the qualified assent of Bro. Hughan and the Worshipful Master, and was not apparently irreconcilable with the views of Bro. Riley. The remarks of Bro. Macbean proved to him that he had been somewhat careless in his use of the word *Speculative*. It was quite possible, nevertheless, that there was a degree of speculation in Scottish Masonry, but as that was not conclusively shown, he regretted not having adopted throughout the less compromising term of "non-operative masonry."

Supplementary Note.—Bro. Speth alludes to my lecture "On Some Old Scottish Masonic Customs," as dealing with "exceptional practices" on the part of the Craft in the Northern Kingdom. This is not quite correct. The Customs to which I drew attention, can indeed in some instances, only be *proved* to have existed in certain localities, but of the general prevalence of all, or nearly all, the old usages depicted in my paper, there can be little doubt. The documentary evidence at my disposal consisted of waifs and strays from various sources, and did not by any means cover the whole field of Scottish Masonry. If it had, I believe we should have obtained ample proof that no custom cited in my lecture could be described as *sui generis*, and that possibly with slight and occasional variations the same Masonic usages prevailed throughout the whole of Scotland.—R. F. Gould, W.M.

Note to the Above.—It would appear that I am somewhat unfortunate in my choice of expressions. My reference to "General Customs" and "Exceptional Practices" was rather to point out that my paper dealt broadly with fundamental principles, and Bro. Gould's with practices of a noteworthy nature chiefly because they differed from those of to-day. Furthermore, the great majority of the peculiarities cited by him are *post*, whilst mine are all *pre* 1717. None the less, on carefully re-reading his paper I think it would tax his powers to prove that all the customs tabled by him were *general* at the date quoted. For instance, the forcing an Architect to prepare an Essay at Edinburgh so late as 1842, or the exclusion from office of non-operatives at Banff in 1765. —G. W. Speth, Sec.

THE ROMAN LEGEND OF THE QUATTRO INCORONATI.

[communicated.]

When in 298 A.D. the Emperor Diocletian was building his baths on the necks of the Quirinal and Virminal hills he included within its vast circuit a temple to Æsculapius, the god of health. He ordered the five sculptors, Claudius, Nicostratus, Sinforianus, Castorinus, and Simplicius to execute the decorative work and make the statue of Æsculapius. Being Christians they refused to fashion the statue of a pagan god, and in consequence they were put to death on the 8th November, 298. Three were beheaded and two were scourged to death. Other artists were found who executed the work for the Emperor. On the return of Diocletian to Rome in 300, finding the works completed, he issued an order for their dedication, and commanded that all the soldiers in Rome should be present, who, as they marched past, were to throw incense over the altar of Æsculapius. As soon as this command was propagated, four brothers, who were master masons, and held the position of *Corniculari*, or wing-leaders of the city militia, met to decide what they should do under the circumstances. These brothers were named Severus, Severianus, Carporferus, and Victorianus, who, besides being masons, had embraced the christian faith. They all agreed to abstain from throwing the incense over the altar, it being against their principles to assist in any way at pagan ceremonies of a religious nature. This determination they made known to their centurion, who communicated it to the tribune Lampadius, who reported the matter to Diocletian. The emperor ordered them either to sacrifice or suffer death. They, steadfast to their faith, suffered death by being scourged with leaden thongs. Their bodies were then enclosed in leaden cases and thrown into the river Tiber. A brother, Nicodemus, recovered their bodies from the river, and they were interred by the side of the five sculptors previously martyred, and other saints, in the catacombs on the Via Labricana, which from the four master masons are to this day known as the Catacombs of the Quattro Coronati. The five suffered on the 8th November, 298, and the four on the same day in 300, and their memory is still honoured in the church of the Quattro Incoronati, on the Cœlian Hill, in Rome. Bishop Damasus, 366-84, put up many inscriptions to the memory of the martyrs reposing in the catacombs.

In 625 Pope Honorius I. erected a handsome church, in the form of a basilica, to the memory of the four saints, out of the ruins of a temple of Diana, on the Cœlian Hill. In the days of Pope Leo IV., 848, the remains of many martyrs were translated from various catacombs to the churches in Rome; those

of the five sculptors, the four masons, and other saints, to an oratory beneath the altar of the church erected on the Cœlian Hill. The four crowned brothers were placed in two marble sarcophagi, and on either side, in two other sarcophagi, were deposited the remains of the five martyrs, whilst a very large sarcophagus, containing the relics of many others, was placed behind them. This is recorded in the inscription of Leo IV., in the church over the left stairs leading to the oratory.*

With the remains was taken the Damasian inscription. This exists now, unfortunately, only in the introductory part, which does not refer to either the five or four. It is placed on the right hand stairs leading down to the oratory.

During the dark and middle ages the Latin language underwent some curious changes in evolving the Italian, and it seems to me that the Italian title of these four mason saints, "*Incoronati*," is really a corruption of their military rank, "*Corniculari*," which was brought back into the Latin from the Italian as *Coronati*.

Let us now turn our attention to the church itself.† Is stands on a lofty spur of the Cœlian Hill, just within the line of the Servian wall, and like all early churches, faces to the east, the altar being at the west end. The exterior construction of the tribunal of Honorius is of good brick work, classic remains being used for the purpose. From a quadri porticus one entered the noble church, a long nave with an elevated tribunal at the end. Fifteen columns, from Pagan temples, on either side formed the aisles, and supported the gallery above, for the nuns who were attached to the church.

The church was destroyed in the great fire of Robert Guiscard, in 1084, and restored by Pope Paschal II. in 1111. In these restorations a great change was made, the long nave was shortened by erecting a wall across it from the seventh column, through which an entry door was made, so that part of the nave became an inner court; a wall being built between the columns, the aisles became part of the nunnery, and ten new columns were placed in the nave to form the aisles, so that the whole width of the present church represents the nave only of the old one.‡

The rebuilding of Paschal II. is recorded in an inscription of the time, 1111, adjoining the inscription of Leo IV's.

Over the door of entry is a fresco by Mannozzi, representing the four saints amidst the clouds; the two central figures are dressed as Roman soldiers, whilst the two outside figures are in white robes; all hold palms in their hands, the emblem of victory and martyrdom, and they have wreaths of bay (what the Romans call laurel we call bay) on their heads. On the left below a company of Augustine Sisters, and on the right (in looking at fresco), a group of novices are adoring the saints.

The episcopal chair in the tribunal of the church, behind the altar, is of the 13th century, as is also the pavement of the church, the work of the Cosamati family. The vault and walls of the tribunal (Apse), represent in fresco the four saints being scourged and then put into leaden coffins, the work of Giovanni di S. Giovanni Mannozzi, who died in 1636.

In 1198—1215 Pope Innocent III. built in the far right hand corner of the original Quadri Porticus, a chapel, which he dedicated to Saint Silvester, and which contains some curious early thirteenth frescoes, illustrating the principal events in that part of the life of Constantine, which he passed in Rome.

In 1624 Urban VIII. restored the church and, in two inscriptions on the piers of the arch of the tribunal, refers to the inscriptions and work of Leo IV. and Pascal II.

S. RUSSELL FORBES, *Rome*.

* See plate.
† See plate.
‡ See ground plan and view of interior.

NOTES TO THE "UNRECOGNISED LODGES AND DEGREES OF FREEMASONRY."

(On page 107.)

THE printer has omitted from my last paper an insertion which I placed upon the blank side of my foolscap, and I think that you may consider it worthy of record. The fact is not of importance as respects the antiquity of the Rose Croix degree, but is interesting in itself. As I have to write upon this point, I feel inclined to add also two other notes, one upon Scandinavian Initiations (of which there exists a Masonic Degree), and another upon the Gate of St. John, Clerkenwell. Scandinavian Mythology, I may say, has never yet had justice done to it, or the bearing of their Guilds on English institutions.

THE ROSE CROIX JEWEL AND THE STUARTS.—All your readers will be well aware that the jewel of the degree of Knight of the Eagle, Rosy Cross, Rose Croix of Heredom, etc., is a pelican feeding its young. The standard of the Pretender, James III., according to an old contemporary history of the rebellion of 1715, was as follows:—Of green silk with buff fringe, the device a pelican feeding her young. Motto: *Tantum Valet Amor Regis et Patriæ.*

THE SCANDINAVIAN EDDA.—I ought, in my paper, to have mentioned that the catechetical instruction of the Scandinavian Edda has a closer bearing upon the Greco-Egyptian Divine Pymander and the Bembine Table of Bro. Westcott than may at first sight appear. Both the Edda and the Divine Pymander are Initiatory Catechisms, but this is more apparent in the former than the latter. The Edda is said to have been an oral system, reduced to writing in Iceland almost a thousand years ago. The basis of this initiation is a sybilline poem called the Voluspa, which Sigge, the high-priest of the Allfather, Odin, carried with him from the region of the Caspian nearly two thousand years ago. It bears its own evidence of a common descent from the same ancient *culte* as the Avesta and Vedas. It is couched in symbolical language which the literal school, failing to interpret, has treated derisively, and is doubtless one of the most ancient of sacred writings. It deals with the attributes of the indistructable Lord of All, cosmogony, the nature of the gods, the elementaries or giants, the heavenly palaces, and carries the universe from the flood-chaos to the creation of gods, mankind, the final destruction of the gods and all things, on to their still more glorious re-birth. Sigge having established a temple of his worship in Sweden, governed by twelve pontiffs, after the number of the Voluspan gods and goddesses, Gylfe, the Scytho-Scandinavian king of the country goes as Gangler or Pilgrim to seek initiation. He arrives at the porch of a beautiful palace, where he beholds a guard who is tossing in the air seven swords and catching them as they descend.

After certain questions the Guard conducts the Gangler through numerous halls until he arrives at one where are seated three personages, represented as wearing crowns, and Pilgrim is informed that these are to be addressed as—the High; the Equal; the Highest. Pilgrim puts his questions to these and receives the sacred instruction which Sigge brought from Asia, and to which he had added the design of rendering his neophytes invincible in war. He calculated so well that they eventually destroyed his enemy the Roman Empire, who had driven himself out of Asia as a wanderer. The Edda terminates by instructing the Neophyte in the symbolic use of the terms of the mysteries by the Scalds, or poets; the use of the Runic stanzas, or what the Hindus term Mantras, for magical purposes; and a quantity of moral maxims, attributed to Sigge himself. Gylfe being discharged by the three Hierophants amid thunder, lightning, and tempest, he finds himself in the open fields, and the palace has vanished.

It is asserted that these mysteries gave rise to numerous fraternities and Guilds of a masonic character, established for mutual aid and protection, and there can scarcely be a question that it is to Sigge, and not to his Roman enemies, that our Teutonic ancestors owe these institutions, and Rome doubtless obtained them from the same Asiatic source as Sigge. They have actually a myth resembling that of the Babylonian Ishter, the Egyptian Osiris, the Greek Dionysius, the Syrian Adonis, etc. Balder the beautiful is slain by a shaft of misletoe at the instigation of Loke, "the disgrace of gods and men," who resembles the Accuser of Job and the Set of Egypt; he descends to the Abode of Death, but Frigga the Scandinavian Ishtar or Isis, induces Balder's brother to descend to Hela for his ransom. The emissary takes a nine days journey through dark valleys, and at length obtains access to Hela, who consents to allow Balder to depart if all things animate and inanimate weep for him. All nature laments for the beautiful Balder, except a cave-dwelling witch, who turns out to be the evil Loke, who meets with condign punishment, but Balder remains with Hela until the destruction and re-birth of all things.

CLERKENWELL GATE.—The Report of the Grand Lodge of Vermont, for 1887, contains a very able address by Bro. H. H. Smith, Past G.M., in which is the following notice of Clerkenwell, slightly abbreviated here. "In London, however, is the quaintest and most interesting Lodge Room in the world. . . . I speak of St. John's Lodge of Jerusalem, constructed in the ancient city wall of London, over Clerkenwell Gate or Barbican of St. John. It originally belonged to the Knights of St. John. . . . . . Richard the Lion-Hearted was their Grand Master in England. . . . They have possession of King Richard's Gavel, brought from Jerusalem, and used by him in the Lodge. I saw it. . . . To reach the Lodge Room one must enter a tavern on the city side of, and adjoining the wall, and pass upstairs through a long and narrow passage in the city wall, to and up a dark winding stairs, so narrow and steep as to allow the passage of but one person at a time into a very small room, where the sentinels meet you, and from thence into the Lodge Room, which is made entirely of oak timbers, hewen out and pinned to floor and walls and ceiling with wooden pins, and so old that it is absolutely almost black. For fully 400 years no one but the brethren knew even of the existence of such a room, and it was almost the only secure place where they could meet at all through several reigns, and then only by securing to the Craft the row of houses connecting with the tavern, and entering at some distance from the Lodge, and going one at a time through the secret passages between. About a century ago all knowledge of these subterranean ways seems to have been lost, but lately in tunelling for the underground railway, one of these passages was cut across and explored a long way in several directions. One branch led directly to St. John's or Clerkenwell Gate, and was closed by a wall, while another (very judiciously as the chronicler quaintly adds), led under the city walls."

Here I would venture to ask how the Masonic part of this account has been elaborated? P. G. M. Smith also states that in the old Cathedral of St. Werburg, once a Benedictine Abbey, in Chester, is an old oak pulpit black with age, "It is very ancient, no one can determine how old, and it is completely covered with all the emblems of Masonry that I am acquainted with, and some that I know nothing about, carved in relief from top to bottom."

THE BRITISH AND IRISH IN FRANCE.—Many writers upon French Masonry have alleged that there was an Irish element before that of the Scotch degrees. This probably arises from the fact that the Irish soldiers in France were more numerous than the Scotch. Grant, in his "Cavaliers of Fortune" (1858, page 301), gives the text of a letter of the "Gallant Duke of Fitz-James' to Louis XVI., February, 1791," in which he says: "Sire, my grandfather came not alone into France! His brave companions are now mine, and the dearest friends of my heart! He was accompanied by *thirty thousand Irishmen*, who abandoned home, fortune, and honour, to follow their unfortunate King." Both the Arch and Templars, or the Rite of 7°, are of early date in Ireland, and we had an old Irish Ritual of the 7°, Templar Priest, in Lancashire, which I had good authority for saying could be traced in the same Irish family to 1735. Deuchar, of Scotland, was an Irish Templar, and asserted that he could trace the order to 1740 by means of living members. The Irish had an ancient military organisation of which one branch was termed the Red Branch of Ulster, another Fenians, etc., and it is believed that prior to the existence of Orangeism political secret societies were rife, and that these to some extent affected Masonic degrees.

CHARTER EVIDENCE.—Amongst the Scottish Charters which use the name Templar after 1314 are the following:—On the back of a Charter to the Abbott of Kelso is written, "Concordia inter Abbatem de Kelso et fratres Militia Templi Hierosolomitani de terris de Culter 7 April 1396" (*Ext. ex Registro Abbo Epis. Aberd. per David Epis.* 1599). Of date 1340 is a lease by Wm. de Lisours, of "all my lands which I hold from the the Temple in the person of my feudal vassal de Gouriston and that land which belonged unto Thomas the Templar." On the other hand there are Charters somewhat later of Sir Reginald More, and his son Sir Wm. More who styles himself, "Custos Hospitallis Sancti Johannes de Thorphyen." Sir Richard Brown in *Hospitallaria*, by Charter evidence, fixed 1494 as the date of complete union between Templars and Hospitallers; but it would seem to be earlier, as the Confirmation Charter of James IV., signed 19th October, 1488, confirms the ancient gifts in the words,—"Deo et sancto Hospitali de Jerusalem et fratribus eiusdem Militiae Templi Salimonis." The truth seems to be this, That whilst in Scotland a nominal obedience was given to the Papal Bull of Union in 1314, yet the two orders kept loosely together in their own Preceptories and Commanderies until a careless union was gradually consolidated, the two names being used synonimously up to about the time of the Reformation, when the "Temple" became general. It would seem from the correspondence of Mary, Queen of Scots, (published by Prince Labanoff) that a proposal was on foot in 1580 to give Ireland to the Order. The continuation down to Viscount Dundee in 1680 must have been secret and semi-political.

As an example of independent branches of the Knightly Orders I may mention the existing Bailiwick of Brandenburg, which, becoming Lutheran in regard to religion, was detached from the Order of Malta and disavowed, or, as Masons would say, became a spurious body. Brandenburg continued to hold property, but the British and Irish orders lost their lands.

JOHN YARKER, P.M., &c.

AN ATTEMPT TO CLASSIFY THE "OLD CHARGES" of the BRITISH MASONS.

[COMMUNICATED].

BROTHER GOULD'S classification of the "Old Charges" in his "History of Freemasonry" was excellent for his especial purpose, but is unsuitable for mine, and if I now seek to substantiate my own arrangement, I trust brethren will bear with me whilst I develop views which must partake of the nature of hieroglyphics for those who are not familiar both with the "Charges" themselves and with Bro. Gould's classification. I shall retain throughout, in order to avoid confusion, our Brother's now universally accepted nomenclature, even where, as in the case of the Wren MS., I dislike the title. His arrangement is good for historical ends, to obtain an insight into what may be termed the "extrinsic value" of the several documents and to fix their individual positions relative to the history of the Craft; but it will not serve my purpose of philological criticism, seeking thereby to approximate to the original verbiage of the primary version. This can only be done by an accurate and laborious collation of the texts line by line, whereby we may estimate the greater or lesser degree of relationship existing between individual copies. The estimates by experts as to their age and the custody in which they are found, then become of secondary importance, as our conclusions must be based only on internal evidence of agreement or difference. We thus arrive at the comparative "intrinsic value" of those several documents and the trustworthiness of their several readings.

To some extent I must repeat arguments already adduced in the "Freemason," and shall refer to criticisms in the same periodical of my previous efforts, as my immediate object is to discuss the last two of the four classes into which I divide the versions at present known to me, reserving the first two for some future occasion. My classification is as follows:—

I.—GRAND LODGE FAMILY.

a. GRAND LODGE BRANCH.—Grand Lodge, Wilson (1 & 2), Kilwinning, and Cama MSS.

b. DOWLAND BRANCH—Dowland, York No. 6, Clerke, Phillipps No. 3, and Papworth MSS.

c. YORK BRANCH.—York Nos. 1, 2, & 5 MSS.

d. LANDSDOWNE BRANCH.—Lansdowne, Antiquity, and Probity MSS.

e. COLNE BRANCH.—Colne Nos. 1 & 2, and Stanley MSS.

f. BUCHANAN BRANCH.—Buchanan and Atcheson Haven MSS.

g. SUNDRY FORMS.—Melrose; Wood, Aberdeen, Dauntesy, and Harris MSS.

II.—SLOANE FAMILY.

a. SLOANE BRANCH.—Sloane 3848, Sloane 3323, Harleian 2054, Tunnah, and Briscoe MSS.

b. HOPE BRANCH.—Hope, and York No. 4 MSS.

c. ALNWICK BRANCH.—Alnwick and Wren MSS. Crane MS. (fragment.)

d. SUNDRY FORMS.—Lechmere and Scarborough MSS.

III—ROBERTS FAMILY.

Roberts, Harleian 1942, and Rawlinson MSS.

IV.—SPENCER FAMILY.

Spencer, Dodd, Cole, and Inigo Jones MSS.

I have used the term manuscript above throughout, although some versions, such as Cole's, Roberts', and Dodd's, are only known in printed form.*

My present object is to discuss the Spencer and Roberts groups, and I will begin with the

SPENCER FAMILY.

When I was in London last summer, I found in the British Museum an old English translation of tho works of Josephus, wherein I discovered verbatim the two letters, which are a peculiarity of the Inigo Jones MS. and its family—namely, the letter of Solomon to Hiram, and Hiram's answer to Solomon. The Inigo Jones MS. itself purports to be of the year 1607, but that cannot be, for many reasons, as will presently appear. I therefore studied the said MS. line by line, and compared it with all the others, especially the Spencer MS. of 1726, which it most resembles. The result of this minute examination is, that I consider the Inigo Jones MS. to be a compilation of about 1725, a pious fraud.

The Cole version of 1728, has been taken from a MS. similar to the Spencer, both probably making variations of their own. The title is the same. In the prayer, Cole reads "three persons *in* one God," instead of "three persons *and* one God." Afterwards we meet with the following differences:—

SPENCER MS., 1726.	COLE Version, 1728.
The fourth is Arithmetick, which teacheth a Man for to reckon or count all Manner of Numbers.	The fourth is Arithmetick, which teacheth a Man to reckon or account all manner of Numbers, &c.
The fifth is Geometry, and that teacheth a Man the Mett or Measure of the Earth, and of all other Things, the which Science is called Masonry.	The fifth is Geometry, which teacheth the Mensuration of lines, Superficies, Solids, &c., which Science is the Basis of Masonry.
The sixth Science is called Musick, and that teacheth a Man the Craft of Song, Voice, Tongue, and which gives a man Skill of Singing, teaching him the Art of Composition, and playing upon diverse Instruments, as the Organ and Harp methodically	The sixth Science is called Musick, which teacheth yᵉ Proportions Harmony and Discords of Sounds, &c., which qualifies a man in the Art of singing, Composeing Tunes, and playing upon divers Instruments, as the Organ, Harp, &c.
And the seventh Science is called Astronomy, and that teacheth a Man for to know the Course of the Sun, of the Moon, and of the Stars.	Lastly, the seventh Science is called Astronomy, which teacheth the motions of the Luminaries, Planets, Fix'd Stars, &c., and to measure their Magnitudes, & Determine their Distances.
Note, I pray you, that these Seven are contained under Geometry, for it teacheth Mett and Measure, Ponderation and Weight, for every Thing in, and upon the whole Earth, for you to know. That	Note that these seven Sciences, are contained under Geometry; which teacheth the Mensuration, Ponderation, or weight of everything in and upon the whole Earth. For 'tis well known That every

* The lately discovered Cama MS. has only reached me, in transcript, whilst these sheets were going through the press; too late to modify the text, but permitting me to strengthen my arguments, formulated in ignorance of its existence, by a reference to its peculiarities in footnotes.

every Craftsman works by Measure, Husbandmen, Navigators, Planters, and all of them use Geometry; for neither Grammer, Logick, nor any other of the said Sciences, can subsist without Geometry: Ergo, most worthy and honourable.

Craftsman works by measure as also the Husbandman, Navigator, Planter, &c., for without Geometry, those arts can no more subsist than Logick can without Grammer.

You ask me how this Science was invented? My Answer is this, That before the Generall Deluge, which is commonly called Noah's Flood, there was a Man called Lamech, as you may read in the 4th Chapter of Genesis, etc., etc.

The first Rise of this Science was before the general Deludge which is commonly called Noah's Flood, there was a man called Lamech, as mentioned in the 4th Chap. of Genesis, etc., etc.

One of the Pillars was Marble, for that will not burn with any Fire, and the other Stone was called Laternes, for that will not drown in any Water.

One of the Pillars was Marble which will not burn with any Fire, and ye other Pillar or Stone was called Laternes which will not drown in any Water.

The great Hermes sirnamed Trismagistus (or three times Great) being both King, Priest, and Philosopher, in Egypt he found, etc. etc..

The Great Hermes, surnamed Tresmagistus, or three times Great, being both Priest & Philosopher, in Egypt found etc., etc.

And at the Building of Babylon, Masonry was much made of, and the King of Babylon, the mighty Nimrod, was a Mason himself, etc., etc.

And at the building of Babilon Anno Mundi, 1810, Masonry was in very great Esteem, Insomuch that the mighty Nimrod, King of Babylon, was a Mason himself, etc., etc.

Both versions have the name of "Hermes" instead of "Euclid" three times in that part of the History which describes the development of Masonry in Egypt: but in the last sentence after the so-called Euclid Charges, the Cole version introduces "Euclid," whilst the Spencer MS. has "Hermes" as before; and we find "Hermes" in the Spencer MS. in one of the following paragraphs: "and he gave them the Charges in manner as they were given in Egypt by Hermes," where the Cole version omits the words "by Hermes." The other alterations are of little importance and scarcely worth mentioning, save that they show the Spencer version to be a closer transcript of the original than is the Cole version.

Now as regards the Inigo Jones MS. it is strangely suspicious that the superscription should almost agree with the title page of the Spencer MS. and the Cole edition. The latter is "A Book of the Ancient Constitutions of the Free and Accepted Masons," and the former is "The Antient Constitution of the Free and Accepted Masons, 1607." The term "Free and Accepted Masons" was not yet known at so early a period, but was invented during the first lustrum of the newly erected Grand Lodge of London, probably not before 1722. The first example I know of at present, is the title of Roberts' edition of the Old Charges; "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons." Samber, in his "Long Livers" (1721 to 1722), speaks of the "most Antient and most Honourable Fraternity of the Freemasons," in the title as well as in the "Dedication." Anderson, in 1723, has "Accepted Free Masons" (p. 1); "an Accepted Freemason" (p. 47); "the Accepted Masons" (p. 46); "a Free and Accepted Mason" (p. 48); and "Free and Accepted Masons" (pp. 63, 73, 85). The term "to accept a Free-Mason" was known before that time, and thence was easily derived the expression "an Accepted Free-Mason" or "an Accepted Mason" (vide Anderson, pp. 41, 46), and so at last "a Free and Accepted Mason."

The text of the Inigo Jones MS. differs in many points and passages from the Spencer MS., it is true, but in the main these two are identical; especially so as respects the two interpolated letters. These letters, as I have already stated, are taken verbatim from the following book: "The Famous and Memorable Works of Josephus, a Man of much Honour and Learning among the Jews. Faithfully translated out of the Latine and French, by Tho. Lodge, Doctor in Physick, London, 1670," or from the previous edition of 1655. There is a later edition of Josephus of the year 1676, and several earlier ones, the first being 1602, but the compiler of the Spencer and Inigo Jones MSS. made use of one of the editions between 1655 and 1670, as we may gather from certain words in the second letter. I subjoin the texts of the translation of Josephus and of the Spencer MS. for comparison.

JOSEPHUS 1670 (page 194.)

Solomon to Hiram the King: Know thou that my father having a will to build a Temple unto God, hath been withdrawn from the performance thereof, by the continuall Wars and troubles he hath had; for he never took rest before he either had defeated his enemies, or made them tributaries unto him. For mine own part, I thank God for the peace which I possess, and for that by the means thereof, I have opportunitie (according to mine own desire) to build a temple unto God: for he it is that foretold my father that his house should be builded during my reign. For which cause I pray you send some one of your skilfullest men with my servants to the wood Libanus, to hew down trees in that place: for the Macedonians are more skilfull in hewing and preparing timber then our people are, and I will pay the cleavers of wood according to your direction.

The King Hiram unto King Solomon: Thou hast cause to thank God, in that he hath delivered thy father's kingdome into thy hands, to thee I say, who art* a man wise and full of vertue. For which cause since no news can come unto me more gracious, nor office of love, more esteemed then this, I will accomplish

SPENCER MS. 1726.

Solomon to Hiram the King.

Know thou, that my Father having a will to build a Temple to God hath been withdrawn from the Performance thereof, by the continual Wars and Troubles he hath had, for he never took Rest before he either defeated his Enemies, or made them Tributaries unto him. For mine own Part I thank God for the Peace which I possess, and for that by the means thereof, I have Opportunity (according to mine own Desire) to build a Temple unto God. For he it is that foretold my Father, that his House should be builded during my Reign. For which Cause I pray you send me one of your skillfullest Men with my Servants to the Wood Libanus, to hew down Trees in that Place, for the Macedonians are more skilfull in hewing and preparing Timber, than our People are, and I will pay the Cleavers of Wood according to your Direction.

Hiram to King Solomon.

Thou hast Cause to thank God, in that he has delivered thy Father's Kingdom into thy Hands. To thee, I say, who art a Man, wise, and full of Virtue. For which cause since no News can come unto me more gracious, nor Office of Love more esteemed than this, I will accomplish all

* The edition of 1676 and a later one of 1699 read: "who was a wise and virtuous Prince," meaning King David, Solomon's father. We may see from this difference that the compiler made use of either the 1670 or the 1655 edition; moreover the later editions, as also the earlier ones, have the correct "Sidonians" instead of the incorrect "Macedonians" as in the letters above.

all that thou requestest: for after I have caused a great quantitie of Cedar and Cyprus wood to be cut down, I will send it thee by Sea by my servants, whom I will command (and furnish with convenient vessels of burthen) to the end they may deliver the same, in what place of thy Kingdome it shall best please thee, that afterwards thy subjects may transport them to Jerusalem. You shall provide to furnish us with Corn, whereof we stand in need, because we inhabite an Island.	that thou requestest; for after I have caused a great quantity of Cedar and Cyprus Wood to be cut down, I will send it to thee by Sea, by my Servants, whom I will command (and furnish with convenient Vessels of Burthen) to the End they may deliver the same in what Place of thy Kingdom it shall best please thee, that afterwards thy Subjects may transport them to Jerusalem. You shall provide to furnish us with Corn, whereof we stand in Need, because we inhabit an Island.

Besides these letters there are other passages which in the Spencer version have also been taken from this translation of Josephus. We read in the Spencer version: "After the decease of King David, I Kings, 7 chapter, 13 verse, Solomon sent to Hiram King of Tyre for one who was a cunning Workman (called Hiram Abif), the son of a Woman of the Line of Naphtali, and of Urias the Israelite, &c." And the translation of Josephus reads: "After this, Solomon sent unto Hiram King of Tyre for one who was a cunning workman called Uram, the son of a woman of the line of Naphtali, and of Urias the Israelite." The identity is evident, save that the compiler changed the name, putting Hiram Abif instead of Uram, whence we may conclude that he desired to introduce this Hiram Abif into the old history of the Craft, because of the newly invented legend of the Third Degree. After the letters, the compiler resumes the running of the original version; omitting here the words "After the decease of King David," he writes: "Solomon, King David's Son, to finish the Temple that his Father had begun, sent for Masons into diverse Countries, and gathered them together, etc., etc."—whilst we read in the Grand Lodge version: "After the Decease of King David, Solomon, that was Kinge David's Sonne, performed out the Temple that his Father had begun; and he sent for Masons into divers Countries and Lands and gathered them together;" etc., etc. The slight alterations were necessitated by the previous interpolation.

The compiler could not keep the next following passage of the original text, as he had already mentioned King Hiram; therefore, he fabricated a new paragraph of his own, writing thus: "And Hiram, King of Tyre, sent his Servants unto Solomon, for he was ever a Lover of King David; and he sent Solomon Timber, and Workmen to help forward the Building of the Temple. And he sent one that was named Hiram Abif (I Kings, 7, 14), a Widow's Son of the Tribe of Naphtali." Here Hiram Abif is introduced a second time, according to the text of the Bible.*

* As already mentioned the Cama MS.—a member of the Grand Lodge Branch of the Grand Lodge Family, differing from its sisters almost solely in introducing the passage just quoted from the Spencer MS., instead of the usual paragraph about Hiram and his son Aynon—has come to hand since this essay was in type. In this particular passage the Spencer and Cama MSS. agree almost verbatim, save that Cama omits the word "Abif." There can no longer remain any doubt that the compiler of the Spencer version made use of a MS. almost identical with the Cama, although not that MS. itself, because there are some few discrepancies of great importance. But a great many of the textual peculiarities of the Spencer version have now found their prototypes in the Cama MS.

The two paragraphs now following, with slight alterations, were taken from the original version, but then we find eight paragraphs inserted from different sources. I have not yet found the original of the first three, which are:

"Anno Mundi 3431, at the Destruction of the first Temple by Nebuchadnezzar, after it had stood four hundred and thirty years.

"The second Temple began in the Reign of Cyrus, seventy Years after the Destruction; it being hindered, it was forty six Years in Building, and was finished in the Reign of Darius, Anno Mundi 3522.

"In the Reign of Ptolomy and Cleopatra, Anno Mundi 3813, Onias built a Jewish Temple in Egypt, in the Place called Bubastiss, and called it after his own Name."

The fourth paragraph has been compiled from Josephus:—

JOSEPHUS (page 405).	SPENCER MS.
The Tower of Straton otherwise called Caeserea, builded by Herod: (page 407) upon his return he builded a goodly Temple of white marble in honour of his name, in the country which belonged to Zenodorus near to a place which is called Panion.	The Tower of Straton (alias Caesaria, Anno Mundi 3842), built by Herod in Palestine, and many other curious Works of Marble, as the Temple of Caesar Agrippa, to his Memory, in the country called Zenodoras, near to a Place called Panion.

In the fifth paragraph we find also a passage that agrees with Josephus:—

JOSEPHUS (page 408).	SPENCER MS.
After he had pulled down the old . . . . he appointed a thousand chariots to draw stones unto the place and chose out amongst the rest ten thousand cunning and expert workmen.	Anno Mundi 3946, he also pulled down the second Temple, that was finished in the Reign of Darius, and appointed one thousand Carriages to draw Stone to the Place, and chose out ten thousand cunning and expert Workmen.

I have been unable to discover the sources of the three paragraphs following, about Aurwriagus, Claudius, the Monastery near Glassenbury, and the Trajan Column; perhaps some of our learned English brethren will be able to trace them.

The paragraph on the introduction of Masonry into France and Charles Martell has been omitted, though it is to be found in all genuine versions of the Old Charges. The paragraph then following begins: "Anno Christi 300. In St. Alban's Time, the King of England, that was a Pagan, did wall the Town about, and that was called Verulam. And St. Alban was a worthy Knight," and goes on as usual.

I was struck by the name of "Verulam," but I found it also in Drake's speech delivered at York in 1726, where we read: "And tho' Old Verulam, since call'd St. Albans, may justly claim Precedency," etc. (Cole's edition of 1734, page 19). Now, Bro. Drake tells us of an old Record preserved in the Lodge of York, from which he took some other particulars not found in any of the MSS. extant. As we know that one of the ancient York MSS. of the Old Charges (No. 3) is missing, Bro. Drake is very likely to have obtained his information from this MS., now unfortunately lost. At first I thought the compiler of the Spencer version might have seen Bro. Drake's speech, but as it was not delivered

before the 27th of December, 1726, and the Spencer MS. is also dated 1726, he cannot possibly have utilized the speech. I am therefore inclined to believe that he had before him a copy of the Old Charges, wherein he found the passage: "Did wall the towne about that was called Verulam, and is now called St. Albans;" for this must have been the original reading, as I shall show in another place. Or the compiler's copy contained only the words—"Did wall the town about that was called Verulam," omitting the latter half of the sentence. The copy was of the Grand Lodge Branch, but none of the three we know (Grand Lodge MS., Wilson MS., and Edinburgh-Kilwinning MS.)* There are some peculiarities of the Grand Lodge Branch that occur in the Spencer version also, but not in any other. Almost in the beginning, in the address to the brethren, we find the sentence—"And also to those that be here, we will charge by the charges that belong to every Free-Mason," being verbatim the same in the three copies just mentioned. The sentence next following has been somewhat altered: "for in good Faith, Free-Masonry is worthy to be kept well; it is a worthy Craft and a curious Science," instead of: "For in good faithe, and they take good heed to it, it is worthy to be well kepte, for it is a worthy Crafte and a curious Science." (Grand Lodge and Wilson MSS.) In this passage the Inigo Jones MS. has better preserved the original text; "For in good Faith, if they take Good heed to it, it's worthy to be well kept. For Masonry is a Worthy Craft and a Curious Science." But immediately after this the Inigo Jones MS. has only: "And One of the Liberal Sciences," whilst the Spencer MS. affords the original text: "For there be seven Liberal Sciences, of which seven it is one of them," verbatim as in the Grand Lodge Branch.

These differences in varying lead us to conclude that there was another MS. of the Spencer Family, probably the original, which agreed more than those before us with the Grand Lodge Branch, and that both of the transcripts taken from that original made alterations of their own. So at the end of the prayer the Inigo Jones MS. has the original reading: "that never shall have ending," whilst the Spencer MS. and Cole have: "that never shall have an End."

On the whole, the Spencer MS. has better preserved the traditional version, though in some cases the Inigo Jones MS. has kept to the old words, where the Spencer MS. has made slight alterations. Wherefore I believe it more correct to call this group of copies the "Spencer Family." The Inigo Jones MS. has added numbers where ever there was an opportunity of numbering†; in the list of the seven liberal sciences as well as in the different charges, excepting those of Euclid; besides, the text of the charges has been very often altered, whilst the Spencer MS. agrees almost verbatim with the Grand Lodge Branch.

I will now proceed to enumerate some of the peculiarities that are to be found in the Spencer version, as well as in the Grand Lodge Branch, especially the Wilson and Edinburgh-Kilwinning MSS.,* which differ in some points from the Grand Lodge MS. I shall omit all such conformities as are not absolutely striking.

"The second is Rhetorick, and that teacheth a Man to speak fair in soft Terms;" the same as in the Wilson and Edinburgh-Kilwinning MSS.†

"And they had no competent Livelyhood to find their children;" the same as in the Grand Lodge, Wilson, and Edinburgh-Kilwinning MSS., besides which it is only found in the Aberdeen MS., which belongs to the same family, but not to the same branch, and in the Harris MS. of the Bedford Lodge.

"And then did they proclaim"—Wilson and Edinburgh-Kilwinning MSS.‡ the word "proclaime" being omitted in the Grand Lodge MS.

"Under Condition that ye will grant them, and that I may have Power to rule them;" the original reading is: "Under a condition that ye will grant me and them a commission, that I may have power to rule them;" but the Grand Lodge Branch§ omits the words "a commission," and so does the Spencer version.

"And then this worthy Clerk Hermes took to him these Lords' Sons;" "Clerke" also in the Wilson and Edinburgh-Kilwinning MSS.,‖ the Grand Lodge MS. omitting the word. Instead of "Hermes" the Inigo Jones MS. has "Euclide;" also in the other passages where Euclid is named, whilst the Spencer MS. has altered the name, putting "Hermes" for "Euclid." This is another proof that the Inigo Jones MS. is not a transcript of the Spencer MS., but of a similar original.

"And that they should truely deserve their Pay of the Lord, or the Master of the Work that they serve;" the words "of the worke" being only in the Wilson and Edinburgh-Kilwinning MSS.¶

"And he ordained for them a reasonable Pay, whereby they might live honestly;" the same as the Wilson and Edinburgh-Kilwinning MSS. (and the Cama.)

"And that worthy Clerke Hermes (Euclede Inigo Jones MS.) gave it the name of Geometry;" "Clerke Euclide" also in the Grand Lodge Branch; all other copies having "Master Euclide;" only the Aberdeen MS. agrees also here with the Grand Lodge Branch.

"So that he had Fourscore thousand Workmen, that were Workers of Stone;" the words "workemen that were" are only in the Grand Lodge Branch, the word "workemen" also in the Aberdeen MS., and in the Wood MS. we read "workemen of stones."

"He gave them two Shillings a Week, and three Pence to their Chear;" all copies but the Wilson and Edinburgh-Kilwinning MSS.** have "two shillings six pence," and "cheer" is only to be met with in the same MSS. and the Grand Lodge MS.

"To hold every year an Assembly where they would within the Realm once a year;" this combina-

* He must have used a copy almost identical with the Cama MS., which therefore proves to be a find of great importance, as it helps to demonstrate the low value of the Spencer version.

† Numbers are also absent from the Cama MS. They are doubtless the personal addition of the writer of the Inigo Jones MS.

* The Spencer MS. agrees most strikingly with the Cama, a member of this branch, but discovered since these lines were written.

† The word "soft" used by this branch instead of the more general "subtle," is also found in the Cama MS.

‡ And Cama.

§ Including the Cama.

‖ Clarke Euclide with the Cama.

¶ And in the Cama.

** And the Cama.

tion of "every year" and "once a year" is only in the Grand Lodge MS., whilst "every year" is not in the Wilson and Edinburgh-Kilwinning MSS., and also not in the Inigo Jones MS.*

"That all old Masons and young, that had any Writing or Understanding of the Charges and Manners that were made before in this Land, or any other, that they should bring and shew them. And when it was proved . . . . . and they were all to one Intent and Purpose." "Bring and shewe," as well as "they were all to one Intente" are only in the Grand Lodge Branch, the words "and Purpose" seeming to be an addition of the compiler.†

"Furthermore, at diverse Assemblies, certain Charges have been made and ordained, by the best Advice of Masters and Fellows;" in this manner only in the Grand Lodge Branch.

"The first Charge is, That ye shall be true Men to God and the Holy Church, and that ye use no Error or Heresy by your Understanding or Discretion, but be ye wise discreet Men, or Wisemen in each Thinge;" in this manner only on the Grand Lodge Branch, the reading of the other copies being quite different; the Inigo Jones MS. has totally altered these charges.

"And all other Councills that ought to be kept by way of Brotherhood;" the word "Brotherhood" is only in the Wilson and Edinburgh-Kilwinning MS., the other copies, also the Grand Lodge MS. itself, having "Masonhood" or "Masonrie."‡

"Also that no Mason take any Prentice, unless he have sufficient occupation to set him on, or to set three of his Fellows, or two of them at the least on Work;" in this manner only in the Grand Lodge Branch.

I trust these instances will suffice to prove that the Spencer version is an offshoot or sucker from the Grand Lodge Root, though degenerated by many arbitrary alterations, and with many strange scions ingrafted in the old stock. And in particular it agrees most with the Wilson and Edinburgh-Kilwinning MSS., as shown by several of the examples given above.§ The conclusions are identical, namely: "so help you God and your Hallidom," whilst the Grand Lodge MS. itself adds to this: "and by this book in your hands unto your power." Further evidence of this kind could be added to a large extent, but this will do.

From the differences between the Spencer and the Inigo Jones MSS. already given, it is certain that the former cannot be a transcript of the latter. And in like manner other particulars forbid our ranking the Inigo Jones MS. as a transcript of the Spencer MS., because the former in certain points agrees with the Grand Lodge Branch, where the Spencer MS. has made alterations. We have seen that the Spencer MS. replaces the name of "Euclid" by that of "Hermes," where the Inigo Jones MS. retains the original name. Besides, two other instances occur of the Inigo Jones MS. agreeing better with the original version than the Spencer MS. I will add one more. In the paragraph after the seven liberal sciences the Inigo Jones MS. has a sentence which comes from the original version: "He y^t. buys or sells is by weight or Measure;" in the Spencer MS. these words are omitted.

Now I come to another strange peculiarity of the Spencer Family. All genuine copies of the Old Charges call Edwin the Son of King Athelston, or Athelstane; the Spencer group has: "Edwin, Brother to King Athelstane (*sic* Inigo Jones MS. and Cole edition; Spencer MS. has Athelston), loved Masons much more than his Brother did, and was a great Practizer (*sic* Inigo Jones MS., in agreement with the Grand Lodge Branch; Spencer MS. and Cole edition having "Practitioner") of Geometry, &c.," and afterwards once more "Brother" instead of "Father." There is but one possibility, I think, of explaining this fact. The learned Dr. Plot, in his "Natural History of Staffordshire," gives this passage from "a large parchment volume," adding some remarks on the pretended history of the Craft, and asserting that King Athelstane was never married, and had only a Brother Edwin. The compiler of the Spencer original version, who must have been somewhat of a learned man, had seen, no doubt, Dr. Plot's censure, and felt bound to correct this error in Masonic tradition. If that be the case—and it is so no doubt—the pretended antiquity of the Inigo Jones MS. proves to be the more fraudulent, for the book of Dr. Plot was printed in 1686, and the MS. could not have been compiled before that year.

But that is not yet all. There is a last striking resemblance of the Spencer Family with a print of 1722. In that year was published the first printed copy of the Old Charges, entitled, "The Old Constitutions Belonging to the Ancient and Honourable Society of Free and Accepted Masons. London: Printed and Sold by J. Roberts, in Warwick-Lane, MDCCXXII." The book was reprinted in "The Old Constitutions" edited by the Rev. John Edmund Coxe, in 1871, and anyone may easily compare a few passages of the reprint with the corresponding passages in the Spencer version:

ROBERTS' PRINT.	SPENCER VERSION.
It happen'd presently after the Martyrdom of St. Alban, who is truly term'd England's Proto-Martyr, that a certain King invaded the Land, and destroy'd most of the Natives by Fire and Sword, that the Science of Masonry was much decay'd, until the Reign of King Athelston, etc.	It happened presently after the Martyrdom of St. Alban, who is truly termed England's Proto-Martyr, that a certain King invaded the Land, and destroyed most of the Natives by Fire and Sword; that the Science of Masonry was much decayed, untill the Reign of Ethelbert, King of Kent, etc.

Now, there are, it is true, two other copies of the Old Charges which resemble the Roberts' version—the Harleian MS., No. 1942, and the Rawlinson MS.; but they differ in this passage from the Roberts' print, especially the Rawlinson MS., wherefore the compiler can only have taken this passage from Roberts.

From the same source is the following passage:

* The Cama reads, "To hold one Asemblie . . . once a year.

† Since writing this the Cama MS. has turned up, which contains these words, "and purpose."

‡ But the Cama has "Brotherhood."

§ But most of all with the Cama.

Roberts' Print.	Spencer Version (Inigo Jones MS.)
Note, I pray you, that these Seven are contain'd under Geometry, for it teacheth Mett and Measure, Ponderation and Weight for every Thing in and upon the whole earth for you to know; that every Craftsman works by Measure; He or She that buys or sells is by Weight or Measure; Husbandmen, Navigators, Planters, and and all of them, use Geometry; for neither Grammar, Rhetorick, Logick, nor any other of the said Sciences can subsist without Geometry, ergo, most worthy and honourable.	Note, I pray you, that these Seven are contain'd under Geometry, for it teacheth Mett and Measure, Ponderation and Weight, for Every thing in and upon the whole Earth for you to know; That every Craftsman's work by Measure. He yt. buys or sells is by weight or Measure. Husbandmen, Navigators, Planters, and all of them use Geometry; for neither Grammar, Logick, nor any other of the said Sciences, can Subsist without Geometry; ergo, most Worthy and Honourable.

Here also the Harleian and Rawlinson MSS. differ from the Roberts print, the Spencer group agreeing in full with the latter, excepting two slight omissions.

Moreover the next following paragraph is almost verbatim the same as with Roberts, and here also the Inigo Jones MS. agrees more exactly with Roberts than the Spencer MS., which is a new proof that the Inigo Jones MS. is not a transcript of the Spencer MS., but of another original.

The two paragraphs then following resemble in some of their expressions the corresponding passages in the Melrose MS., as a comparison will show.

Melrose MS.	Spencer Group.
. . . . And his brother's name was Juball, he was the father of such as handle ye Harpe and Organe	His Brother Jubal found the Art* of Musick, he was the Father of all such as handle the Harp and Organ.
. . . . Tuball Cain and Instructur of every artificer in Brasse and Iron, and ye sister of Tuball Cain was Naamah	Tubal-Cain was the Instructer of every Artificer in Brass and Iron, and the Daughter found the Craft (Art, Inigo Jones MS.) of Weaving.

There being no possibility of presuming the compiler to have seen the Melrose MS., and the last sentence ("and the Daughter found the Craft of Weaving") agreeing with the Grand Lodge Branch, from which the rest of the passages differs, I am inclined to believe that he had before him a copy of this Branch, wherein he also found the passages cited, which seem to have formed part of the very original version of the Old Charges:† for the Melrose MS. is a transcript of a very Old MS. of about 1580; and, moreover, we find similar passages in the Harris MS. of the Bedford Lodge, which supports the probability of my presumption.

The source of the next paragraph on Hermes and his performances in Egypt has so far escaped my research.

In any case there can remain no doubt, that the original of the Spencer Family was compiled after 1722, the year when the Roberts print was published. Moreover, as the arbitrary insertion of Hiram *Abif* seems to have been the chief purpose of the compiler, in order to maintain the antiquity of the Hiramic legend, (the Third Degree having been introduced in 1724,) we may say that this original was fabricated about 1725. It would be useless to look for the compiler—certainly it was not Anderson, as we may easily prove by a comparison with his Constitutions of 1723; but Anderson made use of the new version in his second edition of 1738, when he converted Edwin into King Athelstan's Brother, whereas in the first edition he called him "the King's youngest Son."

If we now compare the Dodd MS. (or print) with the other three of this family, we shall find that it agrees closely with the Spencer, and yet neither can be copied from the other, but are both probably taken from a now lost version which was itself descended from the original of this family. In many cases where Dodd differs from Spencer it agrees with one of the others, thus pointing to a peculiarity of the Father of the Family which has disappeared in some of his offspring. A table will best show this.

Dodd & Cole.	Spencer.	Inigo Jones.
Three Persons *in* one God	*and* one God	*and* one God
By Zillah he *begot* one Son	*had* one Son	*had*
Anno Mundi 2474, II. Samuel, 5, 6	Samuel, 4, 6	Samuel, 5, 6
I pray you send some one	send me one	send *me* some one
Anno Mundi, *3942*	*3842*	*3942*
true to one another	true one to each other	to one another
Thief or Thief's Fellow	Thief [only]	Thief [only]
Also that you pay	Also ye shall pay	that you pay
Do no *villiany*	*do no villany*	[omitted]
belong to every *true* mason	*free* mason	*free* mason

On the other hand, Spencer and Cole often agree to differ from Dodd.

Spencer & Cole.	Dodd.	Inigo Jones.
divided flocks *of* sheep	Flocks *and* sheep	flocks *of* sheep
the other *wonders* of Nature	*Works* of Nature	*Wonders* of Nature
Libanus—Cyprus	Lebanon—Cypress	Libanus—Cyprus
He was a Master *of Geometry and was Master* of all his Masons	He was a Master of all his Masons	He was a Master of Geometry and was of all his masons
Every man that is a *Mason*	that is a *Master*	that is a *Mason*
True each unto other	True unto each other	true to one another
he *take him* for no less term	he *be taken* for no less	take any Apprentice but for the full term

Then we have the agreements between Spencer and Dodd.

Spencer & Dodd	Cole	Inigo Jones
Babylon	Babilon	Babilon
Nineveh	Ninivie	Nineve
Hermes	Hermes	Euclide
Nebuchadnezzar	Nebuchadnezer	Nebuchadnezar
Cyrus	Syrus	Syrus
Ptolomy	Ptolome	Ptolmie
Aurwriagus	Aururiagus	Aururiagus
Verulam	Verulum	Verulum
Athelston	Athelstane	Athelstane

* Cama MS. has "Craft;" otherwise the two passages agree *verbatim*.

† The discovery of the Cama MS. proves my supposition to be well founded, for this interesting copy contains the very passage required and yet belongs to the Grand Lodge Branch. It is also very curious that Bro. Speth, in the "Freemason" of the 26th May, 1888, should, from internal evidence of phraseology, assume an original for the Cama MS. written in the Scottish dialect.

From these comparisons it is evident that neither version can be a copy of either of the others, but that there must have existed intermediate transcripts. I propose the following descent:

Original.

Transcript A. — Cole MS. — Transcript B.

Inigo Jones MS. (from Transcript A.) Dodd MS. Spencer MS. (from Transcript B.)

Cole may perhaps change places with Inigo Jones; but Dodd and Spencer are certainly derived from the same transcript and have preserved the original text better than either of the others, which are both of them full of arbitrary alterations of their own.

Bro. Hughan has kindly commented in the "Freemason" on my views regarding this Spencer family, and it is but due to him that I should reply to his criticism. I agree with him that we shall never be able to reconstruct the original text, but I think we may be able to regenerate two or three standard originals, representing as many families. And, to my view, the examination has already produced fruit in establishing the spurious character of the Spencer family, and showing that they were made at a comparatively recent date for a special purpose; that purpose being to strengthen the alleged antiquity of the newly-invented Hiramic Legend. Bro. Hughan thinks the term "Free and Accepted Mason" in the Inigo Jones MS. may be carried back to 1670 or thereabouts. Now, except in this family, we do not find the term mentioned before 1722. We have "Freemasons," "Accepted Masons," and even "Accepted Free Masons," but not the combination "Free and Accepted Masons." But my chief reason for placing the Spencer Family after 1722 is the astonishing fact that no less than three long passages in these MSS. agree *verbatim* with the Roberts Print of 1722, and are therefore presumably copied from it. Two I have given, here is the third.

ROBERTS' PRINT.	INIGO JONES, MS.
You ask me how this Science was invented; my answer is this, that before the General Deluge, which is commonly called Noah's Flood, there was a Man called Lamech, as you may read in the Fourth Chapter of Genesis, who had two Wives, the one called Ada, the other Zilla; by Ada he begat two Sons, Jabal and Jubal; by Zilla he had one Son called Tubal, and a Daughter called Naamah. These four Children found the beginning of all Crafts in the World: Jabal found out Geometry, and he divided Flocks of Sheep, and Lands; he first built a House of Stone and Timber.	You ask me how this Science was Invented, My Answer is this: That before the Generall Deluge, which is commonly called Noah's Flood, there was a Man called Lamech, as you may read in ye IV Chapter of Genesis; who had two Wives, the one called Ada, the other Zilla; By Ada he begat two Sons, Jabal and Jubal, by Zilla, he had One Son called Tuball and a daughter called Naamah: These four Children found the beginning of all Crafts in the World: Tabal found out Geometry, and he Divided Flocks of Sheep, He first built a house of Stone and Timber.

I think it impossible that such an agreement, in three paragraphs, could occur by chance. There cannot be any doubt, that either the Inigo Jones version copied the Roberts print, or that the latter extracted from the former. Now, as the Roberts print bears all the characteristics of a reliable and genuine version, though disfigured in many words and phrases, whilst the Inigo Jones MS. is a medley of a genuine version and foreign additions from non-operative sources, I do not hesitate for a moment to put my trust in the Roberts copy, and to call the Inigo Jones an impudent compilation and fraud of about 1725, or at least after 1722.

Bro. Hughan is right in saying that many are the arbitrary alterations, additions, and omissions, to be found in such Masonic MSS., but he will not be able to adduce any such alterations and additions as are to be found in the Inigo Jones version; inconsistent with all masonic tradition, and not known to any authentic version in "lodge custody," whilst they are of the kind that were inserted in the History of Masonry, from the time when Anderson published his first edition of the Constitutions in 1723. Especially was the manner of dating the different events of masonic history unknown before Anderson. Wherefore, until somebody proves such dates to have formed part of the Old Constitutions before 1723, I shall claim this distinguishing feature as a characteristic of masonic history after 1723; *i.e.*, of the *third* decade of the last century, when learned men and noblemen were endeavouring to embellish the history of masonry with a captivating appearance of trustworthiness and antiquity. I beg to remind Bro. Hughan of a phrase in the Dedication by Desaguliers, wherein he recommends Anderson's book, namely: "I need not tell your Grace . . . . *and how accurately he has compar'd and made everything agreeable to History and Chronology*." Certainly Desaguliers intended to lay stress upon this as a special merit of Anderson. The dates of Anderson differ from those in the Inigo Jones version, therefore Anderson cannot have taken them, as somebody might possibly presume, from this version: they are an historical performance of his own. And the compiler of the Spencer version (as I call it), or original of the whole group imitated only the inserting of dates, but employed his own chronology.

And is it not a remarkable coincidence to say the least, that the other three copies of this family are certainly dated after 1725? The Spencer MS. is of 1726, the Cole print of 1729, and the Dodd print of 1739. Besides which intentional deceit is proved by the false date of 1607, in the Inigo Jones MS.; it being quite impossible that it should be of this year, because of the two letters which are, no doubt, inserted from Lodge's translation of Josephus, either of 1655 or of 1670. There were English editions of Josephus before either of these, but that is immaterial unless the exact verbiage occur; and we know that the edition of 1602 contains the word Sidonians instead of Macedonians, as in the Spencer version, and in the editions of 1655 and 1670.

Neither can it be maintained that if not of 1607 the Inigo Jones MS. is probably of 1670 (the date of Josephus), because the spelling of the two versions differs, that of the MS. being modernized. And though "paper, binding, and chirography" *may* point to the end of the 17th century, is it then so utterly impossible, given the intention of fraud, to imitate these peculiarities thirty or forty years later?

Dr. Plot, in 1686, first pointed out that Edwin

was Athelstane's brother and not his son. No genuine "Old Charge" has the correct relationship, but all four of the Spencer family have availed themselves of Plott's criticism. The author of this family, no doubt, compiled from all available sources, and we have traced some of his inspiration to Josephus and Plott.

It may even be shown that the Inigo Jones is subsequent to 1723. Anderson does not appear to have used any member of this family in 1723, but he did copy from Cole in 1738. He was the first to mention Hiram Abiff (in a footnote) in 1723, and accordingly in the Inigo Jones document we find the "Uram" of Josephus converted into Hiram Abif. Neither Uram nor Hiram is mentioned in any one of the older versions, only in these four.*

To sum up, the following are my reasons for considering Inigo Jones and the whole Spencer family a falsification of about 1725.

I.—The identity of the two letters precludes an earlier date than 1655.

II.—The correction of Athelstane's relationship to Edwin, derived from Plott, 1686.

III.—The term "free and accepted Mason," first met with in 1722.

IV.—Three long paragraphs agree almost *verbatim et literatim* with Roberts, 1722.

V.—Dates were first used by Anderson, 1723, and his are not derived from this family because they differ.

VI.—The Inigo Jones MS., and in a lesser degree the whole family, contains many interpolations foreign to any other Masonic MS. or book before 1723, resembling in their tendency but differing in detail from those of Anderson.

VII.—The introduction of the name "Hiram Abif" unknown to Masonic tradition before Anderson, 1723.

If we consider these facts together they must force us to date the version as late as about 1725 or 1724, when the third degree was introduced into the Masonic ritual; the chief purpose for manufacturing it, apparently, being to obtain an authority for Hiram Abif forming part of ancient Masonic tradition. My method of treating the evidence explains all the strange additions and alterations which are peculiar to this family, as being caused by the new manner, instituted by Anderson, and authorized by the Grand Lodge in 1722 and 1723, of dealing with the old traditions. Therefore I maintain my inference that the Inigo Jones MS. is a product of the same period as its counterparts, the Spencer MS. of 1726, the Cole print of 1729, and the Dodd print of 1739, and that all of them are copies of one and the same version, manufactured about 1725. And I cannot but repeat that the Spencer and the Dodd versions, which agree almost throughout, are better transcripts and more original than the Inigo Jones MS. and the Cole print, which latter are full of arbitrary alterations of their own. This will explain my choice of the title "Spencer" for this group.

ROBERTS FAMILY.

Bro. Gould, in the course of a candid and kindly criticism in the "Freemason" last year, referred to some opinions of mine respecting Harleian MS. 1942, which have, however, not appeared as yet in print.

* And in the newly discovered Cama MS., the prototype of the original Spencer version. But the compiler of this latter added the "Abif."

Bro. Gould maintains that the Roberts' print was taken from the Harleian MS., No. 1942, and he is inclined to believe the Harleian MS. was manufactured at a rather late period. I am sorry I was unable to see the MS. when in London, my time being short, so that I dare not judge of its age; but I wish to state that it presents no textual evidence that would constrain us to fix its date, say after 1720 or thereabout, as is the case with the "Spencer Family." Moreover, it would hardly be possible to imagine any inducement for the deliberate manufacture of the Roberts group, to which it belongs. The "Apprentice Charge" is to be met with in several other MSS., and must be considered genuine. Only the "New Articles" are peculiar to the Harleian MS., No. 1942, and to the Roberts print, the latter calling them "Additional Orders and Constitutions," and adding the 8th of December in 1663 as the date when they are said to be "made and agreed upon at a General Assembly held at——," the name of the place being omitted.

Now, is Bro. Gould of opinion that these "New Articles" or "Additional Orders and Constitutions" furnish a plausible reason for suspecting the genuineness of these versions? The tenor of the articles themselves does not afford anything inconsistent with the customs and principles of the working masons, whilst it would be difficult to show the contents to have been caused by post 1717 Freemasonry, as cultivated in the London Grand Lodge. I cannot find any internal evidence to raise a the suspicion of this version, although in many parts the reading differs very much from the ordinary versions. This is a peculiarity, it is true, but by no means of a nature to render us suspicious, for the history, as well as the charges, on the whole, are found to be in full agreement with the traditions of the working masons, while the history in the "Spencer Family" is mixed up with strange additions quite foreign to all genuine versions of the Old Charges.

Bro. Gould says in his History of Freemasonry (vol. 1, p. 75): "I have no hesitation in terming the 'Roberts' version a reproduction, or a counterpart of No. 11 [Harleian MS., No. 1942], not only from the fact that there is not another MS. which so resembles it, but also because the differences are so trivial in the text, and the additions so evidently of an editorial character, that the proofs of such an origin are irrefragable."

I cannot agree with Bro. Gould, for not only is there another manuscript of the same version, but the variations in the two texts are in many passages so important and of such a nature, that I believe it impossible to lead the Roberts print back to the Harleian MS. The third version of this family is the Rawlinson MS. Though only a late transcript, of about 1730, from "an *old* MS. in the possession of Dr. Rawlinson," it is well authorized and agrees, on the whole, with the Harleian MS. and the Roberts print, but it is more complete in some parts of the history, the other two omitting some passages through neglect of the scribes. The "New Articles," it is true, are not in the Rawlinson MS., but that cannot be a sufficient reason to mistrust the other

two, for the "Apprentice Charge" also is missing, forming part of a limited number of versions only. Therefore the Rawlinson MS., as to the contents, is in full agreement with most of the MSS. extant, and the other two, by adding the "New Articles" as well as the "Apprentice Charge," are neither more nor less open to suspicion than those versions of other families that added only the "Apprentice Charge."

I will now examine the differences of text between the Harleian MS. and the Roberts print, in order to show that the latter cannot have been taken from the former. The title of the print tells us that it was "taken from a manuscript wrote above five hundred years since," which cannot be the truth, but we need not call the printer an impostor for dating his manuscript, if he had one, too far back through sheer ignorance. I doubt very much whether he had any intention of deceiving his readers, for in the "Additional Orders and Constitutions" mentioned above, he gives the year 1663, which is plainly not five hundred years back, and we may therefore presume that he believed the foregoing parts of the printed matter to be of the early date which he ascribes to them on the title page.

The manner of arranging the matter is different in the two versions, the Harleian MS. having the "New Articles" before the "Apprentice Charge," but without any superscription to the latter, which is of some importance, as Roberts says: "This Charge belongeth to Apprentices." If the printer took the matter from the Harleian MS. how could he know this, as the MS. has nothing of that kind? And what could have induced him to change the manner of arranging the contents? I want some obvious motive for his so doing.

Many of the textual variations, indeed, are so trivial, that they might be considered only of an editorial character, although most of them are such as occur when two scribes take different transcripts from the same original.

The prayer in the beginning is almost the same, save that the Roberts print offers "*his* Grace" and "*his* Bliss" instead of "Grace" and "Blisse" as in the Harleian MS. Moreover the latter employs obsolete spelling in several words, as "wisdome," "sonne," "soe," "governe," and "blisse." If the printer or editor had any intention of deceiving his readers as to the age of his matter, would he have destroyed this flavour of antiquity by giving the modern mode of writing instead of the archaic one employed in his source?

A table will again present many additional features of difference between the Harleian and the Roberts version at a glance.

HARLEIAN.	ROBERTS PRINT & RAWLINSON MS.
How it was *found* by worthy kings, &c.	*founded*
Abraham and Sarah went into Egypt.	and Sarah, *his wife*, went &c.
which was *easily* effected.	*immediately* effected
therefore he began great works	*thereupon* he began
cherished and loved *Masonry*	and loved *Masons*
deliver them to the King or *write* them to him.	*recite* them
unable to finish *the said work*	to finish *the same*
to *have* you witness of the honest place	to *bear* you witness
(*passage missing*).	According to your *agreement* [Roberts] made with the

From the above it is evident that unless Roberts and Rawlinson are copies of each other, neither can be a copy of Harleian, for it is impossible to suppose (even admitting that the alterations are editorial amendments of the Harleian) that two scribes should in so many cases have made precisely similar improvements. And in at least one case we find a whole passage supplied in almost identical terms, which could not have been copied from Harleian because it does not exist there. Further, the 12th rule of the Roberts print is omitted in the Harleian MS., whilst it is merged in the 11th rule of the Rawlinson MS., proving that the rule formed part of the original of this family. Now Roberts cannot possibly have taken the rule from the Harleian MS., as it is missing there, and he did not make use of the Rawlinson MS. either in this case or others, because there are too many and too great differences between them; therefore we are obliged to suppose a third copy of this family, which was printed by Roberts and afterwards lost. This is also evident from the following fact. The Harleian MS., omitting the contents of the 12th rule of Roberts, puts the number "12thly" at the head of the 13th rule of Roberts, and then goes on with "14thly," now agreeing again with Roberts. No doubt the scribe had written the correct "12thly," but his eye erred from this rule over to the next, because all the rules begin with the same words, so he wrote the contents of the 13th rule after his "12thly," and then went on transcribing his original without becoming aware of his error. This fact alone would be sufficient to show that the Roberts print goes back to a separate copy of its family, agreeing, on the whole, with the Harleian MS., but not identical with it.

The 21st and 22nd rules of Roberts are combined in the Harleian MS. under "21stly" and in the Rawlinson MS. under 20, the latter fusing also the 11th and 12th rules of Roberts, thus producing a difference in the total numbers. Roberts has 26 rules, the Harleian MS. 25, and the Rawlinson MS. only 24.

The "Apprentice Charge" contains rules from number 1 to 10, but the 5th charge is omitted in the Harleian MS., so that here number 6 comes immediately after number 4; a new evidence, that Roberts had a distinct copy of this version, for the 5th charge must have been in the original, as it is genuine, and to be found in all other versions of the Apprentice Charge.

Among the "Additional Orders" of the Roberts print we find one that is not in the "New Articles" of the Harleian MS., the latter having only 6 articles (numbers 26-31, as a continuation of the Charges), whilst the former has 7 orders. The one missing in the "New Articles" is number VI. in the Roberts print, running thus: "That no Person shall be accepted a Free-Mason unless he be One and Twenty Years Old, or more." Bro. Gould (History of Freemasonry, 1, p. 75), is of opinion that this is "manifestly a modern innovation," because it is "absent from all known MSS.," but as we cannot prove that the ancient masons had no such rule, we are not in a position to affirm that they had not, and it is quite possible that the Roberts MS. contained the rule because it formed part of his original. It is very noteworthy that number VI. of Roberts and num-

Roberts, begin with the same phrase, namely: "That no Person shall be accepted a Free-Mason," and that number VII. of Roberts has a very similar beginning: "That no person hereafter be accepted a Free-Mason." This induces me to believe that the eye of the Harleian scribe wandered from the introductory words of number 6 to the almost identical words of number 7, and so made a careless omission similar to that in the Charges, when he put the number "12thly" and the first words of that rule, but then glided over to the 13th rule, omitting the contents of the 12th. The error in both of these cases is exactly the same.

From all the evidence there can remain no doubt that the Roberts print is based on a MS. of its own, which had been derived from the same original as, or one similar to, that of the Harleian MS. Should anybody feel inclined to derive the latter from the former, he would be at once deterred from so doing, because the variations between the two versions would bar the way, especially as the Harleian MS. agrees often with the Rawlinson MS., where the Roberts print differs, proving that in these cases the reading of the two is more like the original than that of Roberts, and that the latter cannot have been the prototype of the Harleian MS.

Below are a few of the instances which might be cited.

HARLEIAN MS.	RAWLINSON MS.	ROBERTS PRINT.
being one of the seven liberall Sciences	*being one of* the, &c.	*which is contained in* the
in and upon *the face of* the whole earth	upon *the face of* the whole earth	upon the whole earth
most worthy, *laudable*, & honorable	worthy, *laudable*, and honorable	worthy and honorable
Memorth was a Mason and *loved* the science	*loved* the science	*serv'd* the science
By virtue of your *commission*	*commission*	*dominion*
And the *Master Euclides* gave them, &c.	*Master Euclides*	and there *Euclydes* gave

The above are merely a few of many similar examples.

And finally it may easily be shown that the Rawlinson MS. differs in some passages from the other two versions, which agree with each other in the main. We have already seen that the Rawlinson MS. omits the "New Articles" and the "Apprentice Charge," though we cannot affirm that they were not in the original, as possibly these matters were not transcribed from the old MS., there being no "Finis" at the end as in the two other versions. But the chief point is that the text has several traditional passages which are omitted in the Harleian MS. as well as in the Roberts print, inducing a belief that the latter two come from one and the same original, now lost. The Rawlinson MS. has the following genuine passage, which is omitted in the other two MSS.: "And then the Master Euclydes took to him the Lords' Sons, and taught them the Worthy Science of Geometry, the Craft and Art of Masonry, and Mistery of all Manner of Building, as Temples, Churches, Courts, and Castles, &c." Also in the history of St. Alban the Rawlinson MS. has a passage on the wages which agrees with the reading of the ordinary versions, whilst the Harleian and Roberts documents concur in much shortening this passage. In the history of Athelstan and Edwin the Rawlinson MS. has two passages of original value that are not in the other two, especially one that contains the name of Edwin (it is spelled "Hedvie,") which being omitted, Edwin's acts are transferred to Athelstan in the Harleian and Roberts versions. I could add more evidence, but this will suffice to show Rawlinson's independence of the other two MSS.

In giving the title "Roberts" to this family, I have been influenced by the consideration that although "Harleian" would have been equally appropriate, yet the existence of a Harleian MS. No. 2054, might have led to confusion. On the other hand the Rawlinson MS. omits a chief feature of the family, viz., the "Additional Orders" or "New Articles."

My friend Hughan, as I beg to call him, to whom I am deeply indebted for much valuable information and useful assistance, has made the Old Charges his special study these twenty years, and he is not prepared to give up his deeply grounded opinions. But he himself says that his aim was only to ascertain the family groups from certain distinctive characteristics (for instance the "Apprentice Charges,") *not microscopic peculiarities.* Therefore my results *must* differ in many respects from his, as I have taken the trouble of collating the different versions and copies line by line, nay, word by word, which was indeed a very tiresome and laborious task, but enabled me to obtain a deeper insight into these very "microscopic peculiarities." My aim is a philological one; that is to weigh the textual evidence in order to get at the original text as nearly as possible, and it is inevitable that I should form a different opinion as to the textual value of individual copies. Nevertheless, I hope we shall meet and agree on a future day, as both of us cherish but one desire, that of advancing our masonic studies and of discovering the truth.

I take this opportunity to tender Bro. Hughan my heartiest thanks for so kindly assisting me by lending me some of his transcripts of MSS. that were either not yet in or again out of print. Without his help I should not have been able to accomplish my laborious researches, and I shall be glad to make any return in my power by helping my English brethren and fellow students wherever and whenever I can, to the honour of our "Quatuor Coronati" Lodge and to the advantage of the Craft.

DR. W. BEGEMANN,
Provincial Grand Master for Mecklenburg;
Rostock, Mecklenburg, Germany.

KAISER WILHELM AS A MASON.

IN the whole range of history, few indeed are the individuals who so thoroughly realized the ideal of a King, in stature, mien, temperament, word and deed, as the subject of this sketch. This is no idle phrase, no fulsome flattery; the fact, patent to all, is proudly dwelt upon by his admirers, grudgingly admitted by his very foes. Whether in camp or

council hall, in the field or on the throne, in the barrack yard or the bosom of his family, or even when sauntering down the leafy avenues of the German watering places he so constantly visited, one hackneyed quotation persistently suggests itself as most fitting to describe the late Emperor of Germany,—"every inch a King." And at no time, under no circumstances, was this innate majesty more conspicuous than during the last few days of his life.

This is not the place to dilate on his political life and career: it is Wilhelm's connection with the Craft that should at present engage our attention. Suffice it then to recall that our Royal and Imperial Brother was born on the 22nd March, 1797, the second son of King Frederick William III. of Prussia. By the death, without issue, of his elder brother, Frederick William IV., he ascended the throne in 1861, and in 1871 was crowned first Emperor of Germany at Versailles. On the 9th of March last, within a few days of attaining his 92nd anniversary, he sank quietly into his rest, full of years, full of honour.

Our late Brother's royal ancestors had all been Freemasons since the time of Frederick II. (the Great,) who was secretly initiated in 1738, and shortly after his father's death in 1740, instituted the "Mother Lodge of the Three Globes," the first Grand Lodge in the Prussian States. He himself personally initiated his brother the Crown Prince, August Wilhelm, in his own "Royal Lodge" in 1740. The latter's son, Frederick William II. was in 1772 on the roll of a Berlin Lodge, but the date of his initiation is still a matter of dispute, whilst his son, Frederick William III., the father of the late Emperor, was privately made in a special Lodge held at Paris during the occupation by the Allies in 1814, the secret being only divulged at his death.*

The manner of Wilhelm's initiation may be best gathered from the circular of the Grand Lodge of the Three Globes, 23rd of May, 1840, describing the event.†

Prince William of Prussia, as he was then styled, like all Hohenzollern Princes, entered the army as a mere child, where he came into contact with Graf Henckel von Donnersmark, Lieutenant General in the Prussian Service, Grand Master of the National Grand Lodge from 1838 to his death in 1849, and a trusted friend and councillor of the King, Frederick William III. It is related that Prince Metternich at one time did his best to persuade his Majesty to suppress Freemasonry in the Prussian Dominions, and that the King answered, "as long as men like my own Count Henckel belong to the Society, I am unable to imagine it hurtful." From the Count the Prince imbibed his first ideas of the Craft, and studying the subject in his accustomed earnest manner, conceived a desire to join our ranks. As in duty bound he submitted his wishes to the King his Father, who approved his project, but under the condition that he should not join any particular lodge or system, but become a member of every Lodge in Prussia, and Protector (or as we should say Patron) of the Prussian Craft in general; with the further proviso that a humble petition should be addressed to him by the united Lodges to that effect. A meeting of the three Grand Masters was held on the 18th May, 1840, and it was resolved to petition the Prince for an audience for themselves. The audience was granted on the 19th, and the 22nd appointed for his initiation.

The ceremony took place in the Temple of the National Grand Lodge, the chair being occupied by Count H. v. Donnersmark, supported on each side by Brother O'Etzel, the G.M. of the "Three Globes," and Brother Link, G.M. of "Royal York." The Officers of all three Grand Lodges and the W. Masters of the 15 Berlin Lodges were favoured with invitations; and a so-called "United Prussian Grand Lodge was opened for the occasion, Bro. O'Etzel handing to Bro. Donnersmark the gavel formerly used by Frederick the Great, a century previously, in his "Royal Lodge." At 6 o'clock, the Prince was announced by Bro. Bork, Secretary of State, duly vouched for by himself and the three Grand Masters as sponsors, and introduced. He was admitted into the three degrees, took the usual O.B. kneeling, was invested, accepted at the hands of the Grand Masters the badges of the three Grand Lodges and the square, as a token of his Protectorship, and finally in said quality received from them individually and conjointly, the oath of Fidelity.

At the subsequent banquet, replying to the toast to his health, the Prince said,—"Brethren,—for so I am now privileged to call you,—when it was proposed to me to enter your Society, I naturally took into serious consideration the purpose underlying your Order and instituted searching inquiry in many directions as to its character, before asking permission of his Majesty the King to undergo initiation. In every quarter I learnt nothing but good of you, and therefore I considered it my duty to make myself acquainted with the Order, as far as that was possible to an outsider, and especially with the Brothers whom you deputed to speak to me on the subject.

Although I thus learnt that the tendency of the Craft was one highly to be praised, a result I quite expected, and was fully prepared for ceremonies of an appropriate nature, I must yet acknowledge that what, during the short hours of my fellowship, I have since witnessed, the profound earnestness, the brilliancy and the dignity of the ceremony, have exceeded my anticipations. I number this day as one of the most fortunate of my life, and tender you my thanks for the trust reposed in me and the love you have shown. The flattering expressions of praise which have dropped from your lips, I must put on

* It is therefore rather remarkable, as showing how Masonic History is written, that at a special Communication of the Grand Lodge of Saxony, 22nd March, 1888, the deputy Grand Master, Bro. Rumpelt-Walther, in his address "in memoriam" should have used these words—"Since the days of Frederick the Great no other Hohenzollern Prince had joined the Craft." Besides the three above mentioned, I have enumerated in my "Royal Freemasons" no less than eight Princes of that house who were masons. Adding these three, Frederick the Great, Wilhelm I. and the present Emperor, the roll amounts in all to 14.

† At that period there were, and still are, three Grand Lodges in Berlin, ruling all the Lodges of Prussia as well as some few lodges scattered in other German Principalities. The other German Grand Lodges, of which there were then 6, (now 5, as the Grand Lodge of Hanover is extinct) were however debarred by the Prussian Law from warranting Lodges in Prussia. The three Berlin Grand Lodges are known respectively as "Of the three Globes," "Royal York," and "National Grand Lodge of all German Masons," the latter being a misnomer indicating youthful aspirations destined to remain unrealized. Since 1870, in strict accordance with Prussian law and the Edict of 20th October, 1798, the Grand Lodges of the Eclectic Union at Frankfort and the Grand Lodge of Hamburg are illegal, but by general consent the Edict has not been enforced in their case, as it was in that of Hanover.

one side as excessive; they are founded on hopes which I do not yet know whether my protection will be able to satisfy, for human power is only limited. My previous career, that which I have hitherto accomplished, may possibly warrant you in feeling that I am not unworthy of you. I am sensible, moreover, of the weight of my responsibilities in the office to which you have appointed me, and which I have accepted with the consent of his Majesty. I will strive, by the help of God, whose assistance I invoke, to truly perform these duties, and to deserve your trust and affection. I pray you always to approach me with confidence; I now drink to the well-being of all my brethren and of all lodges."

The next Masonic act of the late Emperor appears to have been a letter of congratulation to the "Three Globes" on the occasion of its centenary festival, 13th September, 1842; after which he devoted his influence, with gratifying success, to evoking more cordiality between the so-called Scots Lodges, or high degrees, of the three systems, which had hitherto held each other at arm's length. At his instigation also, the Prussian Lodges took part in the completion, so long delayed, of the Cologne Cathedral, the masterpiece of German operative masonry. In the next few years his attendance at Grand Lodge and private Lodges was frequent, and he never wearied of influencing by his energy, warmth of heart, and firmness of disposition, the career and efforts of his brethren. As an example I adduce the following circular, 27th January, 1845, to which the Prince's signature was appended.

"R.W., W., and Beloved Brethren!

"In his sanctuary, as a link in the Brother-chain, the Mason labours to improve his understanding and to incline his heart to virtue, but he must also leave this circle and entering the world, to which he belongs, prove by deeds, wherever possible, that the sacred teachings of the Craft have sunk deep into his heart and produced abundant fruit. He knows that his help is not alone due to the Brotherhood, that all mankind is his kin, that he is bound to further the well-being of all, so far as in him lies.

"The Societies of all sorts, which are now springing up for the good of the working classes, afford a rich field of activity which will of a certainty not be unacceptable to the Brethren.

"We therefore urge on all members of the Lodges in our Fatherland to join these societies, and without making thereof a craft matter, to partake in their praiseworthy efforts in the true spirit of the Order; so that their success may be insured. Let the brethren carry their loving help wherever needed, and by their manner of rendering it, and by their example, awake and propagate the sense of order, duty, and charity.

"May here also, the world feel the vivifying warmth of the Bond of Brotherhood, without knowing whence it emanates.

"We pray the G.A.O.T.U. to richly bless the true work of every brother and greet you with fraternal love and the sacred numbers, etc., etc."

It is matter of history that during the stormy period (1848) of revolution and tumult, our brother was the subject of undeserved suspicion, and it was thought better by his brother the King, Frederick William IV, that he should retire for a while to England After his return he was placed in command of the troops to disperse an armed revolt. Having successfully accomplished this uncongenial task, thoroughly yet mercifully, and re-entered Berlin amidst universal rejoicing, he attended on the 19th October, 1849, a special meeting of the three Grand Lodges. It was on this occasion at the banquet table that he surprised and rejoiced the assembled brethren by the unexpected announcement that his son, the present Emperor, had only the day before expressed to him a wish to join the craft. Although this desire had greatly pleased him, he came to the resolution to make no use of his dispensing power, the Prince being under age, and had advised him to wait till he had gained more experience. He would, later on, instruct him as far as allowable, in the principles of Freemasonry, and if he still persisted in his wish, would then personally introduce him into the Order, and give him the opportunity of enjoying therein the happy moments which had fallen to his own lot.

The last days of 1852 and first of 1853 are memorable for a concentrated attack on the Craft throughout Germany. Eckert's publications in Saxony resulted in the military being forbidden to take part in Masonic proceedings. In January, 1853, the Evangelical "Kirchenzeitung" in Berlin devoted a long article to the subject and stated, *inter alia*,

"The foundation of Freemasonry is Deism, is antipathy to Christianity.

"The fraternity is a monster, akin to Hell-fire, a Goliath, a fit subject for David's sling."

William's answer to this and more to the same effect, was prompt and practical. He visited the town of Solingen, drove straight to the Lodge there assembled, (16 June, 1853), and at the proper time delivered himself of a speech commencing with the following words.

"I am greatly pleased to find myself once more amongst my brothers, especially in this Lodge.

"I learnt with regret that at its very foundation it had to contend with the unfavourable prejudice of the profane, and that to this day it is hindered by obstacles and enmities of various kinds. Therefore my first visit on arriving in this town is designedly to the Lodge, in order to evince before all the world my love and respect for the Craft," etc., etc.

On the 5th November, 1853, a numerous concourse of the oldest members of the three Grand Lodges met by royal invitation in the Palace of the Protector, one of the chambers having been completely furnished as a Lodge room. Prince William having taken his seat on the right of the pedestal thus addressed the assembly.

"Right Worshipful Brothers!

"The object of labour this evening, for which I have called you together, is to initiate my son, (the present Emperor Frederick I.) into the Order, and I trust he may prove worthy of it. His wish to be admitted was expressed to me long ago. I did not think proper, however, to grant my dispensation at too early an age, and preferred to wait till he had attained his 22nd year.*

* In Germany the full age of a candidate, unless by dispensation, is 25 years.

"His future, if his life be preserved, will for many years guarantee the Craft a powerful support, but only if it remain true to itself and preserve its pure doctrines unsullied. I have chosen the National Grand Lodge of all German Masons for the purpose, because I myself, although under other conditions and on behalf of *all* our Lodges, received initiation therein.

"I therefore pray the Most Worshipful National Grand Master, Bro. Busch, to proceed with the initiation of my son and his affiliation to the National Grand Lodge."

The necessary formalities having been complied with and the oath administered, Prince William himself completed the ceremony by three blows of the gavel on the compasses placed to the breast of the young prince, saying at each blow respectively.

"By the Power and Dignity vested in me,

"With the approval and consent of the brethren here assembled and scattered over the face of the earth,

"Do I thus receive you as Knight-Mason, Apprentice, and member of the National Grand Lodge of all German Freemasons."

Prince Frederick was then passed and raised, and at the usual final enquiry, Prince William once more rose, directing his address to his son.

"For years you have expressed a wish to enter the Order of Freemasons. Your desire is now accomplished. Your initiation has been conducted as mine was, and as I desired it should be in your case also. The Ceremony will have proved to you, notwithstanding that its explanation was only general and aphoristic, that the work of the Craft is a very earnest, a holy, and elevated work. There is only one end-object, one pursuit for the life of him who has vividly and clearly grasped the highest good; the Order will lead you to a just understanding of this one thing needful, if you but perseveringly and unceasingly strive to incorporate its teachings with yourself, if you only permit them to become part and parcel of your own being. There is no want of detractors, who, standing outside the Order, endeavour to cover it with suspicion and confusion. I can concede to no one a right to defame the Order who knows it not, and basing myself on acquired knowledge, I shall never lend my ear to such detractors. May your future prove that you are able with clear and untroubled vision to sound the depths of the Order and to defend it when attacked. The Order is assailed because it wraps itself in mystery, and its opponents find it convenient not to convince themselves that this is still necessary, it being the very nature of would-be destroyers to content themselves with generalities; our adversaries, in this case also, do not probe beneath the surface, purposely to avoid being taught their error. Be you therefore a sure shield of defence to the Craft, then will not only your own future be safe, but you will carry within you the glorious consciousness of having sought to spread around you goodness and truth."

At the banquet table our late imperial Brother acknowledged the toast to his health in the following manner:—

"You have spoilt me, my Brothers, by always so kindly managing to find matter for praise in that which I have endeavoured to do for the good of the Order. But to day—I confess it freely—to day I receive your thanks willingly, for I know that by introducing my son into our sacred Brotherhood, I have provided it with a sure support in the coming days. May you and all our Brethren, who even now are ignorant of these present proceedings, be convinced that my son inherits my affection for the Craft, and that the Order will never lack the blessing which such sentiments must evolve."

On the 22nd November of the same year Prince William visited by special request the Lodge at Magdeburg. The following extracts from his speech in Lodge will tend to show the view he took of Masonry and of his duties to the Craft.

"You, Worshipful Master, have correctly described Freemasonry; thus have I found it, thus do I understand it, thus do I desire to see it further carried out. I joined the Brotherhood willingly because it is a Union of men of all social ranks, of all periods of life, all following a noble purpose. You have also, W.M., depicted the dangers which have confronted the Craft in the days lately passed by, ... you are wrong in thinking that these dangers are also passed. They have not disappeared, they can never disappear. We wrap ourselves in secrecy, and every secret society will always be exposed to suspicion and libel. We have, however, the means to surmount these at hand. They reside in us, not outside us. For this reason the Craft always needs a degree of confidence. To insure this is my care. But although I do my utmost to protect the Craft, yet shall I only then be able to ward off danger, if in our temples our doctrines be preserved pure and unsullied; if that which is taught within our tyled doors be also diligently practised without them; if the prudence inculcated in Lodge be transferred to our daily life. Let us walk blamelessly, thus shall we most surely blunt the edge of prejudice and attack. . . . . . On all sides it is repeated that I have introduced my son into the Order; I have also thought of his future in so doing. God granting him health and strength, his path lies straight before him. My son, as I know, is perfectly cognizant of his task in life, as in the Craft. I have entrusted him to the Lodge, in order to secure the future safety of the Craft in Prussia, and with the conviction that in the Lodge he will find a sure support. No man, let him occupy any position, even the highest, can stand alone. Every one of us needs true helpers, who shall in common with him, pursue the good. That in this noble pursuit the Brotherhood shall in the future stand faithfully, shoulder to shoulder, with my Son, is my most earnest wish. Brethren, promise me that it shall be so."

Is it possible to conceive words more kingly, more Masonic than these?

The Silver Wedding of Prince William and Princess Augusta occurred on the 11th June, 1854. On the 12th the Royal Pair received a deputation of the Prussian Lodges, which had united in founding a Benevolent Institution for the relief of masons' widows and orphans, in commemoration of the event, and for which they desired the royal permission to bear the name of "Augusta Institution." The interview seems to have been remarkably free from

constraint and court formalities. The Prince said, "I am glad to see your here. Between us, little need for many words, we know each other . . . . . I thank you all." The Princess, being assured by Bro. Von Kloeden that her name was always mentioned with affection in the Lodges, replied quite simply, "Oh yes! I know that well, my husband has often told me of it . . . . I really do not know how I have managed to deserve so much love;" and Prince Frederick remarked "You have greatly pleased my Mother by giving her name to this Institution."

Many speeches of Prince William delivered at various Lodge meetings have been preserved * which space precludes my reproducing: but they all are marked by one characteristic, great simplicity and a real pleasure in the society of the Brotherhood. And every one almost insists upon the necessity of justifying the Craft's existence by practising without the Lodge those virtues inculcated within it, that good fruit might demonstrate the soundness of its growth.

On the 1st January, 1857, the Prussian Lodges once more addressed the Prince; this time in celebration of his military Jubilee, he having entered the army on New Year's Day, 1807, being then under 10 years of age. In his reply William once more expressed his love for the Craft and assured it of his protection. "You know well how strongly I have taken our Order to heart, and how truly I strive with all my might to further its welfare. I shall continue to protect it in the future from attacks due to IGNORANCE only, and I repeat, that whilst I live no evil from outside shall befall it."

In 1861 Frederick William IV. died, and his brother, Prince William, who had for some months previously been Prince Regent, succeeded to the throne of his father as William I. The Prussian Craft handed the Monarch on the 16th January, 1861, a letter of condolence and congratulation, and informed him that on the 19th a general Lodge of Sorrow would be held in the Temple of the "Three Globes." His Majesty, attended by the Crown Prince Frederick William (now Emperor Frederick) was present on this occasion and just before the proceedings terminated addressed the following words to the Brethren assembled.

"I have so far kept silent, because according to your ritual it is not usual to address the Lodge during the ceremony; I have therefore awaited its conclusion. I have come purposely amongst you to day in the Lodge of Sorrow, in order to prove that in spite of the different position to which it has pleased Heaven to call me in the outside world, in the Brotherhood I remain the same as ever. And such I shall remain, as long as you my Brothers remain the same. Religion and the Fear of God, these, my Brothers, are the rock and foundation of Freemasonry, whose mission it is to cultivate these feelings and apply them in every day life. Cease not to follow these principles, I myself will lead you." History can point to no occasion in which our late Brother belied his promise: of him it will ever be said, the fear of God and a strong sense of duty were always before him.

From this time the cares of State precluded a very frequent attendance at Lodge, but the evidence of the King's unwavering interest in the Craft, as evinced by letters, addresses and so forth, is too voluminous to find a place in this article.

On his return from the Coronation Festivities in Königsberg, an address was presented to him by the three Grand Masters, 4th December, 1861. In his reply the King once more emphasizes his love for the Craft, and further dilates on his favourite theme: as the following extracts will show.

"I have oftened testified to my love of the Order and confidence in its members. If of late I have been debarred from frequenting the Lodges as constantly as before, yet have I, whenever possible, willingly evinced my good opinion of our Society and its high aims; especially therein that in my present position I still retain the Protectorate and thereby assure the Craft protection and freedom for fruitful efforts. I shall still henceforth visit the Lodges as often as possible, and therefore wish to be kept informed of all Festivals, as of all initations of persons who are known to me.

"I repeat what I have so often said, the chief object of Freemasons must be to practically apply in their every day life the doctrines of the Order taught in Lodge, and to endeavour to spread the principles which these doctrines enforce," etc.

In 1862 he forwarded to the Ratibor Lodge his likeness on the occasion of dedicating its new premises; and the new Lodge at Sagan, in the same year, was favoured with an autograph letter of felicitation at its dedication. Ever recurring incidents of a like nature prove the abiding interest of our late Brother in the Craft.

On the 22nd May, 1865, the three Grand Masters presented an address to his Majesty, it being 25 years since his initiation. His reply affords us a glimpse of the service he had been able to render the Craft. After speaking of his constant advocacy and the help he had afforded them, William said: "Especially was this the case at the time when our opponents had succeeded in instilling an unfavourable opinion of our Order in the mind of my brother the King. I was often obliged to repel such attacks." On the same day he attended Grand Lodge, accompanied by his son the Crown Prince, and in a longer address than was usual with him, reviewed his connection with the Craft during the preceding quarter of a century. After thanking the Brethren for their love, he continued: "I came then amongst you, not knowing what should befall me, and with many prejudices, such as are still cherished by many outside our Circle. But on the very day of my initiation I discovered so much dignity, such depths and earnestness of sentiment as proved to me that I had become affiliated with a Society worthy of high consideration." He then alluded to the two great features of the period since elapsed, viz., the closer union between the three Grand Lodges and the protection he had been able to afford them, and spoke of the onerous duties, anxieties and also pleasures of his Kingship, and continued: "Let us never, except in deep gratitude, think of our forefathers, who have bequeathed to us a Society founded, as I have often remarked, on

* Fitzner. Kaiser Wilhelm I. als Freimaurer, &c. Breslau, 1880.

Religion and Fear of God; having a basis of Virtue and Morality, destined to strengthen, encourage and prepare us for the strife of the outer world."

In 1866, 31st May, the King and the Crown Prince were both present at the Centenary of the Lodge "Minerva" at Potsdam: and even after his elevation to the imperial dignity as First Emperor of Germany in 1871, his interest in the Craft remained unabated. He never wearied of impressing upon his hearers that his most valuable service to the Fraternity was the gift of his son, the present Emperor: a prediction which, if the Almighty grant him health and strength, is not likely to be falsified. But we, who are able to judge from a distance shall perhaps not err in considering a better service still than this valuable gift, the noble example set by our Imperial Brother himself in his stern sense of duty, blameless private life, fortitude under suffering and reverses, moderation in success, unshaken faith in his servants through good and evil repute, and resignation to and trust in the will of T.G.A.O.T.U.

G. W. SPETH, *Secretary.*

NOTES.

THE THREE-FOLD DIVISION OF TEMPLES.—In my paper on this subject there is a reference to the "Paradise" of the Theatre, a term used in French for the Gallery. In Smith's *Dict. of the Bible*, under the word "Paradise," vol. 2. p. 706, is the following which throws some light on the matter.—"The thought that men on entering the Church of Christ returned to the blessedness which Adam had forfeited, was symbolished in the church architecture of the fourth century. The narthex, or *Atrium*, in which were assembled those who, not being *fideles* in full communion, were not admitted into the interior of the building, was known as the 'Paradise' of the church [Alt, *Cultus*, p. 591]. Athanasius, it has been said, speaks scornfully of Arianism as creeping into this Paradise, implying that it addressed itself to the ignorant and the untaught. In the West we trace a change of form, and one singular change of application. Paradiso becomes in some Italian dialects Paraviso, and this passes into the French *parvis*, denoting the western porch of a church, or the open space in front of it [Ducange, s.v., 'Parvisus;' Diez, *Etymolog. Wörterb.*, p. 703]. In the church this space was occupied, as we have seen, by the lower classes of the people. The word was transferred from the place of worship to the place of amusement, and, though the position was entirely different, was applied to the highest and cheapest gallery of a French theatre, [Alt, *Cultus*, l., c.]."

In England we call those who frequent the gallery "The Gods."—It is probable that this may have grown out of the French name for that part of the theatre. The quotation given above at once removes the three-fold division of the theatre from any connection with my subject. This, with much other matter in my paper, was avowedly tentative. The subject requires yet to be worked out in many ways,—and notes correcting, or elucidating, in any way the points involved, from members of either the inner or outer circles of the Lodge, and published, ought to be acceptable to all.

W. SIMPSON.

TRADE GUILDS IN THE EAST.—"The workmen are united in Guilds, which have existed since the Persian dominion, and are still regulated by Persian laws. These Guilds, however, are not so exclusive as those in Georgia. The admission to the rank of Master is accompanied with the same kind of ceremonies. On occasion of certain solemnities and public processions, each trade is called on to act in its corporate capacity. Each has likewise to bear its share of the public burdens; thus for instance, the Guild of Shoemakers has to provide the beds for the public hospital, the Guild of Tailors the seats, and so forth. The Armenian and Tartar artisans constitute separate Guilds; a Tartar Shoemaker told me that his trade was presided over by an old Master, who was elected, exercised jurisdiction, discharged the journeymen, and initiated them into the rank of Mastership, an honour which they received kneeling." p. 194.

The above is from a work entitled *Transcaucasia*, by Baron von Haxthausen, published in 1854. The Author had special opportunities for studying the conditions of the region about Tiflis inhabited by Armenians, Georgians, Persians, Tartars, etc. The theory, which is held by many, that the origin of Masonry was connected with Trade Guilds, gives some importance to the paragraph. There is evidence here that Trade Guilds are not exclusively European; they are found in the East, and pretty far East too. Probably derived from Persia, for they date from the time when Persia ruled, and these Guilds are governed by "Persian laws." These bodies are presided over by a head or "Master," and initiatory ceremonies are known and practised. These statements are such that the quotation may be worth placing before our Masonic Brethren.

W. SIMPSON.

FESTIVAL OF ST. JOHN,

25TH, JUNE 1888.

THE Lodge met at Freemasons' Hall at 5 p.m. There were present: Bros. R. F. Gould, P.G.D., W.M.; W. J. Hughan, P.G.D., W. Simpson, W. H. Rylands, P.G.Stwd., G. W. Speth, Secretary, W. M. Bywater, P.G.S.B., Dr. W. W. Westcott, and J. Lane. Of the Correspondence Circle the following attended: Bros. A. Howell, A. H. Bateman, D. P. Cama, P.G.T., S. Saunders, W. Rowley, R. A. Gowan, F. A. Powell, W. Watson, C. Kupferschmidt, H. Sadler, G.T., W. Lake, R. Eve, P.G.T., J. S. Cumberland, C. S. Lane, and Col. J. Mead. The visitors were Bros. T. W. Richardson, W.M., 2029; and S. L. MacGregor Mathers, 195.

After opening, the Worshipful Master announced that, accompanied by Bro. Speth, he had recently attended a meeting of the Grand Lodge of the Netherlands, June 17th, and a Masonic Festival in Brussels, June 23rd. On both occasions they had been treated with great kindness and cordiality, as representatives of the Quatuor Coronati Lodge, a circumstance which he asked the Secretary to record on the minutes, and would himself again refer to at a later period of the evening.

Thirty-eight candidates were admitted to the Correspondence Circle, bringing the roll up to a total of three-hundred-and-forty-six members.

The Secretary brought up a report from the officers in committee. Some slight amendments were suggested and it was finally passed and adopted as follows:—

To the Lodge Quatuor Coronati, No. 2076.

Report.

London, 25th June, 1888.

WORSHIPFUL MASTER AND BRETHREN,

Your officers in Committee beg to report that a member of the Correspondence Circle, Bro. Alexander Howell, Southsea, in his zeal for the welfare of our Society, made, in a letter to the Secretary, dated 10th May last, a suggestion which Bro. Speth has placed before us, and which we have taken into consideration and unreservedly approve.

We therefore suggest that the Worshipful Master shall from time to time, as may appear advisable, appoint on the

recommendation of the Secretary for the time being, and with the assent of the Officers in Committee, some active and willing brother who is a member of either the Inner or Outer Circle, to act as a local centre of information respecting the purposes of our Lodge and Literary Society.

That said officer be designated "Local Secretary of the Quatuor Coronati Correspondence Circle."

That as a general rule the Province, of which he is the local centre, shall, in England, be conterminous with the Province of the same name under the United Grand Lodge of England: but that if found desirable, each of such Provinces may be further sub-divided.

That in the Colonies and abroad, such Provinces be formed from time to time, as may appear suitable.

That the duties of a Local Secretary be to do his utmost, on every fit and proper occasion, to spread a knowledge of the objects and proceedings of the Lodge and Correspondence Circle; to receive and forward to the Secretary the names of applicants for admission to the Correspondence Circle; to assist the Secretary in collecting the dues from said Province when called upon so to do; and in general to make himself useful on behalf of the Lodge under the immediate direction of your Secretary.

That to assist him in these duties he be kept supplied from Head Quarters with the necessary circulars and notices.

That in addition thereto he be allowed to issue a printed circular or circulars of his own, should he think such action desirable: said circular or circulars to be subject to the approval of your Secretary for the time being.

That on his sending in proper vouchers to the Secretary, a moderate amount (to pay for such printing), and all postage, be refunded to him.

That the Local Secretaries being officers of the Correspondence Circle and not of the Lodge, shall hold their offices from year to year without re-appointment.

That it be thoroughly understood that such office is not one of mere honour and distinction, but shall in all cases be conferred either for service of the nature above described already rendered, or in anticipation of persevering efforts to increase the prestige and usefulness, and extend the sphere, of the Lodge and Correspondence Circle.

We know that there are some, and we believe that there are many, of our members who will accept the office under the above conditions, rendering good suit and service, and proud of the distinction conferred upon them by the only Lodge in the world devoted exclusively to literary research. We anticipate that the effects of such appointments will be beneficial to the Lodge in every way; but we do not share the anticipations of Bro. Howell that the labours of the Secretary will be lightened, which was his kind and one of his chief reasons for formulating the scheme. Neither is it our intention that the interposition of a Local Secretary should deter any member from addressing the Secretary directly, if so inclined.

Further we beg to suggest that the W.M. do immediately appoint

Bro. A. HOWELL, Southsea, Local Sec. for the Province of Hampshire.

Bro. J. L. ATHERTON, Bradford, Local Sec. for the Province of West Riding, Yorks.

Bro. W. HENDERSON, Hebron, Local Sec. for the Province of Griqualand West.

Bro. G. GORDON, Dunedin, Local Sec. for the Province of Otago, N. Zealand.

The first two have already expressed their willingness to the Secretary, and it is confidently believed that the others will gladly accept the office.

And finally, that Brethren in the several Provinces who may feel willing and capable of undertaking these duties with credit to themselves and advantage to the Lodge, be and are hereby invited to tender their services to the Secretary, who will submit their names to the W.M.

R. F. GOULD,	W.M.
WILLIAM SIMPSON,	S.W.
S. C. PRATT, LT.-COL., R.A.,	J.W.
W. M. BYWATER,	S.D.
T. HAYTER LEWIS,	J.D.
WM. WYNN WESTCOTT, M.B.,	I.G.
G. W. SPETH,	SEC.

The discussion on Bro. Westcott's motion to carry out the special work of the Lodge in the Third Degree, adjourned from last meeting, was then resumed.

BRO. W. J. HUGHAN suggested that, as the object of the mover had been sufficiently attained, by the ventilation of the subject at the last meeting of the Lodge, it would, he thought, be most judicious, under all the circumstances of the case, if Bros. Westcott and Speth severally withdrew the resolution and amendment standing in their respective names, which, after a short discussion, was agreed to.

The WORSHIPFUL MASTER then mentioned the case of Mrs. Warren, a candidate for the benefits of the Royal Masonic Benevolent Institution. Mrs. Warren, he observed, was the widow of the late Bro. H. G. Warren, Past Grand Steward, who was the editor of the "Freemasons' Quarterly Review," in 1853, of which, under the altered title of "Freemasons' Magazine," he became joint proprietor in 1855, and assisted in carrying it on, under great difficulties, until 1861. Bro. Warren, he added, was the last person who delivered the Prestonian Lecture. With these brief observations he should appeal with confidence to the members present to sanction the candidature of Mrs. Warren for the Royal Masonic Benevolent Institution being strongly recommended by the members of the Quatuor Coronati Lodge. This was seconded by Bro. W. H. RYLANDS and carried *nem con.*

The WORSHIPFUL MASTER said he had brought with him the draft of a short deed prepared for carrying into effect the vesting of the Lodge Library in trustees, so as to ensure its passing to the Grand Lodge of England, in the event of the Lodge, from any untoward cause, ceasing to exist; whereupon it was moved and seconded—"That the Worshipful Master be empowered, with the assent of the officers in committee, to take the necessary steps to have the said deed finally executed," which, being put from the chair, was carried unanimously.

BRO. JOHN LANE read the following paper:

MASTERS' LODGES.

THE subject of "Masters' Lodges" (it must be admitted), is very intimately connected with the question of Degrees, especially in relation to the "Third," but as that has been so ably and exhaustively dealt with by Bro. W. J. Hughan, in his latest work, "The Origin of the English Rite of Freemasonry,"* I shall refrain from discussing it now, but simply state, at the outset, that I concur, generally, with Bro. Hughan's conclusions on that question.

The first reference to a "Masters' Lodge," or to a "Master Masons' Lodge," is found in Rawlinson's list of Lodges of 1733, which I believe must have been copied from an engraved list published in that year. At the end of Rawlinson's list are the following entries:—

"115. Devil Tavern, Temple Bar, a Scotch "Masons' Lodge.

"116. Bear and Harrow, in the Butcher Row, "a Master Masons' Lodge."

These two, with the addition of two others, are given by Pine, in his Engraved List of 1734, as follows:—

"115. [Engraved Sign of Devil.] Scott's "Masons' Lodge, Devil, Temple Bar. 2d and 4th "Monday."

"116. [Engraved Sign of Bear and Harrow.] "Master Masons' Lodge, Butcher Row. 2d and 4th "Friday.

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* London: G. Kenning, 1884.

"117. [Engraved Sign of King's Arms.]
"Master Masons' Lodge, Strand. 1st Munday,
"Masters' Lodge. Do. 3d Munday in ye Winter.

"120. Oates's Coffee House, Masters' Lodge,
"Great Whild Street. 1st and 3d Sunday."

As these first four Lodges demand special and particular attention, I propose, before considering them more minutely, to exhaust all the references or allusions to Masters' Lodges that are found in the Engraved or Printed Official Lists down to 1813.

I assume that it is unnecessary to occupy any time in proving that the term "*Masters' Lodge*," used to distinguish No. 120,—and almost invariably afterwards—indicated a "*Master* MASONS' *Lodge*," only. This term "Master Masons' Lodge" is distinctly applied to Nos. 116 and 117, and I think it must be evident that a "Masters' Lodge" was clearly not intended to denote a Lodge of Past Masters, or any other Lodge save that which would now be generally understood as a Lodge working exclusively the Third Degree.

These first four Lodges were all speedily erased from the List; No. 117 in 1735, the remaining three in 1736, in which year three other Lodges are noted as having a Masters' Lodge attached to the General Lodge.

I shall note these Masters' Lodges in order as they appear on the Engraved Lists, year by year, keeping each enumeration separate and distinct.

Thus we commence with the year 1736.

No. 68, "VINE, LONG ACRE,"

Constituted at the "Golden Spikes, Hampstead," on 28th April, 1730, it removed in 1733 to the "Vine, Long Acre," and in 1736, 1738, and 1739, it is described as meeting on the "2d & 4th Wednesday, *Masters' Lodge 1st and 3d Sunday.*" In the newly Engraved List, necessitated by the alteration of numbers in 1740, *all references to this, as well as to every other Masters' Lodge*, which down to 1739 had been registered, *completely disappear*. Whether this arose from a desire to avoid the expense involved in extra engraving, or from a wish not to overload the Lists, or whether the Grand Lodge did not desire to perpetuate such distinctions, it is impossible now to say. This Lodge was erased on 24th June, 1742, a MS. note on the Official Engraved List of 1741 stating that it had "not attended since 2 Dec. 1739," a statement I have verified by reference to the Grand Lodge Minute Book.

No. 76, "QUEEN'S HEAD, OLD BAILEY,"

Constituted at the "White Bear, King Street, Golden Square," in 1730, it has no date in the Engraved Lists until 1740, when the year "1730" only is given. It attended Grand Lodge for the first time on the 29th January, 1731, and appears from the Grand Lodge minutes of 24th February, 1735, to have been then at the "Queen's Head, Old Bailey," at which place, according to the Engraved List of 1736, it met on the "1st and 3d Thursday, *Masters' Lodge 1st and 3d Sunday*," while in 1738 and 1739 its General meetings were on the "2d & 4th Monday, *Masters' Lodge, 1st & 3d Sunday*" as before. After many changes both of name, and location, it amalgamated with the "United Lodge of Ionic and Prudence" in 1823, was then designated "The Royal Alpha Lodge," and is now No. 16 on the Register.

No. 151, "BLACK DOG, CASTLE STREET, SEVEN DYALS,"

Constituted on 21st December, 1736, it met on the "2d & 4th Monday, *Masters' Lodge every Sunday*." In 1738 and 1739 the General Lodge met on the "2d & 4th Tuesday," the "*Masters' Lodge every Sunday*" as before. In 1789 it was removed to Arundel, in Sussex, and is now the "Howard Lodge of Brotherly Love," No. 56.

In 1738 we have

No. 13, "BURY'S COFFEE HOUSE, BRIDGES STREET."

Constituted at the "Anchor in Dutchy lane in the Strand,"* on 28th March, 1723, after several removals it appears in the Engraved Lists of 1738 and 1739 at "Bury's Coffee House, Bridges Street," meeting on the "2d & 4th Tuesday, *Masters' Lodge 1st & 3d Sunday*." In 1748 it removed to Chatham, and is now the "Royal Kent Lodge of Antiquity," No. 20.

No. 39, "SWAN AND RUMMER, FINCH LANE."

Constituted on 2d February, 1725, it is mentioned for the first time in Grand Lodge Minutes on 19th December, 1727. It met at the "Swan and Rummer, Finch Lane," from that date until 1739, excepting a short interval, at the "White Swan, Exchange Alley" in 1730-31. There is no trace of a Masters' Lodge, until 1738, when its meetings were on the "2d & 4th Wednesday, *Masters' Lodge every Sunday*." In 1739 it appears at the "Swan and Rummer, Bartholomew Lane" meeting on the "2d & 4th Wednesday, *Masters' Lodge every Sunday*" as before. It migrated —in what manner or under what circumstances it is difficult now to determine—from London to Stockton-on-Tees, Durham, in 1756, and was erased on 5th September, 1838.

No. 123, "KING'S ARMS, WILD STREET."

Constituted in 1733 at the "Prince of Orange's Head, St. Saviour's Dock, Southwark," it has no date in the Engraved Lists until 1740, when the year "1733" only is given. Anderson dates it "1734." Its Constitution was paid for on 18th March, 1734, on which day it is first noted as attending Grand Lodge. It appears at the "King's Arms, Wild Street," in 1738, when it is described as meeting on the "1st & 3d Thursday, *Masts. Lodge every Sunday*." It removed to the "Fountain, Snow Hill," before 31st January, 1739, in the Engraved List for which year it is not described as a Masters' Lodge. It was erased on 21st November, 1745.

* In the History of the Province of Kent, this Lodge is stated to have been "opened at the Crown, Cripplegate, under, called, or known by the number 13." This statement, which is, I believe, based upon a recital in the Warrant of Confirmation of this Lodge, is unfortunately incorrect, inasmuch as Lodges were *not numbered* in 1723, nor did the Lodge meet at the "Crown, Cripplegate." The error, doubtless, originated through No. 13 of the 1729 enumeration being confused with the 13th Lodge on the Engraved List of 1723, which did meet at the "Crown, near Cripplegate," but there was no connection whatever between the two. I mention this, *en passant*, to show that the *Official* interpreters of the Grand Lodge Records, in earlier days, were not always accurate in their deductions respecting the facts of Masonic history.

No. 130, "BELL, NICHOLAS LANE, LOMBARD STREET."

Constituted 11th June, 1735, at the "Mitre, Mint Street, near St. George's Church, Southwark," it removed to the "Bell, Nicholas Lane, Lombard Street," probably in 1737, but certainly before 25th January, 1738, in which year it met on the "2d & 4th Tuesday, *Masts. Lodge every Sunday*," while in 1739 it met on "2d & 4th Saturday" with the "*Masts. Lodge every Sunday*" as in the previous year. It is now the "Old Union Lodge," No. 46.

No. 150, "YORKSHIRE GREY, BEER LANE, THAMES STREET."

Constituted on 2d December, 1736, [Anderson erroneously states "2 Sep. 1736,"] the 1738 Engraved List describes it as meeting on the "2d Wednesday *Masts. Lodge 4th Wednesday*." It removed to the "King's Arms, Lombard Street," before the 31st January, 1739, the List for which year does *not* describe it as a Masters' Lodge. It is now the "Constitutional Lodge," No. 55.

No. 152, "BLOSSOM'S INN, LAWRENCE LANE, CHEAPSIDE."

Constituted on 31st December, 1736, the Engraved Lists of 1738 and 1739 note it as meeting on the "1st & 3d Thursday, *Masters' Lodge every Sunday*." It was erased in 1769.

No. 163, "TWO BLACK POSTS, MAIDEN LANE."

Constituted 21st September, 1737, at the "Swan, New Street, Covent Garden," it met, according to the Engraved Lists of 1738 and 1739, at the "Two Black Posts, Maiden Lane," on the 1st, 2d, 3d Thursday, *Masters' Lodge every Sunday*." In 1802 it is found at Wiveliscombe, Somersetshire, (in all probability an entirely new Lodge), and in 1854 removed to Dulverton, in the same County, where it ceased to exist, and its warrant was returned to Grand Lodge on 14th May, 1862.

No. 169, "BACCHUS, LITTLE BUSH LANE, CANNON STREET."

Constituted 17th February, 1738, it met on the "3d Wednesday, *Masts. Lodge 1st Fryday*." The 1739 List, however, does not mention a Masters' Lodge, but reads "1st Monday in ye Summer, 1st & 3d Mon. in ye Winter." Although constituted on 17th February, 1738, the Lodge is recorded as having attended Grand Lodge on the 25th January of that year. It was erased on 21st November, 1745.

The following year, 1739, furnishes two additional Masters' Lodges.

No. 89, "DOG AT RICHMOND."

Constituted 11th April, 1732, at the "Black Boy and Sugar Loaf, Stanhope Street," it removed to the "Dog at Richmond" prior to 31st January, 1739, in the Engraved List for which year it is described as meeting on the "2d & 4th Tuesday, *Masters' Lodge every Sunday*." In the same Official List, however, the day is altered in ink, from Tuesday to Thursday, and the words "Masters' Lodge every Sunday" are struck out. It was erased on 21st November, 1745.

No. 158, "WESTMINSTER HALL, DUNNINGS' ALLEY, BISHOPSGATE STREET."

Constituted 30th March, 1737, it met on the "1st & 3d Wednesday, *Masters' Lodge every Sunday*."* This distinctive reference, however, like all the others, disappears in 1740, but the Lodge was most regular in its attendances at Grand Lodge, not having been absent from a single meeting down to June 1741, and doubtless, as with the others noted, continued to work the Third Degree. It was erased on 22d December, 1748.

For the sake of completeness, it may be the proper place to note here, that Anderson in his Book of Constitutions, 1738, enumerates eleven Masters' Lodges. The numbers given by Anderson, being consecutive for London Lodges only, do not harmonize with the numbers on the Official Register. These I therefore prefix to each Lodge for facilitating reference and identification.

Engr'v'd List.	Dr. Anderson.	
13	" 12.	BURY'S *Coffee-house* in *Bridges-street*, where there is also a *Masters-Lodge*."
39	" 31.	SWAN and RUMMER Tavern in *Finch-Lane*, where there is also a *Masters Lodge*."
68	" 43.	VINE Tavern in *Long-Acre*, where there is also a *Masters' Lodge*."
76	" 47.	QUEEN'S-HEAD in *Old-Bailey*, where there is also a *Masters Lodge*."
123	" 74.	KING'S-ARMS Tavern in *Wild-street*, where there is also a *Master's-Lodge*."
130	" 76.	BELL in *Nicholas-Lane*, near *Lombard-street*, another Lodge,† where there is also a *Masters Lodge*."
150	" 83.	YORKSHIRE-GREY, in *Beer-Lane, Thames-street*, where there is also a *Masters Lodge*."
151	" 84.	BLACK-DOG in *Castle-street, Seven Dials*, where there is also a *Masters Lodge*."
152	" 85.	BLOSSOM'S INN in *Lawrence-Lane, Cheapside*, where there is a *Masters Lodge*."
163	" 95.	BLACK-POSTS in *Maiden-Lane*, where there is also a *Master's Lodge*."
169	" 98.	BACCHUS Tavern in little *Bush Lane, Canon-street*, where there is also a *Masters Lodge*."

Coming now to the enumeration of 1740, which continued until 1755, there is but one reference to a Masters' Lodge during the whole of that period, and that not until 1753. It is, however, very improbable that every one of the foregoing Lodges—ten of them being denominated "Masters' Lodges" down to 1739—should simultaneously, and for ever, have ceased to work the Third Degree in a separate Masters' Lodge.

The only Lodge in this 1740 enumeration, not previously described as a "Masters' Lodge" is

No. 61, [of 1740] "RED CROSS, BARBICAN."

Constituted 20th May, 1730, as No. 69, at "King Henry VIII's Head, Fleet Street," after several

* This is the last Lodge recorded as meeting on Sunday, and it should not be forgotten that one peculiarity of the *Early* Masters' Lodges was the fact of their Meeting so frequently on that day. There is no evidence of any "General" Lodge in this Country meeting on Sundays. From this we may perhaps infer that ordinary Lodge business was not transacted in "Masters' Lodges," but that they were simply and exclusively held for the purpose of conferring the Third or Master Masons' Degree. It is well known that later on, members of the "Royal Arch" met frequently on Sundays.

† Another Lodge then met at the "Bell in Nicholas-lane," viz., No. 5, of 11th July, 1721.

removals it appears (in Grand Lodge Minutes) at the "Red Cross, Barbican," in December, 1748, and in the Engraved Lists for 1753-55, it is described as meeting on the "First Thursday, *the 3d a Master Lodge*." In the new enumeration of 1755 [then No. 36] the records to 1758 are also, "Red Cross, Barbican, 1st Thurs: *ye 3d a Masters Lodge*." In 1759 its days of meeting were changed to the "1st Wednes: *3d a Masters' Lodge*" and so it continued until [as No. 32] its erasure on 28th April, 1775.

The enumeration of 1755-69 furnishes seven other Lodges having the distinctive title of "Masters' Lodges," which were not previously so described; proceeding chronologically we have

No. 1 "THE WEST INDIA & AMERICAN LODGE, AT THE QUEEN'S ARMS IN ST. PAUL'S CHURCHYARD."

This was No. 1 of the "Four Old Lodges" [time immemorial] and met at the "Goose and Gridiron, St. Paul's Churchyard," as early as 1717. In the Engraved List of 1760 it is, for the first time, noted as meeting on the "2d Wednes: *the 4th a Masters' Lodge*." This record continues until 1769, the new List and enumeration of 1770 containing no reference to it as a Masters' Lodge. It then, being No. 1, took the name "Lodge of Antiquity," and at the "Union" in 1813 became, and still is, No. 2 of the "United Grand Lodge."

No. 249, "A MASTERS' LODGE AT CHARLES TOWN, SOUTH CAROLINA."

Dated 22d March, 1756, it did not appear on the Engraved List until 1760, and was described as meeting on the "First Monday." Like many other foreign Lodges it was retained on the Roll until 1813, without reason, the Grand Lodge of South Carolina having been formed on 24th March, 1787.

No. 258, "OLD KING'S ARMS, AT LEEDS, IN YORKSHIRE."

Constituted on the 8th January, 1761, in the Engraved List of 1762 it is described as meeting on the "Second Wednesd. *& the 4th a Masters' Lodge*." It removed to the "Talbot" in 1762, and in 1766 to the "Golden Lion, near the Bridge," meeting on the same days, [" 2d Wed. & 4th a Masters' Lodge"] until 1785. It was erased on 1st February, 1786.

No. 279, "ON BOARD HIS MAJESTY'S SHIP THE 'GUADALOUPE,' PLYMOUTH."

Warranted on 22d May, 1762, it appears in the Engraved List of that year, "On Board his Majesty's Ship the 'Prince,'" [the words "at Plymouth" being inserted in the space usually occupied by the days of meeting.] In 1764 it met "On Board his Majesty's Ship the Guadaloupe, 4 *Wednes. a Masters' Lodge*, Plymouth." In 1766 it was transferred to "A Private Room, Somerset House, Strand," London, without any reference to a Masters' Lodge. It is now the "Royal Somerset House and Inverness Lodge," No. 4.

No. 296, "WHITE HART AT CHIPPENHAM, THE LODGE OF PERFECT UNION."

Constituted in May, 1763, and described in the Engraved List of 1764 as meeting on the "1st Mond. *Masters' Lodge 3d Tuesday*," it was so continued until 1772, and was erased on 2rd April, 1773.

No. 358, "RED LION; THE ROYAL EDWIN AT FAKENHAM, NORFOLK."

Constituted 20th December, 1765, in neither of the Lists engraved by William Cole is there any reference to this as a Masters' Lodge, but in that of Benjamin Cole, dated 1767, it is thus described, "Red Lion, The Royal Edwin at Fakenham, Norfolk, 2d Monday *& last Mond. in ev'ry Second M. a Masters' Lodge*." I think this is good evidence, although the then Official Engraver failed to record the fact. The Lodge subsequently removed to Thetford and to Bury St. Edmunds, and was erased in 1829.

No. 232, "POPE'S HEAD, SOUTH SIDE STREET, PLYMOUTH."

Constituted 1st March, 1758, at the "White Hart, Old Town, Plymouth," we find it located at the "Pope's Head, South Side Street," in 1769, meeting on the "2d & 4th Mond. *& 1st Tuesd. a Masters' Lodge*." In 1777 [then No. 189] it removed to the "King's Arms" under the title "Lodge of Unity," and continued meeting on the same days until 1805. In the next year (1806) it appears at Crediton, in Devonshire; when the reference to the "Masters' Lodge" ceased. It was erased on the 5th December, 1827.

The enumeration of 1770-79 furnishes only one instance of a Masters' Lodge not previously noted.

No. 416, "BUNCH OF GRAPES, PLYMOUTH DOCK." [DEVONPORT.]

Warranted as the "Lodge of Friendship" on 21st September, 1771, it met on the "1st & 3rd Wed. *last Friday Masters' Lodge*." From 1784 it was located successively at the "Golden Lion," the "Plume of Feathers," the "Dolphin and Old King's Arms," the "Prince George," the "Old London Inn," the "Navy Hotel," and the "Barnstaple Inn," meeting down to 1808 on the same days [abbreviated "1st & 3rd W., l. F. Mast. L."] After 1808 there is no further mention of the Masters' Lodge. It is now the "Lodge of Friendship," No 202, Devonport.

The next enumeration made in 1780,—and which was continued with sundry alterations from 1781-91—gives three additional Masters' Lodges.

No. 135, [of 1780] "KING GEORGE'S LODGE, SUNDERLAND, DURHAM."

Warranted 7th October, 1755, as No. 207, at the "Masons' Arms, Sunderland, near the Sea," in the Lists for 1780-84, it is described as meeting on the "1st & 3rd Wednesday, General Lodge 1st, *Masters' Lodge 3d Wednesday*." After sundry removals it went, in 1785, to the "Phœnix Hall, Queen

Street, Sunderland," was named the "Phœnix Lodge," its meetings being on "1st & 3d Wednesday, General Lodge 1st Wedn. *Masters' Lodge, 3d Wednesday.*" From 1786-90 the days of meeting are thus recorded; "1st & 3d W. Gen. 1st W. *Mast. 3d W.*" but in 1791 the latter portion, "3d W." is omitted, the description being "1st & 3d W. Gen. 1st W. *Mast.*" only. This omission of the "3d W," which is clearly a typographical error, continues down to 1813. The Lodge is now the "Phœnix Lodge," No. 94, Sunderland.

No. 159, [of 1780] "LODGE OF FORTITUDE, DOLPHIN INN, FORE STREET, PLYMOUTH DOCK." [DEVONPORT.]

This Lodge, as No. 237, dated 2d January, 1759, is noted in the Grand Lodge Minutes as first meeting at the "Red Lyon, South Street, Plymouth." In 1780 it appears at the "Dolphin Inn, Fore Street, Plymouth Dock," when it was named the "Lodge of Fortitude," meeting on the "1st and 3d Tuesday, *Masters' Lodge last Thursday,*" which is the first time it is so noted, excepting that on the Official Engraved List of 1778 the words "Masters' Lodge" are written. The List for 1781 contains the same reference to the Masters' Lodge as in 1780, but in 1782 the record gives "1st & 3d Tues." only. It is now the "Lodge of Fortitude," No. 105, Plymouth.

No. 217, [of 1781] "CANNON, PORTLAND ROAD, MARYBONE."

Constituted on 13th March, 1765, as No. 335, at the "Black Horse and Dolphin, Mansfield Street, Soho," removing in same year to the "George and Dragon, Wardour Street, Soho," in the Engraved List the Lodge is styled "Operative Masons." In 1781 it was located at the "Cannon, Portland Road, Marybone," and met on the "1st Tuesday, *Masters' Night 5th Tuesday.*" This is its description to 1785, and from 1786-1809 it is "1st Tu. *Mast. L. 5th Tu.*" It met at the "White Lion, near Berners Street," from 1799, and was still designated "Operative Masons." In 1810, however, the Lodge was transformed into the "Royal Jubilee Lodge," and ceased to be noted either as "Operative Masons" or as a "Masters' Lodge." It was erased in 1830, having made no returns after 1814.

The last enumeration we have to consider, that of 1792—1813, contains eight additional Masters' Lodges.

No. 67 [of 1792] "RED LION, HORSELYDOWN LANE."

Constituted on 8th October, 1739, at the "Ax and Gate, King Street, Westminster," and numbered 188, it took the name "Lodge of Peace and Plenty," when meeting in 1786 at the "Red Lion, Horselydown Lane." In 1792 it is first described as meeting on the "2d Th. *Masters' L. 5th Th.*" In 1801 it removed to the "New Two Giants, St. John's, Southwark," and in 1812 to the "Anchor and Castle, Tooley Street, Southwark," meeting on the same days ["2d Th. *Mas. L. 5th Th.*"] down to 1813. It made no returns after 1814, and was erased on 3d March, 1830.

No. 69 [of 1792] "GRIFFIN, HALF MOON STREET, PICCADILLY."

Constituted on 26th June, 1740, at the "White Swan, Little St. Andrew's Street, Seven Dyals," as No. 183, it is first described as a "Masters' Lodge" in 1792, meeting at the "Griffin, Half Moon Street, Piccadilly," on the "4th Tu. *Masters' L. 5th Tu.*" After several changes it removed in 1797 to the "Old Chesterfield Arms, Shephard's Market, May Fair," its meetings then being altered to the "4 Th. *M. L. 5 Th.*" This ceased in 1800, when it joined the "Ionic Lodge," No. 8, under the name "United Lodge of Ionic and Prudence." It is now the "Royal Alpha Lodge," No. 16.

No. 263, [of 1792] "JERUSALEM LODGE, CROWN TAVERN, CLERKENWELL GREEN."

Warranted 2d February, 1771, as No. 408, at the "Jerusalem Tavern, Clerkenwell," it removed to the "Crown Tavern, Clerkenwell Green," in 1786, and in 1792 is first described as meeting on the "1st & 3d W. *Mast. L. 5th W.*" This continued until 1808, and from that year to 1813 it was "1st W. *Mast. L. 5th W.*" It is now the "Jerusalem Lodge," No. 197.

No. 231, [of 1792] "LODGE OF SINCERITY, JAMAICA HOUSE, BERMONDSEY."

Warranted 23rd April, 1768, as No. 423, at the "Golden Anchor, Artichoke Lane, near Virginia Street," it appears in 1793 at the "Jamaica House, Bermondsey," meeting on the "2d Tu. *Masters' L. 5th Mon.*" This continues to 1795 only, for on removing from the "Jamaica House," in 1796, the reference to a Masters' Lodge disappears. It is now the "Lodge of Sincerity," No. 174.*

No. 66, [of 1792] "LODGE OF SINCERITY, BERMONDSEY SPA."

Constituted 29th August, 1739, as No. 187, at the "Red Bull, Charles Court, Strand," it is described in 1799 as the "Lodge of Sincerity," meeting at "Bermondsey Spa" on the 4th Wed. *M. L. 5th Wed.*" It removed in 1801 to the "Canterbury Arms, Dean Street, Southwark," meeting on the "4th Wed. *M. L.* LAST *Wed.*" In 1807 it met at the "Plymouth Arms, Mill Lane, Tooley Street," and in 1812 at the "Bull, Bull Court, Tooley Street," its meetings from 1807—13 being on the "4th Wed. *M. L. 5 Wed,*" as in 1799. The Lodge ceased working about 1820, but was not erased until 3d March, 1830.

No. 186, [of 1792] "GOTHIC LODGE, GEORGE, GRAFTON STREET, SOHO."

Constituted 22d March, 1765, as No. 336, at the "George and Dragon, Shug Lane," it is noted for the

* The History of this Lodge, published by Bro. John Newton, P.M. (London 1888) since this paper was written furnishes several points of interest, viz.—

(1) That in 1792 it was "proposed that a 'Masters' Lodge' be held every fifth *Tuesday.*" (2) That in 1794 the Lodge met seventeen times, including Emergency meetings and "Masters' Lodges." (3) That, notwithstanding there is no reference to a Master's Lodge (under No. 231) in the Grand Lodge Calendar after 1796, the members met separately so late as 1804, in which year there were nine regular meetings, three emergency meetings, and "*one Masters' night.*" (4) That previous to the formation of the Masters' Lodge in 1793, and in many subsequent years, (*e.g.* in 1785, 1787, 1797, and 1804,) *all three degrees* were conferred upon the same candidate at one meeting, in most instances to master mariners or sea-faring men about to proceed to sea.

first time in 1801, as meeting at the "George, Grafton Street, Soho," on the "4th Mon. *Mas. N. 1st after 5th M*," and so continued until 1805. In the following year it appears [as No. 186] at the "Three Cups Tavern, Harwich, Essex," without any mention of a Masters' Lodge. It was erased on the 5th March, 1828.

No. 435, [of 1792] "BANK OF ENGLAND LODGE, AT THE HORNS, BERMONDSEY SQUARE."

Warranted 24th June, 1788, as No. 526, at the "Guildhall Coffee House, King Street, Cheapside," it was located at the "Horns, Bermondsey Square," in 1802, when it is first noted as a Masters' Lodge, its meetings being on the "2d Tu. *Mast. L. 5 Tu.*" This is the record to 1813. It is now the "Bank of England Lodge," No. 263.

No. 6, [of 1792] "LODGE OF FORTITUDE, THE WREKIN, BROAD COURT, LONG ACRE."

This is another (the third) of the Four Old Lodges, and in the List of 1729 is numbered 11, under date 27th February, 1723, but met at the "Apple Tree Tavern, Charles Street, Covent Garden," as early as 1717. It took its name in 1768, but there is no trace of its having a Masters' Lodge until 1803, when it removed from "Gerard Street, Soho," to "The Wrekin, Broad Court, Long Acre," meeting on the "1st W. *Mas L. 5 W.*" This description is continued to 1813, the Lodge having removed to "Freemason's Tavern," in 1811. It is now the "Lodge of Fortitude and Old Cumberland," No. 12.*

This concludes the evidence of the Engraved and Printed Lists from 1723 to 1813, during which period, notwithstanding that more than a thousand Lodges had been constituted or registered by the "Modern" Grand Lodge, only 36 of them are described or referred to as "Masters' Lodges." It is, however, very improbable that these 36 comprised all, or even any considerable proportion, of the Lodges that worked the Third Degree separately from the General Lodge. In fact there is ample testimony to prove that *many* Lodges, during this long period, specially held "Masters' Lodges" for the purpose of conferring the Third Degree on Fellow Craft Freemasons.

Time, however, will prevent my mentioning more than a few.

First of all, I note that the premier Lodge of Devonshire, viz., "St John the Baptist," Exeter, No. 39, has an Old Minute Book containing records exclusively of meetings in the Third Degree, eighty-two of these having been held between 1777 and 1785, and two as late as 1803. There can be no doubt that this was a distinct "Masters' Lodge," its meetings having been held, almost invariably, on the 2d Tuesday, while those of the General Lodge, on the evidence of the Official Lists, were held on the "2d & last Friday." The headings to the minutes—which I have personally examined—are not always alike, those most frequent being "At a Lodge of *Master Masons*," while others are "At a Masters' Lodge," "At a Master Masons' Lodge," and some, merely, "At a Lodge;" but they invariably relate to the Third Degree only.

Again, there are minutes extant, of an old Lodge, constituted 7th September, 1730, at the "Saracen's Head, Lincoln," then No. 73. These minutes commence in 1734, and read as follows:—

"Tuesday, Decr. ye 3d, 1734. It was proposed "that there should be an election of new members, "and at the request of the whole Lodge, Sir C. "Wray, Bart. D.G.M., was re-elected Master of the "same, who was pleased to nominate Sir Christopher "Lahr, Bart, as Senr. Warden & Sidney Every, Esq. "Jun. Warden for the ensuing year. But as "regards our said two new Wardens, as well as "several other Brothers of this Lodge, well qualified "& worthy of the Degree of Master, had not been "called thereto, our said Right Worshipful Master "was pleased to direct that a *Lodge of Masters* should "be held at the place aforesaid on Monday y^e "thirtieth instant, at which time the said [names "given] should be severally *admitted* to the Degree "of Master, on their paying severally 5s. a piece to "the Box & 12d to the Door keeper."

Accordingly, under date "Dec. 31st, 1735," [? 1734] the minutes inform us that "*At a Lodge of Masters* held this day at the place aforesaid . . " . . . in pursuance of the order given at the "last Lodge, the several Brethren following were in "due form *admitted* to the degree of Master, (to wit) "Bro. Lahr, Bro. Every, Bro. Curtois, Bro. Rayner, "Bro. Newcomen, & Bro. Clarke, after which a "*General Lodge* was held."

There were, moreover, other Lodges, *e.g.* at Salisbury, Norwich, Bath, Bury, etc., which are mentioned by Bro. Hughan in his invaluable work on the "Origin of the English Rite." In the chapter entitled, "Investigations on the Third Degree," Bro. Hughan says, "Of the forty-seven "Lodges chartered in the provinces, we know that "those at Norwich, Lincoln, Bath, Bury, and other "places, worked the Third Degree, yet the Book of "Constitutions, 1738, does not credit one of them "with a Masters' Lodge, and even in London the list "of eleven is far from exhaustive of the number "which practised the whole three degrees, 1730-8."

I do not, however, affirm that every Lodge which legitimately worked the Third Degree was necessarily, and as a matter of course, entitled to the special designation "Masters' Lodge." Some, doubtless were not. Nevertheless, most, if not all, of the Lodges evidently considered they had full authority to work the whole of the Three Degrees by virtue of their Constitution or Warrant, and I believe it will be generally conceded that they did possess that power. On the other hand, it is in evidence, that either on the ground of expediency or inability, or for some other cause which may never be accurately ascertained, not a few Old Lodges failed to work the Third Degree, and thus neglected to communicate to the Fellow Crafts those esoteric and other ceremonials and teachings peculiar to the Master Masons' Degree, and without which their Masonic progress must have been impeded, and their Masonic life rendered incomplete.

The By-Laws of No. 73, Lincoln, dated about

* For further particulars about the foregoing Lodges, their various places of meeting, changes of numbers, &c., &c., *vide* my "Masonic Records, 1717—1886."

December, 1732, confirm and illustrate the foregoing, and show that it was customary, at least, for one Lodge to confer the Third Degree on members of another. The 9th By-Law reads, "No Brother made in *another* Lodge shall be *pass'd Master in this*, under half-a-guinea, to be paid for the entertainment of the *Masters'* present."

In this connection, however, the "exceptions that prove the rule," must not be overlooked. One is that of the First Lodge of Boston, which was warranted by the English Grand Lodge in 1733. The proceedings of the Grand Lodge of Massachusetts [1871 pp. 317, 318], inform us that "In the "First Lodge but two degrees were conferred, and "the third was never given by this Lodge until after "1792" (*i.e.* about sixty years without working the Third Degree). "This last grade was supposed to be exclusively within the power of the Grand Lodge to confer." Nevertheless the Third Degree was duly provided for, about five years after the formation of the Lodge, inasmuch as we are told, under date "January 2d 1738," [1739] that "The Rt. Worshl. *Lodge of Masters* was founded, and our Rt. Worshl. Br. Mr. Henry Price chosen First Master."

Another instance is referred to in Bro. Hughan's "Origin," being that of a Lodge of Freemasons at Newport, in Rhode Island, who, having worked the Third Degree, were taken to task by the Provincial Grand Lodge of Massachusetts, at Boston, for so doing, and were ultimately supplied with a Special Warrant enabling them to confer that Degree. This Warrant says that "a considerable number of "Masons have from time to time congregated them-"selves at Newport . . . . . as a Lodge of "Master Masons, and have therein raised some "Brothers of the Fellow Craft to Master Masons, "not thinking but that they had authority so to do, "and have now petitioned us to confirm the said "Degree, and to form them into a Masters' Lodge."

This mode of procedure is so unlike anything we find elsewhere, and so completely at variance with the general practice, that its designation by Bro. Hughan as "a species of fanciful and superfluous legislation" cannot be considered too expressive. Inasmuch as this Newport Lodge was never returned to be registered in the Books of the Grand Lodge of England, either under its original Warrant of 1749, or under the new-fangled Charter of 1759, one is naturally led to enquire (in reference to these official opposers of wrong-doing), What became of the Three Guineas which, by that same Charter, the members were required to pay "for their enrolment in the Grand Lodge Book in London?"

But I must refrain from pursuing this topic any further, and will now revert to the first four Lodges namely:

115.—Devil, Temple Bar, Scott's Masons' Lodge.

116.—Bear and Harrow, Butcher Row, Master Masons' Lodge.

117.—King's Arms, Strand, Master Masons' Lodge.

120.—Oates's Coffee House, Great Wild Street, Masters' Lodge.

I include the "Scott's Masons," or "Scotch Mason's Lodge," for two reasons: Firstly, in the hope that further information may yet be gleaned in relation to its character as a Lodge superior to the Fellow Crafts, whether as a Master Masons' Lodge *or otherwise;* and secondly, because it furnishes a striking analogy, in many particulars, to the three "Master Masons'" or "Masters' Lodges," with which is was contemporary.

What constituted a "Scotch" or a "Scott's Masons Lodge" at that early period is not very easy to determine. Bro. R. F. Gould* says "The Scots "degrees seem to have sprung up, about 1740, in all "parts of France," that "the Scots Master claimed "to be in every way superior to the Master Mason, "to be possessed of the true history, secret, and "design of Freemasonry, and to hold various "privileges, of which some few may be mentioned. "He wore distinctive clothing, remained covered in "*a Masters' Lodge*, and in any Lodge, even as a "Visitor, ranked before the W.M. At any time or "place he could personally impart, either with or "without a ceremony, the secrets of the E.A., F.C., "and M.M. degrees. If he was a member of a "Lodge none but Scots Masons could adjudicate upon "his conduct. Later still, when Scots Lodges became "more numerous, they were grafted on the ordinary "Lodges, and not only asserted, but obtained, still "greater privileges. The W.M. was not chosen by "the Lodge, but appointed by the Scots Lodge, and "was almost always one of themselves; and the "finances of the Masons' Lodge were disposed of by "the Scots brethren, who also decided in all matters "of doctrine and ritual."

Now, if "Scots" degrees or "Scots" Lodges originated first in France, and that not until 1740, two questions naturally arise. (1.) Where did our English brethren obtain the distinctive appellation of a "Scotch" or "Scott's Masons' Lodge?" and (2) what constituted its peculiarity in 1733? Satisfactory answers to these enquiries would be very acceptable, but I cannot supply them.

Without discussing the question of nationality, which intuitively presents itself, I may say here that an examination of the names of the members of No. 115 might assist us very much, but, unfortunately, they are not obtainable.

In a recently published History of "Lodge Canongate Kilwinning No. 2" (Scotland), the author, Bro. Allan Mackenzie, furnishes evidence that a *separate Masters' Lodge* existed as early as 31st March, 1735, in connection with the General Lodge, and as the Masters' Lodge on that date "mett according to adjournment," it is evident it had a previous existence. Thus it is certain that the Third Degree was known and worked separately in Scotland in that year. Canongate Kilwinning's parent Lodge, Mother Kilwinning, however, has no reference in its records to the Third Degree until 1736, and other Scotch Lodges, viz., Canongate Kilwinning at Leith, and Mary's Chapel, Edinburgh, not until 1738.

Bro. F. H. Goldney, P.G.D., in his "History of Freemasonry in Wiltshire," quotes from the Minute Book of the Salisbury Lodge (No 109 of 27 Dec., 1732), under date "1746, Oct. 19. At this Lodge were made *Scotts Masons* five brethren of the Lodge"

* "History of Freemasonry," vol. 3, p. 92.

—but this date is too late to avail for a solution of the question in relation to No. 115.

I must, however, proceed to point out in what particulars this "Scott's Masons' Lodge" agrees with the three "Masters' Lodges" that immediately follow it on the Engraved List.

(A) These four Lodges have, in common, special and exclusive days or times only for meeting. With the exception of the "Masters' Lodge, at Charles Town, South Carolina," and the Lodge "On board his Majesty's Ship the Guadaloupe,"—both appearing to have been "Masters' Lodges" only,—the other thirty-one Lodges are all noted as having days of meeting as *General Lodges*, in addition to, and quite separate and distinct from, the days on which they met as "*Masters' Lodges.*" These four, it will be remembered, have no days of meeting as *General* Lodges.

(B) There is not the slightest evidence that either of these four Lodges ever paid for a Charter or Constitution.

(C) In the Official Engraved Lists neither of them has any date of Constitution recorded. Without unduly pressing this point, it nevertheless ought not to be overlooked, as it tends to confirm the other peculiarities.

(D) Although all these four Lodges assembled in London neither of them during any portion of its existence ever attended Grand Lodge.

I think it is expedient that we should endeavour if possible, to ascertain what these peculiarities suggest. At the outset I am enabled to affirm, from a careful analysis of the attendances, as recorded in the Grand Lodge Minutes, that of no other London Lodge, then existing, could the same negative and positive statements be made. In fact, and without exception, every other London Lodge attended the Quarterly Communication, or the Annual Feast, from time to time, with more or less regularity, [my examinations at present extend from 1727 to 1748 only,] but these four Lodges never once attended; and from this extraordinary circumstance, as well as from the other remarkable incidents already noted, I am of opinion that, notwithstanding a definite position was given to them on the Roll, these four Lodges were *not* separate organizations, but were composed of members of "*General*" Lodges who, for the purposes of communicating the Master Masons' Degree, obtained the sanction of the Grand Lodge so to act and work under the appropriate designation of "Masters' Lodges."

The consideration of the question how far this opinion is supported by evidence, more or less definite, will bring to a close this already lengthy paper.

FIRST, as to No. 115, the "Scott's Masons Lodge," at the "Devil Tavern, Temple Bar." It appears, for the first time, in Rawlinson's List of 1733, and next in Pine's Engraved List of 1734, without a date. It never paid for a Constitution, but, from its position and number, was evidently placed on the Roll in 1733. It continued at the "Devil Tavern," meeting on the "2d & 4th Monday," until 1736, when it removed to "Daniel's Coffee House, Temple Bar." We have seen that it never attended Grand Lodge, and it was erased (*i.e.*, struck out in ink), from the Official List in 1736.

Now, at the same "Devil Tavern within Temple Bar," Lodge No. 8 (of 25th April, 1722), was located from 1729 to 1736, meeting on the "1st and 3d Monday," *i.e.*, on alternate Mondays to No. 115, and, like No. 115, it removed to "Daniel's Coffee House, within Temple Bar," in 1736, where it met on the 1st Monday only.

I consider the fact of the meetings of both Lodges having been held at the same place from 1733 to 1736, and that both removed in the same year *to another place in common*, must be more than a mere coincidence; for it suggests a very strong presumption that both Lodges were composed of the same members, one of them being designated by the peculiar, and as yet unexplained, name of a "Scott's Masons' Lodge."*

SECOND, as to No. 116, "Bear and Harrow in the Butcher Row." This, as I have stated, on the evidence of Rawlinson and of the Engraved Lists of 1734 and 1736, is termed a "Master Masons' Lodge." It has no date in either List, and never paid for a Constitution. It met on the 2d and 4th Fridays, but never attended Grand Lodge, and was finally erased (*i.e.* struck out in ink) from the Official List in 1736.

During this period, 1733-36, there were two General Lodges meeting at the "Bear and Harrow in the Butcher Row." One, numbered 63 (of 26th February, 1730), assembled there from its constitution to 1736, meeting on the "1st Thursday," until its removal to the "Bacchus, Gravill Street, Hatton Garden." Uniting with another Lodge in 1843, it became, and now is, "St. George's and Corner Stone Lodge," No. 5.

The other Lodge located at the "Bear and Harrow in the Butcher Row," was No. 74 (of 14th December, 1730), known as the "University Lodge," meeting on the "First Tuesday." It continued there until 1736 also, when it was struck out of the Official List.

I am strongly of opinion that the "Master Masons' Lodge," No. 116, was connected with one or the other of these two Lodges, if not with them both. The records of No. 63 (now No. 5), if preserved, might furnish some information on this point, but I am more induced to believe that as No. 74 and 116 were both erased from the List at the same time, the probability is in favor of a previous connection between them, similar to that of Nos. 8 and 115.

THIRD, as to No. 117, "King's Arms, Strand." This Lodge, also, has no date in either of the Engraved Lists, never paid for a Constitution, and never attended Grand Lodge. Meeting on the "1st

* The names of the members of No. 8, as registered in 1731-2, show that they were not exclusively Scotchmen—viz., "Mr. Claude Crespigny, "Mr. Edward Ravenel, Mr. Thos. Shank, Mr. George Moody, Mr. William "Goostrey, Mr. William Deards, Mr. Charles Trinquand, Mr John Shuckburgh, Mr. John Thomas, Mr. Edward Stracey, Mr. Henry Tatam, Mr. "Anthony Ewer, Mr. Thomas Griffiths, Mr. John Houghton, Mr. George "Shank, Mr. Nichs. Downing, Mr. Benjamin Tassell, Mr. Daniel Coxe, "Mr. John Wyat, Mr. Godfrey Wills, Mr. Duke Newland, Mr. Christopher "Loft, Mr. Francis Frank, Mr. Henry Loubier, Mr. Thos. Bigg, Mr John "Goostrey, Mr. Jonas Sedgeley, Mr. Edward Pyewell."

Monday, Masters' Lodge, do. 3d Monday in yᵉ Winter," it had even a shorter existence than the others, for No. 117 is blank in the earliest edition of the 1736 Engraved List, indicating its erasure in 1735. Its place was taken in 1736 by the "Stewards' Lodge," which met at the "Shakespeare's Head in Covent Garden," the date of whose Constitution is recorded as 25th June, 1735. If the days of meeting of the Lodge at the "King's Arms," quoted from the Engraved List, appear somewhat ambiguous, I think nothing more is meant by "1st Monday, Masters' Lodge, do. 3d Monday in yᵉ Winter," than that the Lodge met as a Masters' Lodge on the 1st Monday in Summer and *also* on the 1st and 3d Mondays in Winter. This was the case with No. 169, whose meetings are more distinctly recorded as "1st Monday in yᵉ Summer, 1st & 3d Mon. in yᵉ Winter."

Was this Lodge, No. 117, connected with any "General" Lodge? Now, we find, that No. 26, (of 25th March, 1724,) met at the "King's Arms, Strand," from 1728 to 1733, removing in that year to the "White Swan and Royal Oak, Whitecross Street." Another Lodge, however, viz. No. 43, (of 25th May, 1725,) took its place in the very same year, having removed from the "Cross Keys, Henrietta Street, Covent Garden." It remained at the "King's Arms, Strand," from 1733 until 1742, and is now the "Old King's Arms Lodge," No. 28.

I think it highly probable that, meeting at the same place during the period 1733 to 1735, No. 117 was composed of members of, or worked in connection with, No. 43. Here, again, the old minutes, if extant, would be very helpful in arriving at an absolutely accurate and satisfactory conclusion.

FOURTH, as to No. 120, "Oates's Coffee House, Great Wild Street." Like the other three, this Lodge has no date in either of the Engraved Lists, never paid for a Constitution, and never attended Grand Lodge. It met on the "1st and 3d Sunday," and was struck out of the Official List in 1736.

I have been unable to discover that any other Lodge met at "Oates's Coffee House," and can, therefore, only conjecture that this "Masters' Lodge," No. 120, may have been composed of members of other "General" Lodges meeting regularly elsewhere, but who, not possessing in themselves a sufficient number of members able or willing to work the "Third Degree," united together, meeting at a common rendezvous for that purpose. The fact that this is the only one of these four that met on Sundays seems to strengthen this opinion. There may be a more satisfactory explanation in relation to this part of my subject, but of this I am convinced, that these four Lodges were of a character very different to any others that preceded or followed them, the records showing conclusively that they have never had an exact parallel or counterpart before or since.

Taking into account, therefore, the comparative newness of the Society, as an Organized Grand Lodge, and remembering that in not a few Lodges the first and second Degrees only were worked, it should not be considered either strange or unlikely that new Lodges were formed for working and developing the principles and ceremonial of the Third Degree, and being thus duly recognized and sanctioned by the Grand Lodge, and authorized by it to assemble and work, they were placed on the "List of Regular Lodges," although they had never been formally constituted, and were free from any obligation either to obtain or to pay for a Warrant or Constitution. Hence, also, the members were not required to be represented at the Quarterly Communications of Grand Lodge, or at its Annual Festivals, in their new capacity, seeing that, in all probability, the same persons, as Masters and Wardens of "General" Lodges, would be making their attendances and payments, from time to time, according to the regulations then in force.

Such are the results of my investigations in relation to this confessedly difficult and complex subject, and in submitting them for consideration I feel assured that, whether the members of the "Quatuor Coronati" agree or not with the views I have advanced, they will accept my first contribution to their "Transactions" as an earnest endeavour to set forth facts and suggestions alike in such a manner as to be helpful to other brethren who may be enabled to carry on the interesting study of these old "Masters' Lodges" to a more definite and satisfactory conclusion.

BRO. HUGHAN, by request of the W.M., opened the interesting discussion which followed, by first of all congratulating Bro. Lane on the excellent paper which he had just read, which was on a confessedly difficult subject, and had been treated in a most masterly manner. Many of the facts noted so carefully and interestingly, were entirely new to most students, and some were quite unknown to all. The discovery that Lodges 115, 116, 117, and 120 of 1733, never paid for warrants, if they had any, never attended officially at Grand Lodge, and were all erased 1735-6 (evidently making no returns of members, and never initiating) could not well be over-valued, and certainly should obtain due recognition and warm appreciation. Evidently, whilst it was true that all Lodges were empowered to work the three degrees, from say 1724-5, many did or could not, and hence the few who were able to confer the third degree were often known as "Masters' Lodges," and described as such. Not that the latter designation was applied to all those who, from time to time, worked the "Third," for as Bro. Lane had pointed out, we were able to trace (and had done so), several not so described, which beyond question were, or held, Masters' Lodges. When so termed, on the Lists, the information appeared to be given, so as to inform brethren when these Masters' Lodges assembled, as frequently they were held on different days to the ordinary meetings. With reference, however, to Nos. 116, 117, and 120, they doubtless met as Masters' Lodges, mainly, if not exclusively supported by Nos. 74 (or 63), and 43, as Bro. Lane had noted, for the first time, and hence, being possibly not warranted, there was no need for the usual "annual returns," or any payments, as these were made for the same members, who belonged to the Lodges, numbered 43, &c. Bro. Hughan, however, did not feel so sure about Bro. Lane's identification of No. 115 with the members of No. 8, as the evidence favoured the supposition that the latter was simply composed of Freemasons from Scotland, who so assembled as "*A Scotts Masons' Lodge*" at the "Devil Tavern." At that time (1733), the Grand Lodge of Scotland was not formed, whereas that for Ireland had existed from 1729, so that it was quite possible that the English authorities placed the Scottish Lodge on the List, though not warranted. Of course, the membership of No. 8 might be the same as No. 115, but unfortunately whereas we had the former, the latter was unknown. If a better origin for the name could be found he should like to hear it. The relation between the *ordinary* Lodges and those of the *Masters'*, was of a similar character to

the "Atholl" Lodges and *Royal Arch Masonry*, as also the existing Lodges in Scotland and *Mark Masonry*. All the "Atholl" Lodges had the right to work the R.A. degree, but few did so. All the Scottish Lodges are allowed to confer the "Mark," but the great majority do not. So also with the Lodges in England, early last century. All were empowered to work the third degree, but only a few did so; some apparently because they could not; hence arose the "Masters' Lodges," composed first of all, as separate organizations, virtually, and afterwards the same Lodges meeting on specially appointed nights to communicate the third degree only. All the evidence accumulated pointed to the modern character of Masonic Degrees. The first reference to the third degree was to be found in the Additional MS., 23,202, British Museum, of 1724-5, which is one of the most valuable masonic documents in existence. Bro. Hughan quoted from the "St. James' Evening Post," of Dec. 19th, 1738, as follows, being an early instance of a Masters' Lodge being held:—"We hear that on Sunday last there was a numerous meeting "of Master Masons at the Bear Tavern in the Strand, who "have agreed to hold a Master Masons' Lodge there for the "future, every Sunday night on extraordinary business." Those familiar with Bro. Gould's grand Masonic History would be aware that our W.M. fixes 1740 as the year when the "Scots' degrees" were fabricated, so that the "Scotts' Masons' Lodge" of 1733 had no connection with that novelty. In 1741 we meet with the "*Royal Order of Scotland*" in *London*; in 1746, our Bro. Goldney (in his excellent History), tells us of brethren "*made Scotts' Masons*" at Salisbury; Bro. W. Logan has traced the "*Highrodiam*" in the same year, at Durham; and Bro. R. Hudson, the "*Harodim*" at Sunderland, in 1756. The Royal Arch is alluded to so early as 1744, in print. All these degrees, however, came years after 1733, the period of advent of No. 115. Bro. Hughan concluded, as he began, with his hearty appreciation of the value, importance, and usefulness of Bro. Lane's paper.

The WORSHIPFUL MASTER said: I readily accept the challenge thrown down by the learned brother who has last addressed us, and will put forward a conjecture with regard to the *crux* submitted by Bro. Lane, which I shall attempt to show has a greater inherent probability of being a true solution of the very difficult point raised for our consideration than has yet been advanced in the course of this discussion. In the first place, however, let me state that having had the privilege of perusing Bro. Lane's paper at leisure, I prepared, and had nearly completed, when the Secretary took me away with him to the Continent, some written observations thereupon, which I shall in due course transmit to Bro. Speth for insertion—if he thinks fit—in our Transactions. I mention this from a two-fold feeling of respect,—to the Lodge and to Bro. Lane,—because while no Master of our Lodge can be expected to take a prominent part in each and all of our debates, nevertheless, as it seems to me, the duty is cast upon every occupant of this chair, to suitably prepare himself for a participation in everyone of our discussions, whenever his previous studies have qualified him to take a part. My remarks (for the reason stated) will be divided into separate contributions, one dealing with Bro. Lane's paper from its exoteric side; and the other, a verbal contribution, will take the form of some passing remarks from an esoteric point of view—and therefore more appropriately delivered in Lodge—on the salient features of the excellent lecture of this evening. [Bro. Gould then proceeded with a dissection of the ritual and ceremonial, as existing between 1723-33, and continued,] I am of opinion therefore that a Third Degree in Masonry, which as we have seen is not mentioned in the Constitutions of 1723, may have been recognized by the Grand Lodge of England, within a year or two of that date, but was not generally wrought in the Lodges until *after* 1733, the period at which Bro. Lane takes up the thread of his discourse. I think, further, that the expression "a Scotch Masons' Lodge" meant a Lodge wherein the expanded system of degrees—with the Scottish nomenclature which had been grafted on to it—introduced by Dr. Anderson, was taught or practiced. The lecturer has made it tolerably clear that the Lodge No. 115, in possessing the same characteristics, must have been virtually the same kind of masonic body as Nos. 116, 117, and 120; and this, as it appears to me, altogether invalidates the conclusion arrived at by Bro. Hughan, that No. 115 was composed of Scotch Masons, for if so, how can the absence of a date of constitution, or a payment for a warrant, be in any way accounted for? It is certain that the expressions Entered Apprentice, Fellow Craft, and (in conjunction with them) Master Mason, were introduced into English Masonry from the Operative terminology of the Northern Kingdom. It is also certain that in the first instance, viz., until 1723 (*or later*) the titles Fellow Craft and Master were convertible terms. After this the degrees were re-arranged (or it maybe slightly re-modelled), and blossomed into the three with which we are familiar. These three degrees—according to my reading of the evidence—were only beginning to be popularized in 1733, and I therefore submit, as a reasonable inference to be drawn from the circumstances, that a Lodge wherein a system of degrees, bearing Scottish Operative titles of *recent introduction*, was known and practised, would very frequently be referred to, as "a Scotch Masons' Lodge."

[The remainder of the discussion partook more of the nature of a desultory conversation, and was maintained by Bros. Cumberland, Rylands, Howell, Westcott, and Speth.]

The WORSHIPFUL MASTER in proposing a cordial vote of thanks to the lecturer, said he had no doubt but that the paper of the evening containing as it did such an array of facts, drawn from official records, and marshalled with so much literary skill, would be used very largely in the future, as a basis not only for intelligent criticism, but also for still further research.

In the course of a short reply Bro. LANE accepted as probable Bro. Gould's hypothesis concerning the peculiar name of No. 115, and thanked the brethren both for their attention to a somewhat dry paper and their vote of thanks.

SUPPLEMENTARY NOTE—The interesting paper on "Masters' Lodges" brings home to us with clearness, that the evolutionary process by means of which Universal Masonry was taken from its original to its consummation continued until a later period than has been commonly supposed. The facts marshalled by Bro. Lane indicate with precision that it was not until the *fourth* decade of the last century that the existence of a Third Masonic Degree met with any very general recognition.

This is worthy of our most careful consideration, because the period during which evolutionary changes were in progress, has been somewhat arbitrarily restricted within narrower limits than there is evidence to support, and the "epoch of transition," as I have elsewhere ventured to term the space of time that intervened between the formation of the original Grand Lodge of England and its cumulation of degrees, appears to have stretched down to, and to have overlapped, the year 1730, a date of much importance to students, as being connected with the appearance of a new group of Masonic Catechisms,* concerning which I may briefly remark that they seem to have been at least as misleading to the generality of craft writers as to those who are not members of our Society.

The allusion to the "Scotch Mason's" Lodge in the list of 1733, is, I think, one of those puzzles that are more apparent than real, and the solution of which will be attended by no insuperable difficulty. I am strongly of opinion that Scotland could not have become the legendary home of high Masonic degrees until 1736,† at the earliest, and we know as a fact, that a third degree was not worked at all in the original Masonry of that country. A second degree can indeed be traced back to 1720, under which year—December 27—we find in the minutes of the Lodge of Dunblane:—"Compeared John Gillespie, writer in Dunblane, who was entered on the 24th instant, and after examination was duely passt from the Square to the Compass, and from an Entered Prentice to a Fellow of Craft of this Lodge."‡ 1720 is, of course, comparatively late. But even admitting the extreme probability of the usage last referred to, having been imported from England, there are two points worthy of our attention.

In the first place, according to a printed catechism of 1730, at the examination of a Master Mason, the following colloquy took place.

* Hist. iii., 473. † *ante* p. 10. ‡ Lyon. 416.

Q. How was you passed Master?
A. From the square to the compass.*

Without therefore assigning undue importance to the catechism, the answer above quoted will show that in the popular estimation, at all events, a Freemason in 1730 in progressing to the rank of Master, was passed from the square to the compass.

Now, as I shall presently show, the titles of Fellow Craft and Master Mason, which really meant the same thing in the phraseology of Scottish Operative Masons, were also used as words of indifferent application by Dr. Anderson in the first edition of his Constitutions of the Grand Lodge of England, published in 1723.

Entered Apprentice, Fellow Craft, and Master Mason, were all terms introduced by Dr. Anderson into English Masonry from the vocabulary of the Northern Kingdom.†

The second point, therefore, to which I invite attention, as appearing to me to be suggested by the entry in the Dunblane records, is the following. The degree of Fellow Craft—a title synonymous with that of Master—was the highest one recognized by the Grand Lodge of England in 1723.

The name, as appertaining to a title or degree in the Freemasonry of South Britain, was the coinage of Dr. Anderson, and it seems inherently probable, that being previously unknown to English Masons, they would allude to it as often as not in the first instance by its exact equivalent "Scottish Master."

It is also not an unreasonable assumption, that as all three degrees into which the Masonry of England became divided, were labelled with titles selected from the operative terminology of the Northern Kingdom; the brethren of the Regular Lodges (*i.e.* those under the obedience of the Grand Lodge) must have been constantly described as Scots, or Scottish Masons, by the members of those independent or non-tributary Lodges, which as yet held aloof from the new governing body, together with all the innovations practised under its authority.

It appears to me that the Scots Mason Lodge of 1733 and 1734, could have had nothing in common with the so-called Scots degrees, which overran Europe after the delivery of Ramsay's famous oration of 1737.

In Lodges at Salisbury and Bath respectively, brethren were made "Scotts Masons" and "Scotch Masters" in 1746,‡ but though the balance of probability seems to incline in favour of the degrees then conferred being of foreign origin, a lingering doubt may yet be permissible as to whether the older and entirely different sense—whatever it may really have been—in which the terms in question could only have been understood in 1733, was wholly superseded by a meaning, of which so far as there is evidence to guide us, the *fons et origo*, was the halo of romance wherewith the erection of the Grand Lodge of Scotland was encircled in 1736.§

In this connection some remarks by Kloss, who finds in the degree of Installed Master, a close resemblance to one of the grades of "Scots Masonry" practised on the continent,‖ may be usefully consulted, also the Grand Mystery, 1724, and Bro. Speth's paper read in this Lodge, on March 2nd.

But passing over all side-issues I shall attempt a short outline of the expansion of the Masonic system of degrees, under the original and legitimate Grand Lodge of England.

There is a *consensus* of opinion on the part of Masonic writers, that without resorting largely to inference and conjecture, nothing can positively be affirmed with regard to the secrets of Masonry in the era preceding that of Grand Lodges, except that there is a great deal of evidence, direct, collateral and presumptive, to support the belief that but a single form of reception was in vogue in the seventeenth century, and there are no known facts which are inconsistent with it.¶

In 1723, as we learn from the Book of Constitutions, two degrees, Entered Apprentice and Fellow Craft or Master, were recognized by the Grand Lodge of England.

At that time the essentials of what are now the first and second degrees were communicated to the Entered Apprentice, and the essentials of what is now the third degree (though it is believed in a balder form) to the Fellow Craft or Master.

Concurrently with this procedure, for although the evidence only dates from 1724, it may be inferred that the usage certainly stretched back to 1723, the same secrets—with, it is possible, some slight variation of ceremonial, and expansion of ritual—were communicated to candidates, without the direct sanction, but after November 27, 1725, apparently with the tacit consent of the Grand Lodge, in three steps or degrees.

This tri-gradal system of degrees was eventually sanctioned by the governing body, but the process of assimilation was conducted quietly and imperceptibly, and though it probably began in 1725, we find from the details so carefully gleaned by Bro. Lane, that the English Craft, as a body, were only becoming generally instructed in the ampler ceremonial between 1733 and 1740.

In 1723 an "Entered Mason" is made to say in one of the Catechisms:*

> "A *Fellow* I was sworn most rare,
> And know the Astler, Diamond, and Square."

But in another of the year 1730 there occurs the following variation:†

> "A *Master Mason* I was made most rare,
> With Diamond, Ashler, and the Square."

It may be taken, I think, that the three titles of Entered Apprentice, Fellow Craft, and Master Mason, were used to some extent—at least in their existing signification, with the approval of Grand Lodge, possibly in 1725, and almost certainly from 1726, though I incline to the opinion that in by far the majority of Lodges the work continued to be done in the old way, *viz.*, by conferring the secrets of the present first and second degrees upon the Entered Apprentice, and those of the present third degree, (or its direct ancestor) upon the Fellow Craft, or Master, until a date very closely approximating to that which the lecturer of the evening has selected as his starting point, that is to say, the year 1733.

It is noteworthy that the entries in the York Records, relating to the admission of new members from 1713 to 1729, contain no allusion whatever to degrees, all candidates throughout that period being merely "sworn and admitted," a method of expression which, indeed, is not only destructive of any theory as to the third degree having been wrought in these early days, under the sanction of the Grand Lodge of All England, but affords presumptive proof that except in Lodges holding warrants from the Grand Lodge in London, or in localities whither the influence of that body had extended, a plurality of Masonic degrees was unknown. The question now suggests itself, to what extent and down to what date (if any) can the Mother of Grand Lodges be held to have been the supreme authority in matters of ritual and ceremonial? Her right to re-shape and re-model the old fabric of Masonry, between the years 1717 and 1723 has never been seriously arraigned, nor indeed has the further amplification of ceremonial which resulted in the formation of the "Masters' Lodges," whose precise functions it has been the design of Bro. Lane to elucidate in his lecture.

The question, therefore, that I wish to put and to submit for the candid consideration of Masonic Students, "wheresoever dispersed," is the following:—

So long as there was no other Grand Lodge, was the original Grand Lodge of England—the mother Grand Lodge of the World—justified in expanding *the universal system of Masonry* at its pleasure?

Or to put it in a different manner:—

Is the system of Masonry—consisting of three degrees—successively borrowed from England by the Grand Lodges of Ireland, Scotland, and various foreign countries, correctly described by the title "pure and ancient Freemasonry?" and if so, do the degrees which were *subsequently* added, stand on an entirely distinct footing? or are those recognized by the Grand Lodge of England, both *before* and *after* its ceasing to be the only Grand Lodge in the World, to be considered as equally comprised within the Ancient Landmarks of Masonry?

It seems to me that the expansion of universal masonry became a practical impossibility after the formation of the Grand Lodges of Ireland and Scotland. York, indeed, may

* Masonry dissected, 1730, p. 16. † Hist. ii., 317, *et seq.* ‡ Hist. ii., 458. § *ante*, 10. ‖ Hist. ii., 459. ¶ *Ibid* ii., 259.

* Hist. iii. 487. † Masonry Dissected, 16.

be cited as possessing a Grand Lodge in 1725, but it abandoned its original simple ceremonial of reception in favour of the "improved" system of the South, of which, there occurs to some extent a fore-shadowing so early as 1726, in the celebrated Oration of Dr. Drake (J.G.W.) delivered in that year.—R. F. GOULD, W.M.

As the valuable and interesting "Supplementary Note" of Bro. Gould refers chiefly to the question of "Degrees" which, although intimately connected with the subject of "Masters' Lodges," I nevertheless stated at the outset I should refrain from discussing, so now I will only say that while the Worshipful Master's "Note" harmonizes very much with my own conclusions, I think the subject of "Degrees" is well deserving of further consideration by the members, and I venture to express the hope that some able Brother will deal with it in a Paper to be read before the Lodge at an early date.—JNO. LANE.

POSTSCRIPT.—It is important to bear in mind a fact alluded to by Bro. Speth in the discussion of my Paper, viz.: that while many of the early "General Lodges" met once or twice only in each month, the "Masters' Lodges," in connection with them, met "*every Sunday*." This corroborates my suggestion, that other "General Lodges," although possessing ample authority, did not take the trouble to work the Third Degree, but made use of these "Masters' Lodges" to obtain for their members the Degree of a Master Mason. I fail to see, on any other ground, any necessity for the "Masters' Lodge" meeting so frequently—four or five times each month—to complete the ordinary work of the "General Lodge" which assembled twice, or in some cases once, a month only.—JNO. LANE.

Bro. HUGHAN moved "That the members of the Lodge Quatuor Coronati, No. 2076, London, composed exclusively of authors of works on Freemasonry, or of brethren possessing scientific, artistic, or literary qualifications, having taken note of the circular of the Grand Orient of Belgium reproduced at Part III. of 'Ars Quatuor Coronatorum,' are of opinion that "The History of Freemasonry" by the W.M., Bro. R. F. Gould, P.G.D., of England, &c., is the most meritorious work, from a Masonic point of view, published in Great Britain between March 15th, 1879, and the present date. That Bro. Gould's work is not only critical but most exhaustive, as it treats of the origin, progress, and present condition of the various branches of the Craft in both Hemispheres, and is practically without a rival as a history. That the W.M. be therefore requested to compete for the Peeters-Baertsoen prize offered by the Grand Orient of Belgium; the Lodge being strongly of opinion that no Masonic author is so well fitted to uphold the literary honour of England and of the Lodge Quatuor Coronati."

He did not consider that there was time for him to dwell at length on the terms of the proposition, but every word was true, and he felt assured that were a poll taken of the 380 odd members of the Lodge and Correspondence Circle, the vast majority would endorse his verdict as to the value of Bro. Gould's unequalled researches and labours, and every member of the Lodge would heartily support the W.M.'s claim as the most trusted historian of the Craft.

This was seconded and put by the S.W., Bro. Simpson, and carried *nem. con.*

The WORSHIPFUL MASTER said he was very greatly obliged to the Lodge for the compliment it had paid him, but would express himself more fully on the subject, when it became his duty to address the brethren after the adjournment to refreshment.

The routine business being concluded the Lodge was closed, and the brethren adjourned to refreshment.

The opening toasts having met with a loyal and fervent response, the Worshipful Master next gave "The Grand Officers," coupling it with the name of Bro. Bywater, P.G.S.B., who concluded an eloquent reply with proposing "The Health of the Worshipful Master."

Bro. GOULD, in acknowledgment thereof, said "I shall now call upon you to celebrate the Festival of St. John, by drinking to the continued prosperity of the Lodge and Circle of the Quatuor Coronati, and in introducing the toast you will, I am sure, forgive me, if I blend with my remarks an allusion to the recent pilgrimage from which I have returned, as well as an expression of my own heartfelt thanks for all the kindly words said of me by Bro. Hughan in the Lodge, and by Bro. Bywater at this board. The continued prosperity of both the Inner and Outer Circles of the Lodge seems to me to require three chief conditions: the first, that the quality of our full membership should be maintained at a high standard; the second, that the lectures or papers read in Lodge should be distinguished by such good workmanship as to render them of prominent value; and the third, that there should be no falling off, but on the contrary, a considerable increase in the numbers of our Correspondence Circle. With the first part of the toast I shall couple the name of Bro. Hughan, who is, as you are all aware, one of the most learned Freemasons in the world, and therefore a pattern and example for young students; with the second part that of Bro. Lane, the lecturer of this evening; and with the third I shall associate the name of Bro. Speth, to whose brilliant inspiration we owe the formation, and to whose indefatigable exertions we owe the rapid development of our Outer Circle. If I pass somewhat lightly over the two first names the reason will be obvious. All that I can tell you about Bros. Hughan and Lane you already know, but you do not know, and I feel convinced would like to be informed, a little in detail with regard to the opinion entertained of our Lodge by the brethren in Holland and Belgium, with whom the Secretary and myself have so recently been associated. To begin, however, with Bro. Hughan, when a history of Freemasonry was projected in 1881 by the late Mr. Jack, of Edinburgh, our brother was very naturally and properly asked to write it, but this he felt himself obliged to decline from considerations of health, his physical strength not being equal to the strain. He suggested, however, that the task should be confided to me, and promised that if I undertook it he would render me every assistance in his power. How this engagement was fulfilled to the letter I need not state, and shall only make the passing remark that had our brother accepted Mr. Jack's offer *I* should have assisted *him* instead of *vice versa*, and there can be no doubt whatever that under those altered circumstances all which has been said in favour of my work, would have applied (and I believe with far greater force) to his. Masonic students, if they do not abound, are at all events less rare in this country than they used to be. But twenty years ago this was not the case. Then, indeed, the lamp nearly went out, and if to any one man is due the credit of preventing this catastrophe, it was to Bro. Hughan, who, when the light burnt dimly, supplied it with the fuel which alone saved it from becoming extinct. Next, as to the lecture of this evening, it is, I may justly say, worthy of Bro. Lane's reputation, but I shall go just a step farther and state that no special study of a Masonic character has ever—to the best of my belief—resulted in a clearer and better analysis of obscure and somewhat doubtful points, within the limited compass of a paper or essay suitable for reading in a Lodge. Thirdly, and with especial reference to the portion of the toast which I have associated with the name of Bro. Speth, let me state that we—as W.M. and Secretary of this Lodge—attended the annual meeting of the Grand Lodge of Holland on the 17th ult. The invitation to be present and partake of the banquet was sent by the Grand Secretary, Bro. J. P. Vaillant, and our healths were proposed by the Deputy Grand Master, Bro. Maas Geesteranus, both of these distinguished brethren being, I am gratified to say, members of our Correspondence Circle. Of the kindness and hospitality we experienced at the hands of our Dutch brothers I could speak at great length, but will content myself with the statement of a single truth, viz., that from the G.M. downwards we were treated on all sides as *brethren* in the strictest sense in which the tie of our Fraternity can be regarded, and that the recollection will not easily fade from our memories of the personal consideration and attention shown to us by the Grand Master, Grand Orator, Grand Treasurer, and Grand Master of the Ceremonies (Bros. Van Diggelen, Lieftinck, Egeling, and Lelyveld), not to speak of the still closer relations which allied us to the Deputy G.M. and Grand

Secretary, to whose thoughtful kindness we are indebted for seizing upon the interval between the termination of actual work and the commencement of the banquet to show us the cherished treasures of their Grand Lodge. On the Saturday following, June 23rd, we were present at a great banquet given in Brussels, by the Rose Croix Chapter "Les Amis Philanthropes," to Bro. Pierre Tempels, a very prominent Belgian Freemason, but better known in this Lodge as a distinguished member of our Correspondence Circle, and a valued contributor to our Transactions. On that occasion, to the tribute paid to Bro. Tempel's worth, we also added our mite by asking his acceptance of our lodge jewel in token of membership, the very first impression of which I took upon myself to present and invest him with in the name of the Quatuor Coronati Lodge. In Belgium, as in Holland, we were treated with the most fraternal cordiality, and it afforded me extreme pleasure to find that by the reading Freemasons in both these countries the labours of our Secretary, Bro. Speth, in devising and gradually perfecting a scheme for uniting the *literati* of our Society by a closer tie than the common bond of the Craft, were as thoroughly well known, and as heartily appreciated as by ourselves. As a travelling companion our Secretary proved all that could be desired, and if I mention one blemish in his character it is merely to enhance by contrast the remaining excellence. His one defect is a chronic indisposition to regard the labours of any one day as complete, and justifying a short period of repose. So that if his project of an annual tour with the W.M. for the time being becomes a reality, I venture to suggest that in choosing my successor some attention to his physical qualifications will be desirable, and if a Master can be found who is able, on a pinch, to dispense with sleep altogether for a week or ten days, I believe it would be possible (but in no other way) for your W.M. to fulfil the high expectations of the Secretary, and at the same time drain fully to the dregs the brimming cup of hospitality so bountifully presented by our continental brethren.

The toast being very heartily responded to,

Bro. HUGHAN thanked the Worshipful Master and brethren. He said, when the Lodge was first mooted, years before it actually came into existence, he held aloof, because previous experiments in the same direction had lamentably failed. Almost against his better judgment he had been induced to back the petition for the warrant; but, having once cast in his lot, he was the last man who would shrink from devoting his best efforts to its welfare. As far as human foresight could tell, the Lodge's success was now assured, and in his opinion the full membership of the Lodge had already become one of the greatest honours attainable in the Craft. As regarded the "History" he would only say that had he undertaken it, he was convinced that Bro. Gould's assistance would have been as readily granted as in the actual case his own was. He believed other members of the Lodge were actuated by similar feelings, and trusted that the demon of literary jealousy, now absolutely non-existent in the Lodge, would never be allowed to enter in, and spoil their present unity of feeling. The "Quatuor Coronati" was instituted for the furtherance of Masonic research—let each brother, therefore, on every occasion cheerfully devote his best energies to the assistance of any literary project in hand, for the honour and glory of their Lodge, and the welfare of the Craft in general.

Bro. LANE said he was grateful for the hearing accorded him in Lodge. If any brother had any new views to bring forward which could be compressed into a paper, it was his obvious duty to do so through the medium of the Lodge. That was only a debt justly due to the Lodge, and fortunately it was also the best course for the brother in question to pursue, because by no other means could he without expense (or even with it), appeal to so large a number of interested readers and competent critics.

Bro. SPETH thanked the Worshipful Master and brethren, not only for the kindness shown to him on the present occasion, but also for their unvarying readiness to fall in with any proposal which he considered might benefit the Lodge. The last instance was that of the W.M. consenting, much against his first inclination, to accompany him to the Continent. He thought, however, the W.M. was now glad he had changed his mind. In the Old Charges it is enacted that "no fellow at any time go from his fellows of the lodge into any town adjoining except he have a fellow with him to witness that he was in honest place and civil company." The brethren would observe that the ordinance had been strictly carried out in their case, as, from the moment of starting till their return to Dover, they had never been absent from each other's sight for ten minutes at a stretch, and they were both ready to vouch for the absolute propriety of the other's conduct and company. As the W.M. had fraternally found fault with him, he would not attempt to rebut the accusation, though he should venture to put in a plea of justification and to rely upon the final words which had been uttered from the chair as affording all the evidence that would be requisite to support it. The cordiality and warmth of their reception in Holland and Belgium had, indeed, exceeded by far his own most sanguine anticipations, but the appreciation of the special labours of the Lodge, which they had everywhere met with, he regarded as of very hopeful augury for the continued prosperity of the Outer as well as of the Inner Circles of the Quatuor Coronati Lodge.

The remaining toasts were:—"The Correspondence Circle," replied to by Bros. A. HOWELL and W. WATSON, the former of whom observed that he had travelled two hundred miles to attend the meeting, and nothing had given him greater pleasure than to listen to the proceedings in Lodge; "The Visitors," for whom Bro. RICHARDSON made a suitable response; and a solemn toast in memory of the late Emperor Frederick, eloquently proposed by the S.W., Bro. SIMPSON.

THE "QUATUOR CORONATI" ABROAD.

A VISIT TO THE HAGUE AND BRUSSELS.

A SHORT account of the visit made by the Worshipful Master and the Secretary of No. 2076 to our brethren on the Continent may possibly be of interest to the members of our Circle. Your Secretary is constantly receiving invitations from all parts of the world to participate in Masonic festivities from some of our members. These invitations are of course given in good faith, but owing to the enormous distances it is evident that the brethren who so kindly and warmly invite his presence can seldom really hope for his attendance. No member has been more persistent in trying to induce some of our officers to cross the "silver streak" than Bro. Tempels, of Brussels, and when early in May he announced that a grand Masonic banquet was to be given in his honour on the 23rd June, and begged your Worshipful Master and Secretary to attend as his guests, I felt that the time was come for a supreme effort and communicated with Bro. Gould on the subject. Whilst still in doubt there arrived a cordial invitation from Bros. Geesteranus and Vaillant, the Deputy Grand Master and the Grand Secretary respectively of the Grand Lodge of the Netherlands, to attend their annual festival on the 17th June, at the Hague. This double inducement over-weighed our hesitation and caused our irresolution to kick the beam, so that Thursday evening, the 14th June, saw us on board the Harwich Boat bound for Rotterdam.

It is not my intention to inflict an account of Rotterdam, Amsterdam, The Hague, Scheveningen, Antwerp, or of other cities of the Low Countries on my readers; in these days of "running to and fro in the earth" descriptions of travel are more numerous than novel; but I may remark, *en passant*, that the

characteristics of the Dutch have been much misrepresented. The heavy, lethargic, boorish, much-breached Hollander is either a fiction or has been improved off the face of the earth. The citizens of Amsterdam and Rotterdam are patterns of activity, often of manly beauty, and in all cases of winning courtesy. Whether acquaintances or strangers, we found them uniformly hospitable, warm-hearted, and bent on making our visit agreeable to ourselves. Merely adding, therefore, that Friday and Saturday were passed in the two seaports of Holland, I will commence my narrative with Sunday morning. We had passed the foregoing night at Amsterdam, and as Grand Lodge met at the Hague at 10 a.m., and our train left at 8.30, this necessitated our rising at 6.30 and immediately donning full evening dress. For an Englishman the feeling of breakfasting at 7 a.m. in "swallow-tails and white choker" was somewhat novel, but on arriving at the station we were comforted to observe many gentlemen in the same attire and evidently bound on the same mission.

A few minutes before 10 o'clock saw us at Freemasons' Hall, 22, Fluweelen Burgwall, Hague; a large, spacious, and commodious building, very plainly but appropriately decorated and furnished, and were almost immediately invited into the room where the Committee of Grand Officers was sitting.

With the Deputy Grand Master and the Grand Secretary, who are members of the Quatuor Coronati Lodge Correspondence Circle, we were in some measure acquainted, and introductions to the Grand Master, Wardens, and other officers followed in succession. The members of the Grand Lodge then proceeded to take up their allotted stations in the hall, which being accomplished we were summoned by the Grand Master of the Ceremonies, who ushered us into the Grand Lodge and conducted us to the dais, where seats had been assigned to us.

The total number of Lodges under the obedience of Grand Lodge is one-hundred-and-four, of which, however, only eighty-six are now active. Each lodge is represented in the Masonic Parliament by three deputies, who are elected annually. These deputies have three rows of seats assigned to them on either side of the hall, and the centre is open for the free passage of brethren, as with ourselves. Each deputy is provided with pen, ink and paper, which lie ready to his hand on a desk. The Grand Master sits, of course, in the East, the Deputy Grand Master on his left, and the Grand Secretary, together with the Assistant Grand Secretary, on his right. The Wardens both sat in the West, and the remaining Grand Officers, who were apparently also deputies (or representatives of lodges), had taken up their positions on the seats to the right and left of the body of the hall, as seems to be the custom when brethren, who either hold Grand office or represent foreign Grand Lodges, are also the elected deputies of private lodges. There thus remained only some half-dozen brothers, including our two selves, on the dais.

The ceremony of opening the Grand Lodge was very similar to our English practice, and the other business transacted was the reception of the representatives of foreign Grand Lodges, who were severally conducted to their places on the dais.

The roll was then called by the Grand Secretary, after which the Grand Master delivered a long and telling address, and the ordinary business of the session commenced. A debate, or motion, is inaugurated by a member claiming the right of speech (*demander la parôle*), which is done by bringing together the hands in a manner that would at once arrest the attention of any Master Mason. Every brother is permitted to speak twice, as of right, and a third time by permission of the chair. This license seems somewhat liable to abuse, and we noticed that several speakers—notably an advocate and a pastor of the Lutheran Church—took several opportunities of impressing their particular views upon the meeting.

At mid-day we retired, the Grand Lodge being adjourned for refreshment, but it speedily resumed, and continued in session until 5 p.m.

The labours of the Grand Lodge being concluded, the Deputy G.M. and the Grand Secretary, Bros. Maas Geesteranus, and J. P. Vaillant, conducted us over the Grand Lodge premises, and it goes without saying—that both Bro. Gould and myself felt no slight difficulty in limiting our inspection of the famous Kloss Library within the small number of minutes that would alone admit of our also visiting the many other objects of interest that are to be seen at the head-quarters of Dutch Freemasonry. The library referred to was formerly the property of Dr. G. Kloss, a Masonic critic and historian of world wide celebrity, whose valuable—or, rather, invaluable—collection passed at his death into the possession of Prince Frederick, for upwards of sixty years Grand Master of the Netherlands, who presented it to the Grand Lodge.

A large number of rooms in the building are fitted with Masonic curiosities, and one of them is entirely devoted to the display of the many gifts or presentations made from time to time to the late Prince Frederick during his Grand Mastership. Our inspection of these interesting relics was scarcely completed when the Tyler informed our courteous hosts and conductors that dinner was ready. Accompanying them at their desire, we were ushered into a large hall. Over the entrance was a gallery occupied by the band (string and wind), of the Grenadier Regiment. The members of the band, as also the waiters, are not Freemasons, but are styled Serving Brethren, having been obligated to secrecy by a peculiar ceremony, unknown to us in England, but very usual on the Continent. Lodge Tylers, as a rule, are also only Serving brethren. Three long tables ran the length of the room in parallel rows, and at the further end, on a dais raised some two feet, and backed by an arrangement of flowering shrubs and evergreens, extended a slightly curved cross-table. Our seats were here assigned to us as follows: to the right of the Grand Master, the Grand Secretary; myself; Baron Creutz, Representative of the Grand Lodge of Sweden; Bro. Gould; Major-General Kromhout, representing France; and the Representatives of Roumania and Peru. To the left—the Deputy Grand Master; Rev. Lieftinck, Grand Orator, M.P.; Capt. Lelyveld, G.D. of C.; the Grand Superintendent of Works; Rev. Helder, Grand Librarian; the Representative of Italy; and

the Grand Expert. The three long tables, at which were seated some two hundred brethren, were headed by the Grand Wardens and the Grand Treasurer. The music, excellent in every way, and the toasts alternated *during*, and not *after* the repast, the Wardens being desired to perform their usual functions by the G.D. of C., who, at the same time, announced the speaker. The first toast by the G.M. himself was, of course, "King and Fatherland," greeted with great enthusiasm amidst the strains of the National Anthem. After the "Grand Master" had been given in a very effective speech by the S.G.W., followed a toast which was entrusted to the eloquent Deputy G.M. After a long address in Dutch to his compatriots, Bro. Maas turned towards us, and speaking with great precision of diction, and no small fluency in English, said: "W. Bros. Gould and Speth,—I have just asked our brethren to drink to "The Prosperity of our Sister Grand Lodges," as represented on the dais, and in the body of the hall, by their respective Ambassadors. In former times we were honoured by the presence of a Representative from the Grand Lodge of England, that Grand Lodge, from which we ourselves sprung, to which we have ever been attached heart and soul, to which our sympathies most strongly turn, the Venerable Mother of all Grand Lodges in existence. Untoward events of, we trust, a passing nature, have deprived us of this pleasure, but we are perfectly convinced that the former feeling of mutual love and respect is as strong as ever. This day we derive a great consolation from the fact of your presence amongst us. Not only does this show that the fraternal bonds are not broken, we believe not even strained; not only are we enabled to welcome in our midst two English brethren, the one distinguished by having occupied a high office in his own Grand Lodge, and by his surpassing historical and literary attainments in the sphere of Masonic research, the other by his successful efforts in binding together under the wing of the Quatuor Coronati Lodge, of which Bro. Gould is the present W.M., all those interested in the same absorbing studies; but we find our former English Representative, who, after all, was of course, only a Dutch brother, replaced by two actual and Representative members of the English Craft. The Grand Lodge of England is thus not merely represented in this assembly, it becomes actually a component part thereof. Grand Lodge in the person of Bro. Gould, and the English Fraternity in that of Bro. Speth, are acting with us, seated at our board and assisting at our festivities. This, my brethren, is a day of happy augury for us; may it prove the harbinger of a resumption of our former close relations; we welcome you personally for your own merits, and representatively as sons of our Common Mother, the Grand Lodge of England. On your return convey to your Grand Lodge, and to all the Brotherhood in England, the assurance of the profound love and esteem which we entertain for them. Bros. Gould and Speth, to your Grand Lodge, and to yourselves, your Dutch brothers now drink."

The enthusiasm which immediately followed is scarcely to be described. The band struck up "God save the Queen," every brother at the cross-table, including the G.M. himself, left his seat to clink glasses with our two selves, and their example was followed by members from the body of the hall, one brother making a particular point of the fact that he was initiated at Marazion, near Penzance. "Hoch" rent the air and almost drowned the blare of the trumpets, and some time elapsed before quiet was restored. The *parôle* was then given to Bro. Van. Ysselsteijn, who in a speech of much power and interest, rendered in excellent English, proposed "The Health of the G.M. of England, the Prince of Wales." Once more the familiar strains of our National Anthem rose from the gallery; once more the G.M. left his seat to grasp our hands and clink glasses; once more a frantic "Hoch" almost silenced the orchestra. The whole scene was one of wild enthusiasm, which would have astonished me as much as it evidently did Bro. Gould had I not in my youth assisted at like scenes amongst the lively students of Heidelberg. The fact is that the open-hearted, unconstrained, generous, and unstinted expression of one's feelings so common on the Continent, is almost incomprehensible to the usually stolid, reticent Englishman, except after long experience. The toasts, as already stated, began directly after the songs, and the only drawback to this arrangement is that, as in our case, the provender on one's plate is apt to get cold during a somewhat protracted speech; for be it noted that during the address every brother remains standing with his napkin thrown over his left shoulder.

The other *official* toasts were "The Subordinate Lodges," by the G. Orator, who in the course of an impassioned speech knocked over a bottle of claret, a *contretemps* which our reverend brother turned to effective use by explaining that he was offering up a libation according to ancient usage; "The Visitors," by the G.D. of C.; and "Our Sisters," by the Grand Expert.

By this time we had arrived at the dessert and cigar stage, and the *unofficial* toasts began. Here it was necessary for a brother to claim the *parôle*, and the first to do so was Bro. Gould, who said that on leaving England a few days before he had experienced some anxiety, owing to his unacquaintance with the Dutch language, but a very short stay in Holland had convinced him that there were few countries where an Englishman would be received with greater kindness, and none whatever where an English brother would be treated with more fraternal cordiality. As a Past Grand Officer of the Grand Lodge of England it had afforded him the greatest possible pleasure to listen to the highly eulogistic terms in which that body had been referred to by the Deputy Grand Master of the Netherlands. The worthy and distinguished brother had indeed spoken of slight and passing differences as existing at one time between their respective Grand Lodges. With this, of course, he (Bro. Gould) had nothing to do, but nevertheless he could not help being reminded of what had been told him by some other married men, viz., that occasionally even husband and wife had a temporary disagreement, and he had likewise been informed that between mother and daughter there might also happen a passing estrangement, which, however, in by far the majority of instances, soon gave place to a renewal of that kindly feeling that should

always subsist between parent and child. The latter of these illustrations would be most in point, and of one thing he felt quite sure, viz., that had the members of the Grand Lodge of England enjoyed the privilege of witnessing that evening the filial respect evinced on all sides and by all the brethren present, towards the Grand Body from which the Grand Lodge of the Netherlands derived its origin, it must have resulted in a display of parental affection on the part of the Mother Grand Lodge of the world, by which the loving attachment of its daughter Grand Lodge would have been amply requited. Bro. Gould then went on to say that no Masonic gathering which he and Bro. Speth had ever attended had given them greater pleasure than the assembly of that day. They had seen a great deal which it would profit them to remember, and they would carry back with them to England an enduring recollection of the exceeding kindness they had met with at the hands of the Grand Officers and members of the Grand Lodge of the Netherlands. Many other interesting remarks were made in the course of his speech by my *compagnon de voyage* the W.M. of the Quatuor Coronati Lodge, but I must content myself with recording that our brother, by our joint desire, spoke for both of us, explaining that in England, when several brethren are included in a toast, it is deemed the preferable custom for one person to respond for all.

Bro. Gould concluded in true continental fashion, by himself drinking, and calling upon me to drink with him, to the welfare of the Grand Lodge of the Netherlands; and then, having obtained permission, we edified our Dutch brethren by according them the usual English Masonic Fire, in which many of those present more or less successfully joined. The orchestra replied with a hearty rendering of the National Anthem of the Netherlands, followed (for the third time) by "God save the Queen." Nor were our brothers slow to evince their gratification by a scene almost as tumultuous as those already described.

Other replies to previous toasts and some extra official healths, occupied the time till coffee and liqueurs arrived, when the "table lodge" was declared closed. Even then we found it difficult to evade further hospitality for we were persistently pressed by various brethren to finish the evening at their splendid club of the Hague on the "Grande place," but it being then 10.30, and our arrangements having necessitated our rising at 6 a.m., and leaving Amsterdam at 8 o'clock, we reluctantly but firmly put the temptation aside, and expressed, as best we could, our sense of the extraordinary cordiality and warmth of our reception.

It is very melancholy to record the fact that on the next day, Monday, 18th June, the wife of our genial and kindly entertainer, Bro. Geesteranus, succumbed under the after-effects of a surgical operation. We received the sad tidings at Antwerp, the only bitter drop in a cup otherwise overflowing with pleasure. The joint letter which we immediately wrote the R.W. Deputy Grand Master, very inadequately expressed our feelings of sorrow and dismay, but we tried at least to assure him of our unfeigned sympathy, and we are glad to think that, as manifested by his reply, it afforded some slight consolation to our stricken brother.

Monday was devoted to an inspection of the beautiful Hague and its Brighton at Scheveningen, Tuesday to Antwerp, and Wednesday found us at Brussels, in communication with Bro. Tempels, whose personal acquaintance we were desirous of enjoying for a few days previous to the banquet on the following Saturday.

In Belgium, as most persons are aware, there exists a sharp division of political sentiment between the Clericals and the Liberals, and this cleavage is reflected in the Lodges. Recently the former party has got the upper hand, and their predominance in the Senate and Chamber has, not unnaturally, operated to the prejudice of the latter, especially in a Masonic point of view, since it is almost entirely from those who are adherents of the Liberal party that the recruits are drawn who fill up the gaps in, and swell the ranks of, the Freemasons.

In a country, therefore, where the minds of a vast majority of the population are in a condition of moral thraldom, where the Papal influence has lately acquired a new lease of power, and where men of moderate opinions carefully abstain from doing anything that may tend to embroil them with either of the political parties, it rarely happens that any prominent official so far possesses the courage of his opinions as to publicly avow an interest in, and to participate in Masonic fellowship with, a class of persons to whom even the rites of the Church are denied by the priests whose office it is to administer them.

Bro. Tempels, however, is a brilliant exception to the almost general rule, and there can be little or any doubt that his sturdy independence as a high official on the Civil Staff of the Army has contributed not a little to the affectionate respect with which he is regarded by the general body of Belgian Freemasons.

Not, indeed, that the claims of Bro. Tempels upon the gratitude and esteem of his brethren are exhausted by the preceding reference, for it is in the capacity of a sagacious ruler of capitular Masonry during the past six years that this distinguished brother displayed the qualities which, in the opinion of those most competent to judge, amply justified the compliment paid to him by so large and representative a body as were assembled in the Grand Hall of the Lodge and Chapter "Des Amis Philanthropes," Brussels, on the 23rd June.

We arrived at the hall at six o'clock, as requested, but not being members of what are familiarly termed the "Higher Degrees," therefore took no part in the opening feature of the Festival, which was a meeting of the Rose Croix Chapter "Des Amis Philanthropes," under whose banner all the proceedings of the evening were conducted.

The preliminary business having been disposed of, the chapter was lowered to the Third Degree, and the visitors of distinction—including many members of the A. and A.S.R., 33°, who had been present throughout the entire proceedings—were admitted in procession—the guest of the evening bringing up the rear—and were saluted by the Belgian Masons in the manner peculiar to brethren in the 18°.

Shortly afterwards, a general move took place, and the chapter, with its guests, marched slowly to the Grand Hall, where the banqueting tables had been set out, the National Anthems of Belgium, England, Holland, and France being played in succession as the brethren advanced to their seats.

At the upper end of the Hall, on a slightly elevated plane, was a high or cross table, and in the body of the room were three long tables arranged lengthways with the Hall, and at right angles to the dais.

The brethren seated at the cross-table were as follows: In the chair, Bro. De Vergnier, M.W.S. of the Chapter; on his right, Bros. Desmond, Grand Master of French Masons (under the title of President of the Council of the Order); Van Humbeeck, Dep. Sov. Grand Com. of the Sup. Council of Belgium, Past Grand Master, &c., formerly Minister of Public Instruction; Van Osenbruggen, Sov. G. Com. of the Scottish Rite in the Netherlands, member of the Second Chamber of the States-General; R. F. Gould, P.G.D. England, W.M. of Quatuor Coronati Lodge, No. 2076; Couvreur, Past G. Master of G.O. of Belgium, formerly Vice-President of the Chamber of Representatives; Baron Creutz, Rep. of the G.L. of Sweden at the G.O. of the Netherlands; G. W. Speth, Sec. of Quatuor Coronati Lodge, No. 2076, London; Macé, Member of the French Senate; Buls, Burgomaster of Brussels; and G. Jottrand, G. Chancellor of the Sup. Council of Belgium, Ex-Deputy to the Chamber. On his left: Bros. P. Tempels, President of the Court of Military Justice, retiring M.W.S. of the Chapter, and the guest of the evening; H. D. Sandeman, G. Sec. Gen. Sup. Council of England; Rev. F. Lieftink, G. Orator of the G.O. of the Netherlands, member of the States-General; E. Reisse, Dep. Grand Master (*G.M. Adjoint*) of the G.O. of Belgium; Capt. J. Van Lelyveld, G. Dir. of Cer. of the G.O. of the Netherlands; Verhoogen, Sec. of the Chapter Union and Progress, Bruxelles; Van Meinen, Orator of the Chapter Amis Philanthropes, Bruxelles; Bergé, W.M. Union and Progress; Prince de Looz Coriwarem, of Liège; Cohen, of Brussels; and Paris, De Paesse, and Marinx, of the Chapters at Charleroy, Mons, and Ghent, respectively.

The three long tables in the body of the hall were presided over by Surveillants, and about seventy-five brethren were seated at each, or some two-hundred-and-twenty-five in all; among them being a number of English Masons from Antwerp, who were readily distinguished by the colour of their aprons. Members of the 18th and Superior Degrees wore the sashes of their respective ranks, but the officers and members of foreign Grand and private Lodges who attended as Craft Masons were attired in the ordinary regalia of their respective grades.

The banquet having duly progressed through its first stage, the dessert was placed on the table, and, the hall being properly tyled, the President rose, and in a short speech of great eloquence proposed the first toast, "King and Fatherland." This having been duly honoured, the *parôle* was given to the Grand Master of the Ceremonies, who spoke from the lower end of the hall, in the King's name. After alluding to the benefits which the King believed the Craft conferred upon his subjects in general, and promising them continued protection, he insisted upon the loyalty which he expected from them in return. Grasping a brimming bumper of champagne, he concluded with the words—"I, as representing his Majesty, now drink to the welfare and health of my faithful subjects of the Belgian Craft," emptied the glass in due form, and dashed it violently to the ground, where it was shivered into atoms.

The President next proposed the Supreme Rulers of the foreign brethren present in the following order: "Her Majesty the Queen of England, the King of Holland, and the President of the French Republic." Thus far, all the brethren remained standing, but they now resumed their seats, which, for the most part, they retained without again rising, save for the purpose of honouring a toast, or of addressing the assembly. The exceptions to this general rule were the brethren seated on what may be termed the outer circle of the body of the hall, or in other words the Surveillants, who presided over the three tables arranged longitudinally in the apartment, and the brethren to their right and left, whose places at the banquet were nearest to the two walls of the room. Thus, the Vice-Presidents, as we should term them in England, and the brethren on their right and left, whose backs in either case were nearest to the wall, remained standing thoughout the various speeches, while the remainder of those present retained their seats, except as above stated, or unless the word was given that all present were expected to rise to their feet.

To assist the Chairman (or President) in his onerous duties, our Belgian brethren resort to an expedient that we might do well to introduce into this country. The high, or cross-tables, as with ourselves, is intended for the superior officers of the Masonic body giving the entertainment, who, together with the visitors of distinction, face the body of brethren sitting as it were below the salt. But in Belgium, two brethren at least, sit at the cross-table with their backs to the body of the hall. These are Stewards or *aides de camp* to the Presiding Officer, and their places at the banquet we are endeavouring to describe, were exactly opposite to those of the brethren on the immediate right and left of the Chairman; which gave that functionary an uninterrupted view of the meeting over which he was presiding, while at the same time seating within easy earshot a couple of vigilant Craftsmen, who succeeded to admiration in discerning and rightly interpreting the slightest hint from the chair. These brethren were constantly on the move, and it was quite a rare occurrence to find them both seated at the same moment. Conspicuous above all, was their attention to the visitors, whose glasses they inspected at ever shortening intervals, and replenished according to the carrying capacities of the representatives of the various foreign nationalities.

The President then rose and proposed "The health of the Guest of the evening, Bro. P. Tempels." At every mention of his career, as an official of the State, as a foremost man in literature, science, jurisprudence, politics, or as a Mason who had devoted his

best energies to the purification of their system, to a revision of their ritual and to the consolidation of their relations with foreign jurisdictions, the orator was greeted and encouraged by enthusiastic cheers. At a given signal the excellent portrait of Bro. Tempels, destined for the hall, was unveiled, and the cheering renewed. The President then turned to Bro. Tempels and pinned upon his breast the handsome jewel voted to him by the two Rose Croix Chapters of Brussels, and folding him in a close embrace kissed him upon both cheeks. The cheering here became deafening, and the great majority of those present left their seats to clink glasses with the hero of the hour. Quiet being at length restored, Bro. Tempels, in a speech of much force and considerable humour, replied at some length, but, as I am not skilled in the art of stenography, I can only give a condensed sketch of an address which would well merit being reproduced in its entirety.

Bro. Tempels begged most sincerely to thank the last speaker for his too partial appreciation of his little book "Les Francsmaçons," and for his generous praise of any benefit he had been able to render to the Craft in Belgium. He trusted his efforts in both directions had been successful, but he must decline to take all the credit to himself. For his own part he would take that opportunity of thanking several brethren for the great assistance they had always rendered him (the speaker here mentioned several by name). As for his treatise, he would like to reinforce the arguments he had used; but the time and circumstances were perhaps not quite fitting. Masons should ever have before them the claims of intellectuality and the perfecting of their morals, but they acknowledge also the existence of certain hours when all other thoughts give place to the sweet pleasures of friendship, hours of delight when, assembled round the hospitable board, they forget the world outside the charmed circle, with all its cares and misery, injustice and strife, and give up their very souls to the fascination of fraternal converse; when joy blossoms amidst the crystal and flowers, and where sound sense more often prevails than in great orations and heated polemics. He then took up his parable against political discourses in Lodge, and against empty and sterile declamation. "They remind me," said he, "of that would-be *dame spirituelle*, of whom it was said that when she had perpetrated a *bon mot* on an emetic, she was surprised not to find herself purged. If at table we are not always great philosophers and statesmen, we are at least always honest philosophers and men of common sense. When we show our friends the bottom of the bottle, we also offer them the depths of our hearts." Reverting to the Rose Croix Chapter, Bro. Tempels thus described its work: To undertake only such studies as each one might prosecute fruitfully, to enter upon them seriously, without foolhardiness, without prejudice, and to guard against the possibility that any incident of their work should disturb the harmony which should exist amongst all Masons. The Chapters in Belgium enforced fidelity to this twofold rule; he trusted that the Lodges would soon return to a like course [*the orator here alluded to the unfortunate line of conduct for some time pursued by the Lodges, from which it is the desire of the older Masons to wean them*]. Between the two rites (Scotch and modern French) there was only a difference of method and a difference of age. "We (*i.e.*, the Scottish Masons) are the veterans, our rôle is that of a compensated balance. The younger Masons, with their youthful vigour and ardour, are the main-spring. Wanting the balance, the main-spring would unwind itself to no purpose; wanting the spring, the balance would be useless." After alluding to the life and activity in the Chapters, Bro. Tempels made an eloquent appeal to the Grand Orient of the Netherlands, represented by its Grand Officers at that table. He thanked the various illustrious guests individually for the honour they had done him by their presence. Turning to Bro. Desmond, Grand Master of France, he said that no one could be better placed than he was for appreciating the grandeur of the rôle played by the Craft, and the beneficial influence it was capable of exerting, if faithful to the Old Charges, in a country where political passions ran so high, and irritated one set of citizens against the other to the point almost of endangering the public weal. He thanked Bro. Sandeman and the Supreme Council of England; Bro. Gould, Past Grand Deacon of the Grand Lodge, W.M. of the Quatuor Coronati Lodge, the learned historian, whose great work had created a new epoch in the study of Masonic antiquity; and Bro. Speth, the courteous and indefatigable Secretary of this same Lodge of the Quatuor Coronati, the fame of which had encircled the globe. "In every country," he continued, "Lodges are necessarily coloured by the national temperament, and the circumstances of their surroundings; but I maintain that all Masons should ever turn their faces to England, as to the paternal roof, just as believers in our faith lift their eyes to the East, whence came their hope and their ideal. On the other hand, those who have remained in their father's house should remember, more than is often the case, the younger members of their family who have left its shelter. Every mark of sympathy on the part of the Grand Lodge or Supreme Council of England would be a powerful encouragement on the Continent; every verdict pronounced by them on the conduct of Continental Masons would have a salutary influence, so long as the admonition recalled the spirit of the Old Charges, *i.e.*, liberty and tolerance dominating party or national quarrels."* Bro. Tempels remarked that some three weeks back he had been fortunate enough to be present at the annual meeting of the Grand Masters of Germany and had been a witness to the elevation of their ideas and aspirations. Many of those illustrious brothers had decided to be present that evening, but the melancholy death of the Emperor had prevented their attendance. The Grand Master of Switzerland also was debarred from being with them by illness. "If," he said, "a mere feeling of amity has been sufficient to almost assemble around this board a great number of the heads of

* It may be as well to explain that in Belgium the Lodges show a tendency to meddle with political questions. The Chapters admit to their Degrees only such Masons as are free from this defect, and seek to induce the Lodges to give up a practice which can only result in misfortune to the Craft. In this undertaking they naturally desire the support of our own Grand Lodge, with which they earnestly desire to exchange representatives, and it is somewhat difficult to make them understand that we cannot recognise a Supreme Council in any way.

European Masonry, I am assuredly justified in hoping before my death to see such a re-union in the interest of the Craft universal. That day would be the starting point of a new epoch in the history of the Craft, one in which its universality would be affirmed in spite of parties and nationalities. I have no great faith in those numerous assemblies called 'convents,' but I believe we should not be disappointed in expecting valuable results from periodical meetings, attended, as in Germany, by the Grand Masters. Then should we see our Institution, founded as it is upon a like respect for all religions and systems of philosophy, imposing no particular faith upon its members, and remaining strictly outside all politics, become the most powerful agent of moral and social progress ever invented by man."

The word was then given to Bro. Jottrand, the Grand Chancellor General, who delivered himself of a comprehensive toast, including "The Supreme Council, the Grand Orient, the Chapters and Lodges of Belgium, the Scottish Rite in Holland, the Grand Orient of France, the Supreme Council of England, the Grand Lodge of England, the Quatuor Coronati Lodge, and the Grand Orient of Holland," coupling with each body the name of one of the distinguished guests present and seated at the High Table.

Bro. Van Osenbruggen replied for the Scottish Rite in Holland; Bro. Reisse for the Belgian Grand Orient; and Bro. Desmond, Grand Master of France, for the Orient of that country.

Bro. Sandeman (speaking in fluent French), replied on behalf of the Supreme Council, 33°, of England, and thanked the brethren present for the cordial manner in which the toast of English Freemasons had been proposed and received. Being a foreigner, and consequently unaccustomed to deliver speeches in the French tongue, his remarks would be brief; but his words would not be the less sincere, as they would come from his heart. The aim and the object of Freemasonry was the same everywhere, viz., the progress of humanity, help to the indigent, and brotherly love among themselves. Some people supposed that because Freemasonry was open to all it was without religion and without politics. He contended that such persons erred. Freemasonry had both its religion and its politics; the religion of a Freemason was a belief in God; his politics, a prompt and cheerful obedience to the laws of the country in which he had been born, as well as of that in which he resided. Bro. Sandeman then gave an account of the three great Masonic Charities of England, stating that an annual festival was held for each, at which sums varying from £12,000 to £15,000 were ordinarily collected, adding that at a recent festival of the Institution for Girls, which was honoured by the presence of H.R.H. the Prince of Wales as President, and which, being a Centenary Festival, was naturally an exceptional occasion, a collection was announced amounting to 1,250,000 francs. (Applause). That was, he submitted, a very large sum. Before concluding, Bro. Sandeman adverted to the hearty manner in which they dedicated the second toast of the evening to her Majesty the Queen of the British Realm. Englishmen, he said, were all proud of their Queen—they loved and respected their Queen—not only as a Queen, but also as an example to all women in the world, whether as a daughter, a wife, or a mother. On behalf, therefore, of the English brethren present, he thanked them for their gracious compliment to the English country. Finally, he thanked them heartily and sincerely for the opportunity of being present at a festival given in honour of a brother who had done so much for Freemasonry in Belgium (Bro. Tempels), for their general kindness, their great hospitality, and, above all, for the fraternal sentiments which evidently characterised Freemasonry in Belgium as well as it did in all parts of the civilized globe.

Bro. R. F. Gould said that the previous speaker, though attired that evening in the regalia of the A. and A.S.R., 33°, held higher rank than himself under the Grand Lodge of England, and therefore he (Bro. Gould) considered that it would be unnecessary for him to do more than express his full concurrence in all that had fallen from Bro. Sandeman with respect to the practical working of that body. His further observations would also be of a brief character, as he felt constrained to address the brethren in his own native tongue, and should leave to his *compagnon de voyage*, the Secretary of the Quatuor Coronati Lodge, the task of pulling the labouring oar in the enterprise upon which they had jointly embarked. But there were, after all, a number of English brethren present, besides many others to whom the English language was as familiar as their mother tongue, and to each of these classes he would therefore in some measure address himself. Various governing Masonic bodies were represented that evening at the hospitable board of "Les Amis Philanthropes," and it might be asked on what grounds were the two representatives of the Quatuor Coronati Lodge—Bro. Speth and himself—bracketted, if he might use the expression, with the distinguished brethren around them, who hailed respectively from Grand Lodges, Grand Orients, and Supreme Councils. To that a two-fold answer might be returned, the first and most important being that while a due subordination to Masonic authority was undoubtedly one of the first obligations cast upon a member of the Craft; a proper comprehension of the general scheme of Masonry—of its past history, and of the aims and principles of the existing Society—was equally incumbent upon the Freemason who was imbued with a genuine love of the Institution. The advancement of Masonic knowledge was the mission to which the Quatuor Coronati Lodge was dedicated, and constituted in fact the *raison d'être* of its existence. How far the Lodge had fulfilled its self-appointed mission it was not for him to say, though the few words he had to add would to some extent supply the answer, and at the same time explain more particularly the reason why the Master and Secretary of the Lodge were taking part in the festival of that evening. It was the desire of the Quatuor Coronati Lodge to unite by a closer tie than the ordinary bond of Masonry, the wide band of students who were interested in Masonic research. For that purpose an Outer or Correspondence Circle had been instituted, and among the brethren who had joined it was Bro. Tempels, to do honour to whom all present that evening were assembled. The

Master and Secretary of the Quatuor Coronati Lodge had therefore attended very willingly at the complimentary banquet given to a member of the literary society attached to that body, and nothing could have given them greater pleasure than to find from the testimony of all those brethren with whom they had conversed since their arrival in Brussels, that the estimate they had already formed of his great services to Freemasonry was adjudged to be a correct one. There remained, however, one pleasing task, but that he should perform a little later, and with the assistance of Bro. Speth, who would next proceed to address them in a language with which they were more familiar.

The necessity of the case now thrusts upon me the uncongenial task of reporting myself. Speaking in French, I said (as nearly as I could subsequently recollect:) "My first duty is to express on behalf of my W.M., Bro. Gould, and myself, our high appreciation of the compliment paid us in associating our names with those of the distinguished brethren and bodies included in this toast, and more especially of the loving-kindness and fraternal courtesy extended to us at this board. Apart from the fact that Bro. Tempels and your Supreme Council are members of our literary society or Correspondence Circle, we came amongst you as strangers, but shall leave you firmly convinced that we are parting from true and trusty friends and brothers. The warmth that pervades our hearts would find poor expression in words, even were I using my mother tongue, but fettered as I am by the use of a language with which I have been unfamiliar for some ten years past, I despair of conveying any adequate idea of the state of our feelings. We have met here this evening to do honour to one of the foremost Masons in Belgium, a brother who is at the same time in the front rank as a man of letters, law, science, and politics. He is also foremost in another sphere. When sixteen months ago we founded our Correspondence Circle, now numbering some three-hundred-and-thirty members of all nations and kindred, Bro. Tempels was one of the very first to apply for admission. His clear intellect at once grasped the value of the work to which we had dedicated our efforts, and his application for membership arrived within a month of the issue of our first circular. Let me here assure him that of all our Circle he is not the last in our regard. If any proof were wanting of his right to our loving consideration, that proof is ready to hand, in a book written by him entitled 'Les Francs-maçons.' This work has been translated into German, and one chapter was given in English in our 'Transactions.' If it be asked why the whole has not been rendered into English, the answer is prompt. With the exception of some unnecessary historical remarks which are open to adverse criticism, the whole teaching of the book is in exact accordance with English doctrine and dogma. Its translation was therefore unnecessary. If you will kindly bear in mind that I am an Englishman, a matter, I presume, of no great difficulty—'for my speech bewrayeth me'—you will acknowledge that such a statement, deliberately made, involves very high praise. Every word of doctrine, every precept of morality, every injunction of charity, forbearance, and temperance, every assertion of individual liberty contained in that work, is in complete accordance with our ideas, and merits your own serious study. Rumours reach us from Belgium of Masonic acts which *we* must brand as *un-Masonic;* we are unable to approve at all times your practice; but this I will safely say, if you adopt for your theory and standard the exposition of our Bro. Tempels, and strictly conform thereto, then shall we in England be able to concur in all your actions, and unreservedly approve your ways.

Some few months back our Lodge resolved to adopt a medal to be worn at will by every member of our Lodge and Correspondence Circle. The dies for this medal are now complete, but only one medal has as yet been struck, which medal I now hold in my hand. Neither the W.M., nor myself, nor any member of our Lodge has yet received a medal, although in a very short time, I have no doubt, it will possibly be worn by thousands. The medal in my hand differs in no respect from that which would be worn by the greatest of Masons were he a member of our Circle, save that it bears the name of Bro. Tempels and the words 'from No. 2076, 23/6/88,' on the rim. This medal, the first ever completed, the W.M., Bro. Gould, will now, on behalf of our Lodge, present to Bro. Tempels, and long may he preserve health and strength to wear it among you. Let it be a token of the tie which binds him, and through him, all Belgian Masons, to the Lodge Quatuor Coronati."

During the latter part of this speech Bro. Gould left his place, and advancing to Bro. Tempels, whose radiant countenance expressed his pleasure, pinned the jewel to his breast. The whole proceeding, which was, of course, quite unexpected, was the cause of evident gratification to the brethren present, and was attended by much cheering.

Quiet being at length restored, Bro. LIEFTINK, Grand Orator of the Grand Orient of the Netherlands, replied for that Body in Dutch (or Flemish) a language almost as universally understood in Belgium as French.

Here it becomes necessary to interrupt my narrative in order to explain one peculiar feature of Lodge life in Belgium. It would appear that in Antwerp there are many resident business men of American, Scottish, Irish, and English birth, not a few of whom are Masons. These brethren were naturally desirous of meeting as a Lodge and eventually gained their ends by joining the Lodge "Les Elèves de Thémis" at Antwerp, which works in Flemish. Since that date every officer in the Lodge has had an English-speaking Deputy, and the Lodge meets under these Deputies at stated intervals, works in English according to the ritual of the Grand Lodge of England, admits English-speaking candidates, and wears English clothing. The appearance of a score of English aprons and collars amongst the regalia of the Grand Orient of Belgium, which is quite different, was sufficiently striking. These brethren were overjoyed to welcome the British visitors. Having on several occasions left my seat to sit amongst them in the body of the hall I each time experienced great difficulty in regaining my place so

great was the fraternal feeling shown me. But to proceed with my report.

Bro. Geo. Rickard, the Immediate Past Deputy Master of the Lodge, next claimed the *parôle*, and addressing Bro. Tempels in English, thanked him for the services he had rendered them, in particular for facilitating the arrangement above alluded to.

Bro. Tempels then proposed "The Health of the Ladies, and especially of the wife of the President." Handing Bro. De Vergnier one of the huge bouquets which graced the banqueting table, he begged him to give it to her with the fraternal regards of the brethren present.

About this period of the evening the proceedings seemed to pass by an easy transition to the final, or conversational, stage, and though speeches still continued to be delivered, they in no wise interrupted the general flow of language, which in a more subdued key, was taking place in every portion of the Hall. Nor did the obvious fact that their eloquence was falling upon deaf ears in any way discourage a certain number of orators, from whose gesticulations alone could any idea be formed of the subject matter of their various discourses. Coffee soon after made its appearance, and the Stewards proceeded to divide the remaining bouquets among the company, handing bunches of roses to each guest seated at the High Table. While this was taking place, a well-known Brussels singer, whose name has escaped my recollection, was introduced. He was borne into the Hall astride a beer barrel, and deposited on the dais. Attired in a flowing flaxen wig and beard, with shirt open at the chest, and a skin thrown over his shoulders, this impersonator of Gambrinus flourished a huge Delft mug in his hand, and intoned some ancient drinking song to a spirited air; but, as far as the words are concerned, the buzz of conversation was so great, that we could arrive at no conclusion with regard to the language used by the vocalist, who, for all we knew to the contrary, might have been chanting his ditty in one of the choicest of the Olympian dialects.

On the following day a very pleasant excursion was made by a few of the brethren, including Bros. Tempels, Desmond, Sandeman, Baron Creutz, Van Osenbruggen, Lieftink, Cohen, and others, to Dinant, on the river Meuse, distant some sixty miles from Brussels, where they passed a very pleasant day and evening, returning to Brussels on the Monday. During this outing a great deal of discussion naturally took place as to the subject of differences in feeling and in working Freemasonry in various countries; but in everything which passed, a most thorough goodwill and cordiality prevailed, and we have it verbally from Bro. Sandeman, who was the only Englishman present at the excursion—Bro. Gould and myself having been reluctantly compelled to turn our faces homewards on the 24th—that nothing could possibly exceed the kindness and cordiality which he received at the hands of the brethren with whom he was associated on that occasion.

In conclusion, it may be remarked that the numerical strength of the Belgian Lodges is, in most cases sufficiently large, according to our insular notions, to justify a considerable sub-division of their component atoms.

The two Lodges in Brussels, we were informed, each numbers between four and five hundred members. The Rose Croix chapters, though unduly strong, from an English point of view, are less unwieldy than the Lodges, and, curiously enough, in moral sentiment, the two sets of bodies are the veritable antipodes of each other, the Lodges being arrayed on the side of progress—a term in Belgium, as in France, rather implying a descent from liberty to licence,—while the Chapters supply the useful function of a drag, which prevents the brethren of the "Blue Degrees" from advancing too far in the direction of either socialism or innovation.

The annexed engraving represents our Lodge Medal, the first one struck having been presented to our Bro. Tempels.



Sunday was passed by us at Bruges and Ostend, which we left by the Belgian Mail Boat at 8.30 p.m., and enjoyed a most delightful moonlight trip to Dover, arriving at 1 o'clock. On Monday morning we experienced little difficulty in finding an obliging boatman, who for a consideration pulled us out to sea, and enabled us to rid ourselves of Continental dust by a glorious dip in English waters: but nothing short of a plunge into Lethe itself will efface from our memories the splendid cordiality of which we were the recipients at the hands of our Dutch and Belgian brethren. Finally, a hasty lunch and the mid-day train landed us in London in time to dress for our own St. John's Festival at 5 o'clock, a worthy conclusion to a most enjoyable and well-spent holiday.

G. W. Speth, *Secretary*.

LITERARY.

"Latomia," (a Leipzig fortnightly) of the 5th May, reproduces a translation of Bro. Gould's lecture on "Some Old Scottish Masonic Customs."

The "South African Freemason" is now reaching us with more regularity. We thank the Editor and are pleased to note what we predicted would be the case, a great improvement both in matter and manner. Its columns deprecate any idea of an independent Grand Lodge for South Africa but advocate the erection of at least one extra District Grand Lodge, for groups of Grand Lodges which are at present directly dependent upon England.

THE "New Zealand Mail," Dunedin, is also supplied to our Library through the kindness of the proprietors. It is a remarkably well edited monthly and its editorials for some months past are occupied in recommending the formation of one Grand Lodge for New Zealand. The Craft in the Islands is at present governed by twelve bodies; the three Grand Lodges of England, Ireland, and Scotland, five English, one Irish, and three Scottish District Grand Lodges. With the arguments of the Editor we are not specially concerned, they are temperately advanced and generally fair, save and excepting the statement that the Grand Lodge of England levies heavy contributions on the Colonial Lodges.

The only fees payable by Colonial Brethren and Lodges, are as follows:—in each case we annex the corresponding fee paid by brethren in England.

	District.	
A Warrant for a New Lodge	£5 5 0	£15 15s. for London, and £10 10s. for the Provinces
Registration of a Mason	0 7 6	£1 7s. 6d. for London, 17s. 6d. for the Provinces.
Fees of Honor (to fund of Benevolence) ..	Nil	From £10 10s. to £5 5s.
Quarterage (to fund of Benevolence)	Nil	4s. per annum for each member, Provincial Lodges paying half this amount to Grand Lodge and half to their Provincial Grand Lodge.

It will be seen that the Lodge makes but one payment for its warrant, and this single payment is one-third the sum paid by a London Lodge: and that an English Lodge has to pay beyond that, 4s. a year for each member. Nevertheless our Colonial brethren are entitled to participate in the benefits of our Fund of Benevolence to which they pay nothing, their very small contributions going entirely to the Fund of General Purposes.

THE Bauhütte, Leipsic, 7th January last, devotes a few words of affectionate remembrance to our late Bro. Rev. A. F. A. Woodford.

The Latomia also bewails the untimely decease of Bro. Woodford.

ON p. 132 we announced a Masonic Conference at Brussels, to take place on the 28th and 29th March last. The following resolutions passed at this Conference will doubtless interest our readers.

No. 4.—The Conference views with great approval the formation in London of the Lodge Quatuor Coronati, composed exclusively of Masonic students and authors. The Conference is of opinion: *a*, that in many countries similar Lodges might be erected; *b*, that failing such erection, all regular governing Masonic bodies should, like the Sup. Council, and Grand Orient of Belgium, establish "Historic Committees"; *c*, that a reciprocal connection between these Lodges and Committees would be easily arranged on their own initiative; *d*, that it is desirable to facilitate the extension of the "Correspondence Circle" attached to this Lodge, whilst expressing a hope that the Lodge may see its way to publish in their original language, any matters which may be addressed to its Secretary and which it may consider sufficiently important.

No. 5.—The Conference congratulates Bro. Gould, of England, on the production of his important work "The History of Freemasonry." Whilst refraining from pronouncing any verdict on the correctness of his opinions, the Conference acknowledges that the author has striven to apply to Masonic History the canons of serious historical research and criticism.

Bro. Dr. Rud. Männel, in the "Freimaurer-Zeitung" of the 12th May and following numbers, reproduces from the Archives of the Lodge in Halle, the eight original orders or fundamental principles of the Strict Observance, as formulated by Br. E. J. G. Schmidt, in 1753, and approved by the Baron von Hund on the 16th January of that year. They occupied the same position in this Rite as the Old Charges prefixed to the English Book of Constitutions, and are both curious and valuable to the student of our antiquities. We thank Bro Männel for forwarding us the numbers in question.

"LATOMIA" 16th June, 1888, devotes five columns to a criticism and appreciative review of Bro. Lane's "Masonic Records." It is justly described as "a pattern work, the thoroughness of which leaves nothing to be desired." A great portion of Bro. Hughan's introduction is translated verbatim.

THE history of the Lodge "Canongate Kilwinning," No. 2, Scottish Constitution, by Bro. Allen Mackenzie, P.M., (R.W.M. 1883-87,) has been published. The Records of the Lodge extend from 1677 to 1888. This Lodge is, for many reasons, one of the most interesting on the Roll of the Grand Lodge of Scotland.

ON p. 129 we had occasion to review a treatise on the nature of Freemasonry by Bro. Tempels of Brussels, and expressed unqualified admiration of our brother's views. We have seen no cause to modify our opinion, which has been reinforced by the fact that the Grand Lodge of Darmstadt has ordered it to be translated into German for the benefit of the Lodges under its jurisdiction. It is prefaced by a historical introduction which we refrained from criticising, because avowedly unnecessary for the purpose of the treatise, but we did mention that this introduction was open to criticism. The German translation has, however, been reviewed by Bro. Findel in his organ "Bauhütte," and he devotes two numbers to demolishing Bro. Tempels' historical views. Bro. Findel is quite right in his general onslaught, although we think a little less acrimony would have been in better taste and that a little more space might have been devoted to the more congenial task (to us, at least) of acknowledging the truth and good sense of the major portion of the book.

With all this, however, we should have no concern, Bro. Tempels is quite capable of fighting his own battles, and the *imprimatur* of the Grand Lodge of Darmstadt will probably, in his opinion, outweigh the virulent attack of Bro. Findel. We merely mention the matter at all, in order to introduce to our readers a few passages which cannot fail to amuse them. Bro. Findel "runs-a-muck" in the following diverting fashion.

"Bro Tempels alludes repeatedly to the Fratres Pontifices as predecessors of the Freemasons. Here

he obviously imitates Gould, who follows Rebold, whose History is based upon the German Archæologist Krause. What Bro. Gould may perhaps have read, studied and verified, is beyond our ken. Probably not much worth talking about! At any rate it is suspicious that Gould takes from Rebold, without comment, the section on the French Compagnonnage, which is absolutely unconnected with Freemasonry; that he equally without criticism, lugs in the bridge-builders, and exalts without the least foundation, the Hermeticists, Rosicrucians, and Caballists.* Bro. Gould in his six volume History labours at the outset under the disadvantage that he is not a *Historian*, but a *Tendency-writer*,† because he was obliged to reckon with the preference of his countrymen for the High Degrees.‡ What enormous industry and research did not Schneider and Krause bring to bear, even if we refrain from speaking of the conscientious labours of Schröder and his colleagues! But of all this the faultily instructed Brothers Tempels and Gould know absolutely nothing. Kloss, the Father of Masonic research, most certainly read and tested the greater part of the 5393 numbers catalogued in his Bibliography. In like manner the writer of this article read and weighed the 2,800 numbers of Taute's Catalogue, besides drawing upon the resources of the Libraries of Lodges Minerva at Leipsic, Three Hills at Freiberg, and of the British Museum. In England the study of Masonic History and the encouragement of Masonic research is still young. Before the appearance of the English Edition of our History and our Masonic Pilgrimage to York, no one in England troubled himself about Masonic study; in this respect there reigned complete darkness.§ The younger powers‖ have now united in the Lodge Quatuor Coronati, but will and cannot possibly produce any results equal in the remotest degree to those of Schröder and the Engbund.¶ The foremost English Student, who really produced much that is new and valuable, is D. Murray Lyon in Edinburgh; but Bros. Speth, Gould, and Co. present everywhere a picture of prejudice,** ignorance of the fields of research which have already been studied and exhausted and an obvious dilettantism. Let this, however, not prevent us acknowledging what is honest and meritorious in their endeavours."

We have already had occasion, on p. 131, to allude to the amusing conceit of our Bro. Findel. We shall, therefore, make no attempt to refute his present deliverances beyond the running commentary already supplied in the foregoing foot-notes. But we have thought the whole passage given above, too good, too diverting and characteristic to be shelved, and have translated it for the benefit of our readers. As regards his criticism of Bro. Goulds' labours it can only be accounted for on one of three propositions. Either Bro. Findel has read the work and does not understand plain English, or,—he has not read it and evolves his strictures from his inner consciousness,—or, he deliberately "saith that which is not." Until otherwise informed Masonic Charity constrains us to adopt the first supposition. But we do know that his appreciation of Dr. Kloss is genuine. He has proved it. Whole passages, amounting to many pages of his History are taken *Verbatim et Literatim* from the works of the learned Doctor, without the faintest acknowledgment, or even the compliment of inverted commas. If imitation be the sincerest form of flattery, how much more so plagiarism!

* As a corrective to this totally wrong statement read the remarks on p. 61. Vol. II. of Gould's history. The passage which Findel avers was cribbed from Rebold we are unable to find.

† This is literally translated and we presume means that Bro. Gould wrote, as it were, from a brief, *i.e.* to order.

‡ In this connection *cf* Vol III p. 93, last two lines *et seq*: or p. 78, the first six lines of the second paragraph. The remarks there made are as deprecatory of the High Degrees as any ever penned by Findel, although we gladly confess they are couched in more dignified language.

§ *Cf.* our remarks on p. 131 of the Transactions.

‖ These *youngsters* include Masonic Students of over a quarter of a century's standing!

¶ A literary society formerly attached to the Grand Lodge of Hamburg.

** Because they will not accept the Steinmetz theory, bolstered up by Findel and based upon a palpable lie—cf. p. 23, Col. I. last lines of Transactions.

IN the "Atheneum" of July 7th, there appears over the Signature "Juan F. Riano" the following notice:—"La Espana Masónica, or Freemasonry in Spain, by Taxil is said to have been compiled from original documents in the possession of the author."

Can any member of our "Circle" elucidate the above passage by some further particulars in regard to the History in question? We have before us Nos. 9 and 10, November, 1886, of a Madrid fortnightly, entitled, *La Espana Masónica*; and the first article therein is entitled *La Masoneria en Espana*. It is a mere sketch, and contains nothing that may not be found in such works as the *Handbuch* or *Gould's History*. Neither is it signed "Taxil," for all of which reasons we are hardly able to identify it with the compilation mentioned in the *Atheneum*. As it breaks off at 1865 there is possibly a continuation, and the History of the last 20 years may perhaps justify the expression "Original Documents." If so, we should be glad to see the following numbers, and appeal to our Spanish members to assist us.

OBITUARY.

His Majesty the Emperor Frederick III. of Germany, King of Prussia, Patron of the German Lodges of Freemasons, Past Grand Master of the Order in the National Grand Lodge of all Germany at Berlin, passed away on the 15th June last. Our Imperial and Royal Brother was born 18th October, 1831, and ascended the throne on the 9th March, 1888. In his death the German Brotherhood suffers a severe loss. We hope to present our readers with an account of his masonic career in our next number. German Lodges, without exception, are accustomed to keep the ancient Craft Festival of St. John. In consequence of this sad occurrence they have all refrained from so doing this year, including the German-speaking "Pilgrim" Lodge in London.

BRO. G. PARKER BROCKBANK, Past Grand Standard Bearer under the Grand Lodge of England, died suddenly on Saturday, 2nd June last. He was a member of our Correspondence Circle, and contributed at various times to the Masonic Press. In Masonic literature he will be best remembered by his History of St. John's Lodge, No. 221, Bolton

[1880], and by the History of the Anchor and Hope Lodge, No. 37, Bolton, [1882], the latter compiled jointly with Bro. Newton. We were never fortunate enough to make our Brother's personal acquaintance, but his letters to us, extending over some years are marked by great geniality, and leave us no cause for wonder at the deep regret universally expressed by those who knew him.

WE regret to announce the death of Bro. Samuel B. Oldham, for many years Deputy Grand Secretary of the Grand Lodge of Ireland. He was interred in Mount Jerome Cemetery, Dublin, on Tuesday, 12th June, 1888. There was a very large attendance of Grand and Provincial Grand Officers, and the Grand Chaplain, the Rev. P. Gibson, delivered a very touching address in the Mortuary Chapel.

EXTRACTS FROM CORRESPONDENCE, NOTES, &c.

GERMANY.

OUR learned Correspondence Member, Dr. W. Begemann, of Rostock, Mecklenburg, was on the 9th May elected Provincial Grand Master of Mecklenburg, under the Grand National Lodge, at Berlin. Gratifying as this would be in any case, our pleasure is much enhanced by the fact that Bro. Begemann has been elected to this high office distinctly on account of his services to Masonic Literature and Research. We congratulate our Brother heartily on his well-merited elevation.

GERMANY possesses now 382 Lodges. During 1887 the Lodges were increased by 1, and the membership by 179. (*Bro. Beck, Dresden*).

THE Imperial Statthalter in Alsace-Loraine, Prince Hohenlohe, has granted a subsidy of £150 to the Lodge in Mulhouse, towards the erection of a Masonic Hall. (*Ibid*).

DRESDEN.—The date of the constitution of the Dresden Lodge "The three Swords, and Astraea of the budding Rue," has been long fixed as the 6th January, 1740, the exact date not being ascertainable by documentary evidence. It is, however, very probable that the event should be dated two year's earlier, *i.e.*, 1738, because in that year Count Rutowski founded the first Saxon Lodge in Dresden, under the name "Aux trois Aigles." From this sprang almost immediately the lodge "Aux trois Glaives d'or," or Lodge of the Three Golden Swords. On the 7th September, 1831, this lodge amalgamated with Astraea (date of Constitution, 22nd September, 1815), and still flourishes under the conjoint name. This lodge meets in one hall with the lodge of the "Three Golden Apples," founded at Wildenfels, 27th November, 1776, and removed to Dresden in 1781. They now purpose rebuilding and extending their premises. A loan of 205,000 marks (£10,250) was announced and covered thrice over. The "Three Swords" having in anticipation accumulated a reserve fund of 30,000 marks, is enabled to leave the annual subscription of its members at the present figure, but the members of the "Three Golden Apples" have been under the necessity of raising theirs from 36 to 40 marks. The Hall was first occupied 50 years ago.

The third Dresden Lodge, "Of the Brazen Pillars," celebrated its 25th Anniversary on the 24th June of this year.

In the seventh decade of last century the following lodges existed also in Dresden:—"Of the Three Pomegranates," "Edward," and "St. John of the Travellers." The last named was known later on as "Of the true Friends," but amalgamated in 1772 with the "Three Swords." The two former did not enjoy a prolonged existence. A further movement has only shown itself lately. A project is openly discussed to form a new Lodge with High Degrees! and, therefore, exclusively Christian! It is intended to erect the new Lodge in a fashionable quarter of Dresden for the gentry and capitalists, and it will possibly enter upon its career next year. (*Ibid.*)

THE Grand Duke of Hesse in an audience with Bro. Brand, Grand Master of the Grand Lodge at Darmstadt, expressed his acknowledgment of the laudable tendency of the Brotherhood, and presented each of the 8 Lodges in his States with a portrait of himself.

SWITZERLAND.

WE extract the following from the last annual address of the Grand Master of Switzerland, as reported by "Latomia."—"I should like further to direct your attention to Libraries, which *should* exist in all Lodges. I say *should*, because in many Lodges they are wanting or almost so, albeit Masonry strenuously requires of its members that its history be deeply studied. Emphatically, it is not sufficient for us to rejoice only in ritualistic perfection of working, or in the inspiring deliverances of a good Orator. The spirit of the time insists that we, who claim to be Freemasons, should know the association to which we belong, that we should study its history and appreciate the significance thereof. By these means alone can we possibly become good Masons, and therefore it is necessary to devote more care to our libraries, and to ceaselessly encourage our brethren to use them."

ITALY.

TURIN.—Lodge "Cavour" has issued a printed report concluding with a programme of activity for the members outside the Lodge. Their efforts are to be directed towards,—

The Suppression of Duels, Lotteries, and Prostitution; Encouragement of Temperance; *Extension of Electoral Privileges and the Rights of Women; Abolition of Capital Punishment; Advancement of Free-trade; Replacement of the Standing Army by a National Militia; Rejection of War; Freedom of Labour;* stricter control over Food; Prevention of Infection; Asylums for the Necessitous; Erection of Workhouses; *Organization of Labour;* Co-operative Societies; Cremation; Distribution of Instruc-

tive Tracts; Free Education; Combating Superstition; Reports of Scientific Progress; Encouragement of Study and Invention, when not applied to war; and the Support of Artists.

This is a very wide field of activity and displays much earnestness on the part of our Italian brothers, but it is needless to point out that, according to our English views of the duties of Craftsmen, some of these subjects are quite outside the legitimate sphere of Freemasonry and trench upon political, and therefore forbidden, ground. Those in italics certainly do so, and as regards some of the others much depends upon the light in which they are regarded.

TURKEY.

The Lodge "Italia Risorta" lately gave a Charity-Ball in Constantinople. The governor of Pera handed in a subscription of £100, and an autograph letter from the Sultan, in which he expressed his thanks for the assistance hitherto rendered to the poor of his capital by the Freemasons. *(Bro. Beck, Dresden.)*

FRANCE.

Monsieur Carnot, lately deceased, the father of the President of the French Republic, narrowly missed attaining the highest honours in the Craft in 1870, on the retirement of Grand Master Mellinet. A vote was passed by the Grand Orient on the 9th June, 1870, that it was expedient to abolish the office of Grand Master, and place it in commission, but as the assembly did not consider itself competent to act on the vote there and then, it was decided to place the question before the Lodges, and call a meeting of the Grand Orient in 1871, to revise the Constitutions and specially consider this matter. The candidates for the Grand Mastership were therefore requested to intimate their willingness to resign—if so desired—in 1871. Bros. Babaud-Laribiere, Massol, and De Saint Jean did so, Carnot disapproving of the proposed alteration, refused in spite of all the efforts that were made to convince him of its expediency. The Grand Orient, consisting of 292 members, then proceeded to vote with the following result: Bro. Babaud-Laribiere, 167: Bro. Carnot, 109: Bro. Massol, 10: and Bro. St. Jean, 2: 5 votes blank. In 1871 the office of Grand Master was abolished, and Bro. Babaud-Laribiere resigned.

SPAIN.

The Spanish Review "Verdadera Luz" has been anathematised by the Bishop of Segovia for advocating Masonic ideas. *(Bro. Beck, Dresden.)*

The Statutes of the Grand Symbolic Lodge, under the Grand Orient of Spain, having been approved by the Governor of Madrid, Freemasonry in the Peninsula may be said to have at last obtained official recognition. *(Ibid).*

HUNGARY.

Two clandestine Lodges "Kronenloge" and "Grossmuth" recently established in Pesth, have been denounced by the Grand Lodge of Hungary. *(Ibid).*

AFRICA.

Bro. J. E. Green, in the course of a recent letter referring to the meeting of the District Grand Lodge under the banner of his Lodge Meridian, No. 1499, at Cradock, South Africa, on the 25th June last, incidentally mentions that "*several* brethren, in order to attend, had to travel 400 miles by road and rail to and fro, and one 728 by rail." Even in England, with our luxurious and fast trains, this would argue great interest in Masonry, but the occurrence is more striking still in South Africa.

Part of the proceedings consisted in a presentation to the retiring W.M., Bro. A. E. Elvey, one of our earliest Correspondence Members. We are promised a full account shortly, but it is interesting to note that a handsomely bound copy of Bro. Gould's "History of Freemasonry," was included in the testimonial.

BURMAH.

"A Buddhist has been initiated in Burmah. This is the first instance on record of one of this faith entering Masonry. On this occasion a Parsee was in the chair, a Hindu was J.W., and a Mohammedan J.D." [*South African Freemason, June 5th.*] We should like to hear more of this. Buddhism can only be called a religion at all in a very peculiar sense, as it is theoretically a pure Atheism, and wholly ignores the existence of a Deity. We freely admit that the moral code of the system is one of the purest in the world, but, nevertheless, a Buddhist would appear to lack several essentials required of a candidate for Freemasonry. Will one of our correspondents in Burmah enlighten us further in this matter?

AUSTRALIA.

The Installation of Bro. the Hon. J. Arthur Wright, as District Grand Master of Western Australia, and the Inauguration of the District Grand Lodge of Western Australia under the United Grand Lodge of England took place on the 4th of April last. The ceremony of Installation was performed by Bro. Sir F. Napier Broome, Governor of the Colony, in the Lodge of St. John, No. 485, E.C., held in the Freemasons' Hall, Perth. After the R. W. District Grand Master was installed, he opened the first District Grand Lodge, and appointed his officers.

There are at present six Lodges that owe allegiance to the new District Grand Lodge, viz.: Lodge of St. John, No. 485, Perth; Fremantle Lodge, No. 1033, Fremantle; Geraldton Lodge, No. 1683, Geraldton; Wellington Lodge, No. 1840, Bunbury; York Lodge, No. 2118, York; and St. George's Lodge, No, 2165, Perth; and already warrants are being applied for for new Lodges. The total membership of the Lodges is about 400.

AMERICA.

The German-speaking Lodges of New York State showed a roll of 3274 Master-masons on the 1st January of this year, *(Bro. Beck, Dresden.)*

The Masonic Hall, Caracas, Venezuela, built at the expense of the State, has lately been opened by

the President of the Republic, Bro. Guzman Blanco in person, (*Ibid.*)

OUR Correspondence Member, Bro. J. Ross Robertson, has been unanimously elected Deputy Grandmaster of the Grand Lodge of Canada. We tender our hearty congratulations.

IRELAND.

HIS Grace the Duke of Abercorn, Grand Master of Masons, Ireland, presided at Leinster Hall, Dublin, on Saturday, May 12th, at the distribution of prizes to the Masonic Female Orphan School. The function was most successful in every respect and the proceedings were full of interest. The scholars, daughters of deceased Masons, some having lost their mothers also, received their awards at the hands of the Duchess of Abercorn, and exhibited their proficiency in vocal and instrumental music and in drill and calisthenics, to a crowded audience which filled the Hall from floor to roof. Music and dancing for the guests followed and was prosecuted enthusiastically, although most of the visitors had danced into the small hours of that very morning at the Masonic Charity Ball given in the same hall on the previous evening.

The school has been established 96 years and at present educates and clothes 72 girls. It was mentioned that Jane Black, the chief prize winner on this occasion, had won prizes during her career in the school to the extent of £25, and that several of the pupils, instead of taking their prizes in books, had had the money invested for them in the Post Office Savings' Bank; thus insuring to themselves a start in life on leaving the school. The Dep. Grand Master recounted with justifiable pride that the authorities could look back on the subsequent career of every pupil without cause for shame in any one single instance.

ENGLAND.

The following is a list of the Lodges warranted by Grand Lodge of England during 1887.

No. 2191. Anglo-American. London.
„ 2192. Highbury. „
„ 2193. Queen's Jubilee. Nelson, Sancashire.
„ 2194. Golden Bay. Takaka, Nelson, New Zea- [land.
„ 2195. Military Jubilee. Dover, Kent.
„ 2196. Victoria. Bridgetown, Barbadoes.
„ 2197. Spencer Walpole Temperance. Douglas. [Isle of Man.
„ 2198. Beresford. Petersham. New South [Wales.
„ 2199. Jubilee. Mittagong, New South Wales.
„ 2200. Pantiles. Tunbridge Wells, Kent.
„ 2201. Earl of Sussex. Brighton, Sussex.
„ 2202. Regent's Park. London.
„ 2203. Farnborough and North Camp. Farn- [borough, Hants.
„ 2204. Poulett. Wynyard, Tasmania.
„ 2205. Pegasus. Gravesend, Kent.
„ 2206. Hendon. Hendon, Middlesex.
„ 2207. Blackall. Blackall, Queensland.
„ 2208. Horsa. Bournemouth, Hants.
No. 2209. Brighton. Brighton, Victoria.
„ 2210. Star of the East. Omeo, Victoria.
„ 2211. Albert Victor. Clifton Hill, Victoria.
„ 2212. Rupanyup. Rupanyup, Victoria.
„ 2213. Daylesford of St. George. Daylesford. [Victoria.
„ 2214. Josiah Wedgwood. Etruria, Stafford- [shire.
„ 2215. Anfield. Liverpool, Lancashire.
„ 2216. Egerton. Swinton, Manchester, Lanca- [shire.
„ 2217. Windermere. Windermere, Westmore- [land.
„ 2218. Rickmansworth. Rickmansworth, Herts.
„ 2219. Mandalay. Mandalay, Upper Burmah.
„ 2220. Albion. Woodstock. South Africa.
„ 2221. Te Awamutu. Te Awamutu, Auckland, [New Zealand.
„ 2222. Frederick West. East Molesey, Surrey.
„ 2223. Monara. Cooma, New South Wales.
„ 2224. Fairfield. Long Eaton, Derbyshire.
„ 2225. Perak Jubilee. Taiping, Perak, Malay [Peninsula.
„ 2226. St. David's. Rhymney, Monmouthshire.
„ 2227. White Horse. Westbury, Wiltshire.
„ 2228. Dene. Cookham, Berkshire.
„ 2229. Lathom. Liverpool, Lancashire.
„ 2230. Centennial. Sydney, New South Wales.
„ 2231. Talbot. Stretford, Lancashire.
„ 2232. Stella. Vryburg, South Africa.
„ 2233. Old Westminsters'. London.
„ 2234. Onslow. Guildford, Surrey.
„ 2235. Port Curtis. Gladstone, Queensland.

THE Pilgrim Lodge, No. 238, London, (working in German) opened a Lodge of Sorrow on the 12th January last, in memory of three of their members lately deceased. To these was added the Rev. A. F. A. Woodford, described as "a close friend of the Pilgrim Lodge." We thank our German Brethren for the honour paid to the memory of our dear departed Brother.

At the Festival of the Royal Masonic Benevolent Institution on Wednesday, the 29th February, 1888, the amount collected was £15,117 18s. 6d.

AT the meeting of Grand Lodge of England, Wednesday, 6th June last, the rank of Past Grand Master of the United Grand Lodge of England was conferred upon our Brother, His Majesty, King Oscar II. of Sweden and Norway, Supreme Grand Master, or Vicarius Salamonis, of the Order in those countries.

ON Thursday, 7th June, 1888, the Royal Masonic Institution for Girls held its 100th anniversary Festival, under the presidency of the M.W.G.M., H.R.H. the Prince of Wales, supported by H.R.H. Prince Albert Victor, and H.M. the King of Sweden and Norway. The subscriptions announced amounted to the enormous total of £50,472 15s. 0d.

AT the Festival of the Royal Masonic Institution for Boys, 27th June, 1888, the total of the subscriptions amounted to £8,600.

5TH OCTOBER, 1888.

The Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. R. F. Gould, P.G.D., in the chair; W. H. Rylands, P.G. Stwd.; Lieut.-Col. S. C. Pratt, R.A.; G. W. Speth, Professor T. Hayter Lewis, Rev. C. J. Ball, E. Macbean, and Dr. W. W. Westcott; also the following members of the Correspondence Circle: Bros. J. Bodenham, P.A.G.D.C.; F. A. Powell, P.G.S. of W. Monmouth; J. Barker, P.P.G.S. of W. West Yorks; C. B. Barnes, F. Wood, J. W. Howard Thompson, G. J. Dunkley, P.P.G.O. Middlesex and Surrey; Professor F. W. Driver, C. Kupferschmidt, W. Lake, P.P.G.R. Cornwall; C. F. Hogard, P.G. Std. Br.; J. S. Cumberland, P.P.G.W., N. and E. Yorks; and the following visitors: Bros. G. A. Nock, 1896, and T. D. Hart, 165.

Twelve Lodges and sixty-one brethren were admitted to the Correspondence Circle, bringing the Roll up to 419 members.

Bro. William Mattieu Williams, Fellow of the Royal Astronomical Society, Fellow of the Chemical Society, was proposed as a joining member. Born in 1820, he was initiated in the Bank of England Lodge, No. 329, in 1846, joined King Solomon Lodge, No. 2029, in 1884; and is the Author of "The Fuel of the Sun," "Through Norway with a Knapsack," "Through Norway with Ladies," "Science in Short Chapters," "The Chemistry of Cookery," "A Simple Treatise on Heat," and other works

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The following brethren were appointed Local Secretaries, viz., Bros. E. Macbean, for Glasgow and vicinity; G. L. Shackles, for North and East Ridings of Yorkshire; E. Forbes Whitley, for Cornwall; J. Bodenham, P.A.G.D.C., for Shropshire and Staffordshire; C. P. Cooper, for Armagh; B. Cox, for Somersetshire; H. J. Whymper, for the Punjab; J. E. Green, for South Africa (Eastern Division); T. H. Girling, for Hong Kong and South China; R. Lambert, for Louisiana; J. Robertson, for Wellington, New Zealand; and H. W. Dieperink, for South Africa (Western Division).

Bro. W. Simpson, S.W., was elected W.M. for the ensuing twelve months, Bro. Walter Besant was re-elected Treasurer, and Bro. J. W. Freeman, Tyler.

The Secretary reported that Bro. F. J. W. Crowe had bequeathed his collection of Masonic books, papers, and autographs to the Lodge, and was instructed to convey the thanks of the Lodge to the said Brother.

BRO. EDWARD MACBEAN read the following paper:—

"SCOTTISH FREEMASONRY IN THE PRESENT ERA."

IN continuation of the series inaugurated last November by our W.M., and followed at the May meeting by the Secretary's paper on "Scottish Free-Masonry prior to 1717," I propose to invite your attention to a brief review of Northern Masonry as *now* existing; for my residence in that part of the Empire has afforded me opportunities of seeing more, than could a casual visitor, of the inner penetralia of Scottish working.

I need hardly remind such an audience as the present one that there are very many important differences between the ceremonials, regulations, and observances practised on the two sides of the River Tweed; but owing to the limited time at my disposal this evening—part of which must necessarily be devoted to the oral exposition of certain secrets we are not permitted to inscribe—I am compelled to restrict my remarks to a few of the salient features of the Scottish Craft.

Where documentary evidence is drawn on, my statements can be verified, chiefly, by the Book of Constitutions issued in 1886 by the Grand Lodge, while the other matters referred to have mainly come under my own personal notice and may be relied upon accordingly. Though some of the customs are not to be commended, it is yet worthy of note that a gradual improvement is even now going on, and, with the march of time, changes for the better may be reasonably expected. It was recently said by an eminent Brother, who is one of their leading authorities, "Scotchmen are proverbial for their inattention to formalism," and another enthusiastic member claims, with greater zeal than knowledge, that "we have more *heart* than they have in England, which is the main point"—this, of course, is a mere matter of opinion.

The GRAND LODGE of Scotland was instituted in the year 1736, and is consequently the youngest of the three powers which hold Masonic sway in these Islands. The recently published history of No. 2 Lodge, "Canongate Kilwinning," by one of its P.M.'s, Bro. A. Mackenzie, puts in even clearer terms than appears on the surface of the grand history by Bro. D. Murray Lyon, the steps which more immediately led to the establishment of this Supreme Body. As at present constituted, it consists of the Grand Master, all Past Grand Masters, Grand Officers, Prov. and Dist. Grand Masters, as well as the Masters and Wardens of all the subordinate Lodges. With the exception of Past Grand Masters, they do not recognise past rank *per se*, as entitling the holder to a seat in the governing chamber; but there is in force a proxy system which enables each District, Province, and daughter Lodge, not represented by its own dignitaries, to nominate Master Masons to sit on its behalf (corresponding to Master and Wardens) and exercise full delegated powers as members of Grand Lodge. They have three paid officials: Grand Secretary, Grand Cashier (or Treasurer), and the Grand Tyler, all of whom are directly responsible to Grand Lodge. Of the remaining twenty officers the Depute and Substitute G.M. are appointed by the Grand Master, but all the others are elected annually; and none of these members, except the salaried officials, are permitted by law to occupy the same position more than two successive years, although after the lapse of twelve months a Brother is eligible for his former seat. The Grand Master Mason is, *ipso facto*, a member of every subordinate Lodge, but is not thereby liable for any fees. In the event of a disputed interpretation arising out of a motion, which has been duly proposed and seconded, the decision rests with the meeting, and does not lie in the option of the chairman. The Grand Stewards, limited to fifty, are appointed yearly at the November communication; they have the management of the Feast of St. Andrew and other Festivals, and

are expected to attend all great functions. Supplemental to other liabilities, these officers have to pay, in virtue of their position, 5s. annually to the General Fund. The scale of fees, regulated by the Constitution, must strike any of us, acquainted with English procedure, as being meagre in the extreme. As a test of membership in Grand Lodge, each Master and Warden—whether actual or proxy—and Steward pays every February the sum of 5s. to the General Fund, and to the Benevolent Fund from 2s. 6d. as a Warden to 7s. 6d. as a Steward, while the President of the Grand Stewards, elected by themselves, contributes an extra 3s. per annum in recognition of the honour conferred on him.

The Scotch (Craft) *Year of Light*—formerly the same as with us—was altered long ago, so that now they are nominally four years ahead of the English date; making it, at present writing, A.L. 5892. This difference in chronology is apt to confuse the student.

The Fund of Scottish Masonic BENEVOLENCE was extended by resolution of Grand Lodge on 7th February, 1884, and shortly afterwards it was decided that £10,000 must be raised before the scheme should come into operation. It was further determined on 7th August of the same year, that half of the *free* income of Grand Lodge shall be annually made over to the funds of this enlarged attempt at organised charity, which aims even so high as the granting of annuities. Besides this and voluntary sources, the Fund receives the contributions levied on the Officers and Members of Grand Lodge, and also the sum of *one shilling* out of the registration fee paid for each Lodge intrant. The required amount has not yet been reached, and the assistance afforded to necessitous claimants is very insignificant when compared with the average yearly addition of some 4,000 new names to the roll of members. It may be convenient while on this topic to note that very few of the Lodges have any Benevolent, as distinct from their General, Fund, though Nos. 34 and 54, both in Aberdeen, are brilliant exceptions. Despite her very low initiation and joining fees, *Mary Chapel*, No. 1, has now a considerable reversion, arising from a gradual accumulation of her receipts, with accrued interest, and in great measure brought about by the superior standing of the class which swells her ranks and the consequent smallness of the claims made upon her resources. The historical members of our student-guild will no doubt welcome—though, strictly speaking, not germane to my subject—a few figures relative to the "*Freemason Lodge, St. John's, Melrose*," taken from their balance sheet of last December. For the year 1887 they received £87 for *quarter dues*, £22 for *Initiations and Passings*, and with sundry other sums, including a balance brought forward, their income reached £140; out of which they disbursed £39 for *Superannuation*, £18 for *Funerals*, £53 for *Sick Allowance*, and £2 16s. for *Torches* at their St. John's Night procession to the Old Abbey, which, with other items, left them some £6 odd to begin another year. Constant efforts are made to induce this ancient society to come under Grand Lodge banner, and in time these will probably be crowned with success. Throughout her long career no mention was ever made of the *Third* degree till the issue of the new bye-laws in 1879, and even now this step is conferred gratuitously, although she receives dues separately for initiating and passing her candidates.

Scotch benefactions are very meagre: as an almost invariable rule the Lodge funds only admit of some trifling temporary relief, often 2s. 6d., but where deemed advisable the case is represented to the Provincial and Grand Lodge, which may possibly vote £5 each to the applicant; and in rare instances even £10 may be awarded.

The PROVINCIAL and District Grand Masters are appointed for a term of not more than five years (though this may be extended), by commission from Grand Lodge—not by the Grand Master, as in England. They nominate their own Dep. and Sub. Masters, Wardens, Secretary and Chaplain. The other offices are filled up by the Provincial Grand Lodge, so that you will observe the Provincial Grand Master can dispense more patronage than the supreme Grand Master himself. Certain of the officers, as in Grand Lodge, can only retain their position for two consecutive years, and my previous remarks as to Past Rank are equally applicable to this body.

Under Scotch CRAFT Jurisdiction only the *Three Symbolic Degrees*, or St. John's Masonry, can be recognised; but Grand Lodge permits her subordinates to work the "*Mark*," on the distinct understanding that it must be considered as a portion of the F.C. Degree, though only to be conferred on M.Ms., and in the presence of those possessed of the secrets. The Joint Committee of Grand Lodge and Supreme R.A. Chapter declared "That, as regards "the R.A. Degrees, this Degree (the Mark) shall "be reckoned the Fourth Degree in Masonry. That "nothing contained in these Regulations shall "interfere with the superintendence which the "Supreme Grand R.A. Chapter claims over Mark "Masonry out of Scotland—or with the Lodges "holding of it in England" (*of which there are now none*) "or abroad."

Very many of the Blue Lodges now confer the *Mark*, but any Brother not holding it and desirous of exaltation to the Arch, receives this advancement in the Red or Capitular Body, whose certificates carry the Degree on the face of them—though that of *Past Master* (often only "constructive") has latterly been eliminated. In Scotland the *Mark* is necessarily on a different footing from that which it occupies in the south. As Bro. D. Murray Lyon puts it, "The conferring of the Mark"—(not the degree, however)—"upon Apprentices and Fellows "of Craft—operative and speculative—was a practice "here more than a century prior to the advent of "speculative Masonry." Lodges No. 3 *bis*, and "Journeymen" No. 8, proved that they had granted the *Mark* for a long series of years, and thereby forced Grand Lodge into an acknowledgment of it; but she takes no active interest in its affairs beyond the issuing, on request, of Mark Master Diplomas at 2s. 6d. each. "Mother Kilwinning" No. 0 (the phrase *Time Immemorial* is not in vogue), used to observe the Mark *Custom*, but for some reason has

ceased to do so. A few of the celebrants when giving the F.C. Lecture make passing allusions to this ancient habit. We must be careful to discriminate between the Mark Degree and the old usage of granting a Mark to the newly entered Apprentice or Craftsman.

In Scotland it is by no means essential that the Master (elect) shall have occupied a Warden's chair, hence not infrequently a M.M. is chosen from the floor of the Lodge to sit in the East. It has been so, in Mary Chapel, No. 1, which is looked upon by many as the "cream" of the Society. There does not appear to be any legal limit to the duration of a Master's tenure of that post—termed Right Worshipful Master, or R.W.M., as was formerly the case in England. He appoints his own Depute and Substitute Masters and the Tyler; but the other officers are elected by the Lodge while sitting in the *Third*, though the Installation must be performed, mainly, in the *First* Degree. No one is eligible for initiation until he is 18 years of age. The laws provide for the exclusion of candidates receiving *three* adverse votes, and from a careful reading of the statute I am of opinion that no Home Lodge can vary this number, though *two* black balls in the Colonies debar an applicant. It is ordained that no degree shall be conferred on any Brother within two weeks of his last step, unless "*on emergency;*" but this qualified permission is very commonly exercised when the necessity or advisability is not too apparent. I am aware of instances where all the three were given to a candidate on the same evening, and on grounds that but few English W.Ms. would recognise as sufficient.

According to the Constitutions, 32s. 6d. is the minimum fee for which a candidate can be entered, passed, and raised. Of this sum Grand Lodge must receive 6s. 6d. for enrolment and 5s. for the Diploma, which enriches the Lodge funds to the extent of one guinea for every intrant. The ordinary charge, especially in country and suburban districts, is two guineas, which leaves the difference of 30s. 6d. in the box. Mary Chapel, the old Lodge of Edinburgh, requires four guineas for Initiation and two guineas from affiliating or joining members, provided that with the latter class a new Scotch certificate is not required; she exacts, however, no *test fees*. This expression, or more amply stated, *test of membership*, is the North British equivalent for the annual subscription payable to an English Lodge; but this latter is obligatory, while with the former it is largely optional. The Northern Lodges, generally, expect a yearly contribution of some half-a-crown or three shillings from their members; but it is expressly stipulated by Grand Lodge that nonfulfilment of this duty "shall not deprive any Brother "of his Masonic privilege of attending all meetings "of the Lodge; arrears shall, in no case, be charge-"able for more than three years." This is widely different from the English, Irish, and American practice. Payment of a fixed sum of two guineas usually constitutes Life Membership in the Lodge, and consequently relieves a Brother of any future subscriptions. As this is the exact sum that "*Mary Chapel*," which has no test fees, receives from a joining Brother, it may, in comparison with other Lodges, be considered as a simple purchase of Life Membership, and therefore a very modest final charge for the distinction of belonging to one of the oldest and best Lodges in Scotland. Non-payment of these fees, which are supposed to cover the cost of circulars, postage, etc., precludes a Brother from speaking, voting, or holding office; but it is a moot point whether the penalty be strictly enforced.

The system of numbering is somewhat peculiar: for in addition to Glasgow St. John's No. 3 *bis*, there are five other lodges similarly treated, three of which were chartered in 1876. Colloquially, these are spoken of as 38½ and so on. Not a few of the Blue Lodges are dubbed "Royal Arch," though only practising Symbolical Masonry; the latest example being the *St. James' Border Union Royal Arch Lodge*, instituted twenty-five years ago.

The colour and fittings of the Lodge Aprons are not uniform as in England. The hues embrace green, gold, crimson, various shades of blue, white, purple, red, orange, scarlet, sundry tartans, pink, yellow, and mauve. Some sensation and curiosity were caused by a Scotch brother appearing at a Leeds Installation Meeting in the gorgeous M.M. Apron of Lodge Athole No. 413; the semi-circular flap of which was purple velvet, with G. inside the square and compasses worked in gold, the fringes and tassels being of the same noble metal, and running round three sides was the Athole Tartan ribbon.

It is against orders to wear, in craft working, any *clothing* not appertaining to St. John's Masonry; but the regulation, practically, does not apply to *jewels* or certain regalia, for it is an everyday occurrence to find even Grand Officers displaying the insignia of the A. and A. Scottish rite, the Royal Order, Red Cross, and many others of the chivalric or High-Grade systems, besides that of the Royal Arch, none of which are recognised by the Constitutions. One of the shining lights in Grand Lodge defends the custom on the ground that there is no use in having these pretty ornaments unless the owners are permitted to exhibit them on every possible occasion. The Jewish Lodge "Montefiore," 753, lately founded in Glasgow, has adopted clothing which, in color, ornament, and trimmings, is almost an exact reproduction of the full-dress worn by English Grand Officers; and, so far as I am aware, is the only Scotch body that combines the ear of wheat and laurel, for the Grand Lodge itself affects St. Andrew and the Thistle.

Of the (nominal) 757 Lodges holding Scotch Warrants, 33 are in the Province (city) of Glasgow, and these, by their combined efforts, enrolled nearly 600 new members last year. There is also quite a number of Lodges meeting on the outskirts of the City and in the residential suburbs, which own allegiance to other Provinces, so that altogether a very considerable proportion of the Home Lodges on the Grand Roll ministers to the requirements (real or imaginary) of the three-quarters of a million, or so, included in larger Glasgow. The City Lodges usually hold some twenty regular stated meetings in the course of a year, besides the occasional or frequent gatherings, denominated *emergency*, which are summoned for various purposes. These are very

often for the initiation of candidates, who might slip through their fingers if ample convenience were not afforded for their reception when inclination or solicitation prompt them to take this step. It is by no means unusual to find that an expected neophyte has not put in an appearance, and equally so with respect to some who are wanted to be moved up a degree. For this reason the circulars cannot intimate more than a *possible* passing, raising, etc., and they convey no hint as to the presence of any specified person for reception or advancement. The *modus operandi* is beautifully simple; a member, perhaps of a different lodge, brings into the "adjacent" some one who is ready to pay the fee; an application form is at once filled up and signed by two members, the would-be intrant is then most probably, almost invariably, accepted and put through, at least, the first degree the same evening.

From what has been already stated you can easily see that the funds of very many Lodges must be quite inadequate to the proper carrying out of Masonic duties. In Glasgow the ordinary fee is three or three and a-half guineas for each intrant, but of this, the amount of 11s. 6d. goes direct to the Grand Cashier, and as only a small proportion of the members pay even the trifling test-fees it is clear that to all intents and purposes, the Lodge must look to the Initiations for the wherewithal to meet inevitable expenses, such as rent and the various odds and ends, termed "Incidentals." I refer here to the bulk of the Lodges, as, of course, there are exceptional cases in which, by dint of careful management, a fund has been created—in a very few instances, such as the *Old Aberdeen*, No. 34, and the *St. Machar*, No. 54, of magnificent amount. The low scale of fees lies at the root of all the inferiority alleged, not without some reason, against the Scottish Brotherhood. The constant clamant necessity of obtaining the *needful* is more than likely, often, to result in the acceptance of candidates who are but little suited to our order. In England Masonry is esteemed a *luxury;* and this is practically enforced by the higher sums demanded. In the south, the career of an enthusiastic brother, especially if he has gone on to some of the higher grades, represents no inconsiderable expenditure of both time and money; while the recurring subscriptions and demands for the charities and various local objects rapidly run up to a respectable figure the cost of his connection with the Society. Caledonia has always been poorer than her sister, but I certainly think that some increase might be made on the present absurdly low minimum Reception Fee; and also that a moderate yearly subscription should be levied on all her members—with a resultant disability in the event of non-payment, th ough not necessarily so severe as under the English code.

With the present system there arises a large class of members who readily turn to the Craft for assistance whenever any misfortune happens to them; and, consequently, the already insufficient funds are further reduced by a ceaseless drain on small resources; this is alike unhealthy and disagreeable for the applicant and the Fraternity. Clear-sighted and unprejudiced observers declare that there is faint hope for the *true* advancement of Scotch Masonry until higher fees are the rule, and more especially a compulsory annual subscription.

As was well said by Bro. W. J. Hughan, in a recent Lecture "many Lodges seem to exist for the *sole* purpose of working degrees." Meetings for instruction and the 15 Sections are almost unknown; Lectures on Masonic subjects are very uncommon, and even when delivered, as a rule convey but little real information.

In one particular our Northern Brothers show a good example; for it is only in rare cases that they assemble in licensed houses. There are but few Masonic Halls, in the proper meaning of that expression, although Edinburgh, Falkirk, and Aberdeen have erected commodious premises. Glasgow, which loves to be thought the "second city of the Empire," has, however, nothing of the kind; but some of her Lodges own three or four rooms in a house, which are made to answer the purposes of a meeting place, and for the use whereof a rent is paid by other bodies utilizing the accommodation for similar objects. In Glasgow and Edinburgh it is possible (and not unusual) to purchase a shop or one flat (floor) in an erection several stories high. Such an important Lodge as Glasgow St. John has a liquor bar in the "*Kitchen*," where the Brothers can quench their thirst at current rates, but the mediocre Lodges do not generally exercise such a doubtful privilege, unless on special occasions, to wit, Installation and the, perhaps, quarterly Harmony (musical) evenings, when refreshments are brought into the Lodge-room and smoking is permitted. The only other opportunity of indulging in fraternal conviviality is at the Summer excursion or Winter festival—but the dinner or any extra concourse must ordinarily, for want of space, be held in some hotel or hall.

The Installation is, as a rule, performed by the same officer throughout; and after the R.W.M. has received the secrets and been placed in the chair, it is customary te confer the oath *de fideli* on the rest of the elected Brethren together—a few words being subsequently addressed to each one on investiture.

I have been informed that the working was formerly superior to what we now generally see; but while it is in some cases rather archaic, there are Lodges which pride themselves, and justly so, on the careful way in which all the ceremonies are performed. It is somewhat remarkable that the more pretentious and quasi-aristocratic sections of the Order are often more negligent of that due decorum and efficiency which we are justified in expecting of them, than are those whose rolls are mainly recruited from the ranks of the tradesman and artizan class.

Some 40 years ago Grand Lodge made provision for the holding of Lodges of Instruction, but I cannot learn that any advantage was ever taken of this privilege. It is far from common for the R.W.M. to confer the Degrees, or even the O.B., which, according to Scotch usage, is exigible from all joining members; neither is it necessary that the Bro. working the Degree shall be an Installed Master. There need, therefore, be no cause for astonishment that intelligent and educated men should very frequently, soon after being raised, edge

off from any active participation in the duties of their Lodge. As there is no social "Refreshment" (such as is observed in England), the tame repetition of the same ceremonials, rhymed over with more or less imperfectness, must rapidly pall on many thoughtful minds. There is urgent need of some vitalizing power, and a properly organized system of instruction in the hidden mysteries of nature and science, for, as matters now stand, numbers of those who should be the backbone of our Royal Art look on attendance as a sheer waste of time.

The Junior Deacon holds a sinecure appointment, for all the active duties of reception devolve on the Senior Deacon, who walks round in front of the candidates, each of whom is led by a Bro. acting as conductor. Wands or rods are seldom carried.

The aspirants to the *square* degree of F.C. and *sublime* degree of M.M. are advanced without being subjected to the catechetical examination enforced in England. The E.A.P. selects two instructors, probably his proposer and seconder, who should coach him in the science; but no steps are ever taken to test his proficiency. No law exists on this point, but seven is *considered* to be the maximum number that can be initiated, passed or raised at one time. I have personally witnessed five raisings in a single ceremony, and am informed that seven have been so treated in Mary Chapel.

While No. 1 has a unique history and a notable roll of members (during the last three centuries), her neighbour, No. 2, *Canongate Kilwinning*, can also boast of a prosperous career, and point to very many of the noblest names in Scottish annals as having been amongst her signatories. She has, as you are no doubt aware, the credit of being one of the very few Lodges which have had a Poet Laureate, for on 6th February, 1787, this office was conferred on Robert Burns, when nine Lords, besides many other prominent Brethren, were present. She retains one singular feature, viz., the placing of her Wardens in the north-west and south-west—a practice that some of our friends fancy was formerly common in Scotland, but of which there is now no other trace.

Another Lodge with a curious history is the *Roman Eagle*, and deserving of special mention, because the founder and first master, Dr. Brown, a medical professor in Edinburgh University, induced the members, mainly consisting of his own class-students, to keep the minutes and perform all other duties in Latin. I need hardly say that the mother tongue is now the medium of communication.

While it has been my duty to chronicle matters and criticise methods which, you will agree with me, stand in need of amendment, we must recollect that there *are* some signs of a better life making themselves manifest. One sign of the times, and a very hopeful one, is the craving for instruction, which a few of the zealous and thoughtful brethren in Glasgow are striving to satisfy by means of Lectures; but instead of the Craft, the foundation of all Masonry, taking the initiative, it has been left to the *Glasgow* Royal Arch Chapter, No. 50, to move first. The retiring Z. of this body, Companion J. Roper Paton, a valued member of our Correspondence Circle, last winter inaugurated and successfully carried through a course of addresses on the allied subjects of Blue, Excellent Master, and Capitular degrees. The First Principal (nominate) is pledged to a continuance of this laudable effort to impart information, and as there is ample scope and abundance of available material in the chapter itself (if wisely directed), we may reasonably anticipate that much will be done for the *real* advancement of the order during the ensuing session. It cannot fail to interest his innumerable friends, when I mention that Bro. W. J. Hughan was *exalted* in this same chapter twenty-three years ago.

That there is great inherent vitality in Scotch Masonry cannot be denied; for in the Colonies, where her financial arrangements are more satisfactory than at home, she is powerful and respected. If the roots of a tree are diseased the branches cannot be healthy, so we may fairly assume that careful revision and some modification of the present system would put this Grand Lodge in the proud position which her own merits and the acknowledged, because indisputable, authenticity of her venerable documentary evidence distinctly entitle her to occupy. All who are familiar with her career for the last twenty years must concede that she has made immense strides, and specially so since the advent to office of the present distinguished Grand Secretary, who is almost more of an organizer even than an historian, if that be possible. He found chaos and established order; relieved her of a load of debt and placed the funds on a satisfactory basis; restored discipline and caused the ordinances to be respected. In good time, with so expert a helmsman, still further improvement will fall to be recorded; and year by year salutary changes will surely be effected.

It is, perhaps, advisable to add a word of explanation for the benefit of our Brethren who may have attended a Scotch meeting, and experienced the caution and reserve which are the national characteristics. There is no *gush* about either Highlander or Lowlander, but let a visitor prove his genuine worth, and he will meet with as hearty a reception as could be accorded in an English Lodge.

At the conclusion of the paper, Bro. MACBEAN illustrated some slight differences between the esoteric working in North and South Britain, and replied to various questions asked by Brothers Cumberland, Bodenham, Speth, and Westcott. He also exhibited a certificate of initiation granted by the Lanark Lodge to John Home (the General Home of Wellington's campaigns), also a blank certificate and last year's balance sheet of the Lodge at Melrose. From the latter it would appear that this old Lodge, which still refuses to join the Grand Lodge of Scotland, and preserves its independence, initiated seventeen members and passed fifteen to the second degree. Raisings, not being charged for, are not shown in the accounts. The annexed copy will doubtless be of interest:—

INCOME.	£	s.	d.
Collected for Quarter Dues ...	87	17	6
Seventeen Initiations and Rules ...	13	8	0
Fifteen Passings	8	5	0
Rent of House and Shop	15	0	0
Rent of Hall from various parties...	6	13	6
Drawn for Pay Books	0	0	10
Total Income for the Year ...	131	4	10
Add Balance from last Year ...	10	16	7
Total Receipts for the year ...	£142	1	5

EXPENDITURE.	£	s.	d.
Superannuation Allowances ...	39	0	0
Funeral Money	18	0	0
Sick Money	53	15	4
Miscellaneous Payments	24	11	3
Total Expenditure for the year ...	135	6	7
Balance due by the Treasurer ...	6	14	10
	£142	1	5

The following note was also addressed to the lecturer by Brother W. F. Vernon, in illustration of the annual procession of the fine old Lodge.

"On St. John the Evangelist's Day, the 27th December, as many Melrose Masons as are able assemble to celebrate the festival, they come from all the villages round about and generally muster pretty strong for the procession, between two and three hundred (according to the state of the weather) marching to the strains of a military band. They perambulate the Town-Cross three times, the majority carrying lighted torches, as the procession is at night after dinner, then they march down the High Street and up Buccleuch Street to the Abbey, which they also circumambulate three times to the air "Scots wha hae"—the heart of the Bruce is buried in Melrose Abbey—"The Flowers of the Forest," and "Auld Lang Syne," the Abbey being lit up with coloured lights the while. I am told the country folk and the inhabitants of the towns and villages round about flock to see this annual demonstration which has been kept up from time immemorial. I should add that the Melrose brethren have the special permission of the Duke of Buccleuch to enter the precincts of the Abbey on the occasion."

In the balance sheet already given, will be observed Miscellaneous Payments, £24 11s. 3d. The Schedule of these payments contains the items, Torches, £2 16s. 0d., and Galashiel Instrumental Band, £4 10s. 0d. The Superannuation Allowances—six—are at the rate of £6 10s. 0d. per head; Funeral money, £4 for a Brother, £2 for a Brother's wife; Sick money ranges from £6 10s. 0d. in the highest, to 3s. in the lowest case; Salaries, for the Secretary £4, Treasurer £1, and Tyler £1 6s., with 2s. 6d. for every initiate. The other working expenses of the Lodge are remarkably small; Printing 14s. 6d., and Sundries, *including postage*, 3s. 6d. The rates, taxes, and insurance, however, run away with £4 4s. 6d.

BRO. DR. WYNN WESTCOTT said: I have recently paid my first visit to a Scotch lodge, and I have made some study of Freemasonry in Scotland; while acknowledging that the Scottish laws and practices are open to much improvement, I must confess that I found the actual ceremonies better performed in the Glasgow Lodge, St. John 3½, than I anticipated. I noticed very considerable differences in procedure; the most notable being the status and behaviour of the W.M. who, besides delegating the performance of ceremonies to a secretary who had never been an occupant of the master's chair, made a point of remaining standing when the minutes were being read, and when visitors addressed the lodge; and in several other points the dignity and importance of the mastership, as understood in England, were lessened, and I believe his authority impaired. Another departure from English custom was the introduction of extraneous matters into open lodge, the formation and conduct of bowling and shooting clubs and arrangement of matches with other clubs; the W.M. told me that these clubs and festivities took the place of the regular banquet at the close of each lodge meeting which is almost a universal custom in England. The peculiar mode of placing the hands as a first stage in giving the sign of an E.A. is quite distinct, as also seemed to be the invariable custom of the W.M. to ejaculate whenever a brother left the lodge (which happened very often) the form of words "make your stay short." An addition to the E.A. ceremony of England was noticed in an address concerning a "shoe;" I must ask Brother Macbean to explain this to you, as I am not clear on the point. Beyond this mystery, however, a still greater departure from the English ritual was made at the conclusion of the ceremony, the W.M. giving a comic address in the broad lowland Scotch dialect, although the previous ceremonial was performed in English. This introduction of the comic element very much marred, to my mind, the stately and eloquent ritual of the English E.A. ceremony.

The Worshipful Master, in moving the usual vote of thanks, took occasion to explain the precise point at issue between the Grand Lodge of Connecticut, and the oldest Lodge in that State. As our readers are already aware, Hiram No. 1, the largest and most influential Lodge in the jurisdiction having refused to depart from its old customs, has been struck off the rolls, and now claims the right to work under its original English Warrant.* Bro. Gould laid stress on the value of Brother Macbean's paper, and expressed a wish to see similar papers explaining the working or ceremonial under other foreign jurisdictions prepared in an equally careful and systematic manner.

The vote was cordially accorded and Bro. Macbean returned thanks.

* *Vide* p. 84 *ante*.

FESTIVAL OF THE FOUR CROWNED MARTYRS.

8TH NOVEMBER, 1888.

The Lodge met at Freemasons' Hall on Thursday, the 8th instant, when there were present.—Bros. R. F. Gould, P.G.D., W.M.; W. Simpson, S.W.; Lieut-Col. S. C. Pratt, R.A., J.W.; G. W. Speth, Sec.; W. M. Bywater, P.G.S.B., S.D.; Dr. W. Wynn Westcott, I.G.; W. H. Rylands, P.G. Stwd.; Rev. C. J. Ball, and W. Mattieu Williams. Also the following members of the Correspondence Circle: Bros. S. Richardson, Alex. Howell, C. F. Matier, P.G.S.B.; J. B. Mackey, Geo. Allen, J. H. Forshaw, C. Kupferschmidt, F. A. Powell, R. A. Gowan, B. A. Smith, W. J. Spratling, and Prof. F. W. Driver. Together with the following visitors: Bros. S. L. Macgregor Mathers, J. Finlay Finlayson, S. S. Partridge, P.A.G.D.C., Dep. Prov. G.M. Leicester and Rutland; and C. Purdon Clarke.

Bro. W. Mattieu Williams, F.R.A.S., F.C.S., was admitted to the membership of the Lodge, presented to the W.M., and greeted from the chair.

The following brethren were proposed to join the Lodge:

Gustav Adolf Caesar Kupferschmidt, born in 1840, was initiated in Pilgrim Lodge No. 238, in 1875, W.M. thereof in 1883. In 1884 was elected hon. member of Lodge Lessing zu den drei Ringen, in Greiz, Germany. Author of "List of Lodges founded in Germany from 1737 to the Present Time" (still in M.S.,) "Notes on the Relations between the Grand Lodges of England and Sweden during the last Century," and of several essays read in the Pilgrim Lodge.

John Finlay Finlayson, born 1836. Initiated in the Dutch Lodge, at Georgetown, Cape of Good Hope, in 1863; passed and raised in Lodge of Goodwill, No. 711, Port Elizabeth; and joined Mount Olive Lodge, No. 385, Demerara, in 1880. Author of "The Legends and Symbols of Freemasonry," and other works.

Caspar Purdon Clarke, born 1846, Companion of the Indian Empire. Initiated in Lodge Urban, No. 1196, London, in 1877. In 1870 was sent to Italy to superintend the reproduction of Wall Mosaics for the South Kensington Museum, and worked in the Basilicas, Churches, and Catacombs until 1873, when he was appointed H.M. Superintendent of Works for the Consular Buildings in Persia. On their completion was appointed Agent for the Indian Government at the Paris Exhibition, 1878. Sent to India for the Science and Art Department in 1880, and on his return in 1882 appointed Keeper of the Indian Museum, South Kensington. In 1885 proceeded to India and organized the Indian section of the Colonial and Indian Exhibition, London, 1886; designed and built the Indian Palace at said Exhibition, etc. Author of a paper read before the Society of Antiquaries, 1873, upon "The supposed Mythric Church (or chamber) beneath the Church of St. Clements, at Rome"; before the Society of Arts, 1882 and 1888, on "The Domestic Architecture of India," and "Street Architecture in India"; before the Iron and Steel Institute on "Art Castings in Bronze in India"; before the Royal Institute of British Architects, on "Moghul Art," and of Twenty-six Articles in the Calcutta *Englishman* upon "Indian Art," etc. etc.

Two Lodges and twenty-six brethren were elected members of the Correspondence Circle, raising the roll to a total of 447 members.

The Worshipful Master announced that the preceding evening a valued member of the Lodge (Bro. W. Kelly, P.P.G.M. Leicester and Rutland) had completed his 50th year of initiation and membership in the Lodge St. John's, No. 279, Leicester; that the Secretary, Bro. Speth, had attended the proceedings at Leicester, both officially and as a personal friend of Bro. Kelly, and had heartily greeted the veteran on the part of the Quatuor Coronati Lodge, but that he (the W.M) thought that some more official notice of so auspicious an event should be taken. He therefore moved a hearty vote of congratulation to Bro. Kelly, such vote to be transmitted to said brother by the Secretary in writing and recorded on the minutes. Carried by acclamation.

Letters and communications having been duly acknowledged, Bro. Gould, the retiring W.M., proceeded to install into the chair of K.S. the W.M. elect, Bro. Wm. Simpson.

The W.M. appointed his officers as follows:

Bro. R. F. Gould, P.G.D., I.P.M. and D.C.
" Lieut.-Col. S. C. Pratt, R.A., S.W.
" W. M. Bywater, P.G.S.B., J.W.
" Walter Besant, Treas.
" G. W. Speth, Sec.
" Professor T. Hayter-Lewis, S.D.
" Dr. W. Wynn Westcott, J.D.
" Rev. C. J. Ball, I.G.
" E. Macbean, Steward.

The W.M., Bro. Simpson, then delivered the following

ADDRESS.

Brethren,—While I occupy this chair I shall have to claim your indulgence in many ways. Although I have been a Master-Mason for over twenty years, I have not had much experience in the business of a Lodge. I became a Mason in search of knowledge. When this Lodge was formed I willingly joined it with the same motive in my mind. This will tell you at least that my heart is in our work; and that there will be no want on my part, wherever it is possible to carry out the objects for which the Quatuor Coronati has been formed. I have the disadvantage of following one, as Master, whose knowledge of Lodge work is so complete, that it makes me feel my own incompetency; but as I shall have his aid, as well as that of others, I have the hope of being able to carry through my term of office, I trust, with credit among the Brethren.

My first duty will be to congratulate the Lodge on its success. About twenty years ago a "Masonic Archæological Institute" came into existence; some of our members, including myself, belonged to it, but after a year or two it ceased to exist. With this experience before us, there were naturally fears at first as to whether we, with our new venture, would be able or not to pull through. All doubts on that head are now, I think, at an end. The foundation has been laid, I may say, in due form; and the building has begun to appear. Still it is only a beginning, but every thing, so far as we have gone, is good and solid, and the structure will now rise, and such a goodly building I trust will grow up, that we shall all yet be proud of it. I hope it will at some not far distant date be not only an honour to all of us, but an honour to Masonry in all parts of the world. As we are the first Lodge that has been started for the purpose of studying the Archæology of Masonry,—let it be our object to keep it the first; let every member do his best with this motive in view, and we shall be among Lodges of this kind —The Mother Lodge. We shall not long be the only body of Masons working in this direction; our success will be followed in other places, but we shall always have the honour of having led the van. With our success, as it is, I feel it an honour to occupy this chair, but with our future achievements, when we have still further progressed, there will be a reflected honour thrown back upon each Master of this Lodge as well as upon all its early members. While in this chair I shall work in full hope of this final success, and do my part, as far as in me lies, to carry our labours a step forward at least towards that end. Those who have gone before me have done their duty well, and I will try to follow in their footsteps. I cannot hope to equal my predecessors, but I promise faithfully to do my best.

The number of our members is not so great as we could wish, but the reason for this is a good feature of our rules, and it will ultimately tend to make sure the position we aim at. Our main object, so far as relates to members, is quality, and not quantity. We want members who are capable of doing something in the task we have before us. Before the end of the year the first volume of our Transactions will be out, and it will be in itself an evidence of the character of those who belong to the Lodge. It will at least shew that almost everyone is fitted to take part in the discussion of the difficult questions which are brought before us, and that they are competent to do so with credit to themselves.

Under the able management of our very industrious Brother-Secretary, the *Ars Quatuor Coronatorum*, the publication which contains our Transactions, has already become what may be looked upon as a regular *Journal* of Masonic Archæology. I think that this is a good feature, and that in this light the publication should be kept up to the highest standard. It is this feature that will attract and assist to keep together the members of our Correspondence Circle. If we can manage to produce good papers which bear upon the origin of

the Craft, and give new light upon our various ceremonies which will be of interest to the Masonic Brotherhood, we may make our journal a standard authority, and from this the increase of our Correspondence Circle will become sure and certain. Brother Speth has already a list of over 400 members, and new names are steadily coming in. The whole merit of this peculiar branch to our Lodge is due to Brother Speth, and as this success adds largely to the success of the Quatuor Coronati, our thanks to him are great. Brother Speth has in hand a number of reprints of old documents connected with Masonry, one volume of which will shortly be published, and these will be of great value in relation to our work in the Lodge. I shall leave the details on this head for Brother Speth to give himself, which will be done before the end of the year.

Our library is rapidly increasing, and now numbers about 600 works of one kind or another. The proper housing of this is one of the matters which Brother Speth is already looking forward to.

Our existence as a Lodge has as yet been of short duration. When we first met together many of us were only very partially known to each other, we have been gradually unfolding ourselves, and we begin now to have some notion of one another's ideas, and the direction in which each has previouly studied. It turns out that the members, or more correctly groups of them, have been working in very different directions. This has been a fortunate condition for us as it has given variety to our papers. It is to be hoped that this diversity of study will be continued. I for one could wish for a still greater diversity; for there are some lines of investigation which would be of great interest, if we could find Brethren qualified to deal with them. Let me mention, as an illustration, The Old Mysteries of the Greeks. They have been written upon before, and often too, but we want the latest knowledge on the subject which can be procured. Great additions are being made in the present day in every department of classic lore; all knowledge of this kind is becoming more exact, and we should like to know what we ought to reject, and what we can trust upon as certain, regarding these mysteries. You will all see how important it would be to have data upon which we could rely regarding these subjects. Let me mention another direction in which we have almost no knowledge. Since the beginning of Mohammedanism, ascetic orders of various kinds have existed in it; and I have heard it repeatedly stated that they are Masonic in their organisation. The whirling and howling Dervishes are said to be so at the present day; then there were the Ishmaelites and others, said to have had initiated orders; to these might be added the Assassins, or followers of Hassan Sabah, of which we have strange tales regarding their initiation. At the present moment we do not know what to accept regarding these various organisations. It would be positive knowledge to know for certain that they had no rites allied to Masonry among them; or on the contrary, if there should be any identity, how valuable it would be to us if we had any one who could give exact information regarding it. I need scarcely point out how important it would be to the Lodge if we were the means of procuring new light in any of these directions.

We have lately had large stores of material of various kinds brought within our reach connected with Ancient Egypt. I am not aware that this has been ever gone over by a Masonic Student. Our old knowledge of Egypt, derived from Greek and other sources, is now known to be perfectly unreliable. We want some one to investigate all this new accumulation of records and study it from a Masonic point of view. The *Book of the Dead*, of which more than one copy has already been translated, would repay, I feel certain, any one who would study it in the manner here suggested. The same process should also be gone through with the cuneiform inscriptions. Some, in fact a great many, of the Tribes in Africa are now known to practice initiatory rites. I know so far, that when a young man enters upon the duties of manhood, he receives initiation, which includes the rite of circumcision, and that for months the individual walks about whitewashed, so that every one will recognise him and treat him as something sacred during the period that the initiatory rite is supposed to continue. If any one would read up and collect the details of this very peculiar rite I assume it would be of interest to all Masons.

These are a few examples, and they might be largely added to, of new fields to work in. Let me point out that it is only lately that the East has been opened up for the purposes of study—it is still opening up—and in every region of it there is ground for us to explore and work upon in our own particular direction. To do this we require more members, so that we may have individuals capable of taking up each department of the enquiry. Here, as in other branches of knowledge in the present day, we should have specialists. These I have no doubt we shall find. You are all probably aware of the loose statements on which identifications with Masonry have been made in relation to ancient mysteries and oriental ceremonies; I am very familiar with them, and I believe that most of the conclusions will have to be put back into the *mill* and ground over again. I may say that nearly the whole of this section of our subject requires the process to be gone through, which has been so ably done with the modern History of Masonry. Everything must be tested: the rude blocks must be squared accurately to the truth, before they find a place in our structure.

In the short space of time the Quatuor Coronati has been in existence, the papers which have been read, as well as the discussions upon them, have already shown that there are two great divisions in the subject we have to deal with. I do not give this as a very precise classification, but I think that for my purpose at the moment it is a very convenient one. The first is that which includes, what may be called in contradistinction to the other, the Modern History of Masonry, or the tracing of our system back from the present day to the trade guilds, or other organizations from which it sprung. The other division is the inquiry into the ancient and mostly oriental forms of organization which are supposed to have been Masonic in their character;

—to borrow a word which is much used in scientific nomenclature,—it might be known as the Paleo-Masonic, and the other as the Neo-Masonic, Period. In the Neo-Masonic division we are fortunate in having as workers among us the best known authorities on the subjects which belong to it. I willingly confess my own ignorance on most of the questions included in this branch, but I have been a good listener, and since this Lodge was formed my ignorance is much less than it was. When papers on this division come in the future before us, I promise, that if I take small part in the discussions, I shall still be good in the virtue of listening. In the other division, our *Transactions* will shew that something has been done, and I hope that progress on this interesting field of inquiry will be still further gone into.

I have called your attention to this in order to point out where our labours are tending, and at the same time to indicate a problem which it should be our object to solve. The Neo-Masonic Students are working backwards, and discovering details connected with the origin of our system as it exists at the present. The Paleo-Masonic inquirers, by working forward from the far past, will necessarily meet the others in the process of investigation. Now the problem which will have to be encountered before this meeting can take place, comprises the questions connected with the third degree. It seems to me that the profound meaning of this degree has scarcely been realised by many of our Craft. I believe that the symbolism attached to it is of the very highest kind. It is the Holy of Holies of our system, and I have long considered that a correct understanding of its symbolism has a bearing in many ways, even outside of Masonry.

It is now affirmed that before the early part of last century, the Masonic Craft had no third degree. There appears to be unanimity of opinion on this head.* Assuming this to be so, the question presents itself as to where the rite came from. This is the rather complicated problem, the solution of which I have referred to. If we could dive into the depths, and come up with the explanation of this hitherto dark riddle, it would be a grand justification for the existence of the Quatuor Coronati. It will take time to accomplish this, but I believe it will yet be done. The two lines of inquiry must converge and clear up this difficulty. So far as my own studies have gone, I consider myself entitled to affirm that rites of a similiar kind to those now in Masonry did exist in the past, and some of them at a very remote period; and that numerous survivals, some of them in a very frgamentary condition, of the symbolism of this rite, can also be found. It is at least some satisfaction to know that in the rite of the third degree, we have a form of a very ancient ceremony. The great obscurity is around the channel by which this rite has come down from former times, and from which it was adopted by the Craft at the beginning of the last century. I do not know how far this part of the subject has as yet been investigated, but I should feel hopeful that if a close scrutiny were made some light would be discovered. I can point to some lines of continuation by which the rite may have been carried down from the past; that is through the Monastic Orders, or the Orders of Knighthood: to these I would add the Old Mystery Plays as another. I do not affirm it came from either, I only say that these are possible vehicles of transmission. There may be others as well as these, from which the rite may have been derived. In directing attention to this it may induce some members, either of the Lodge or of the Correspondence Circle, to study the subject, and give us the benefit of their investigations.

I have already alluded to the loose statements and theories which have formerly appeared in works which traced Masonry and other systems back to a primitive period. I have read a large number of them. It is very common in writers of this class to track an idea to Egypt, or some other parts of the East, and then finish with the suggestion that it had its first origin at some far distant era in the mysterious recesses of the cave temples of India;—Elephanta being often mentioned as the exact spot. When I tell you that Elephanta is only somewhere about a thousand years old, you will see how valuable at times the simple fact of a date becomes. It may be added that the oldest caves date only from about two or three centuries B.C.—and the few that are as old as this, are not very mysterious; for they were simply small cells for Buddhist monks. There are still some points which require clearing up about the caves of India, but as to their dates and the objects for which they were made, it may be said that we now know almost all that can be known. It may be worth stating at the same time, that the general opinion now entertained is, that ideas were carried *into* India, and but few have ever come *out* of it. The explanation of this is derived from the historical fact that conquering people have repeatedly gone into India: while on the contrary, conquering armies have seldom, or never, proceeded thence. Writers who carry you to India for the origin of anything which they cannot explain, will now require to discover some other region as a place of refuge for their ignorance. This, however, will now be difficult, for the process of careful and accurate investigation is being carried out in relation to almost every country. Explorations are going on, inscriptions are being found and their words given to us; ancient books, wherever they exist, are being translated. The result is a vast accumulation of reliable knowledge, and we find that the old authors whom we formerly depended upon are far from being trustworthy. It was only the other day that even Herodotus was accused, not only of being an untruthful historian, but of being a humbug. I mention this new condition of knowledge in order to shew that nearly all previous speculations on Masonry which have been based on these old authorities cannot be accepted without doubt, and that almost every question will have to be gone over again and compared with the light of our latest information. This is the duty we must perform, if we wish that the Quatuor Coronati should keep its place among the scientific societies of our age.

* I find since this address was written that some authorities are of opinion that it was not the third, but the second degree, which was the new introduction. Brother Speth supports this view of the case. The question here involved is a very important one, but whatever may be the decision, it will not affect the application of what I have expressed above.

There is one hopeful condition for our Lodge, which may be mentioned; and that is in the extent to which archæology of all kinds is now studied. You have only to look back to the beginning of the century, when the archæologist was an "antiquary" who had collected a few old pots and pans, and to whom the foundations of a Roman Prætorium was a profound subject to talk about. Archæology now, as a science, embraces the whole world, Art, Architecture, Philology, History, Mythology, Institutions, Customs, Folk-lore; all these, and many more, have now an archæology which belongs to them, and which is being studied. This means a very large number of persons who are interested, and I believe that the number is daily increasing. The Archæology of Masonry is quite as interesting as any of the subjects I have mentioned, and with the growing participation in all archæological knowledge we may be sure that our particular form of study will find an ample number of followers as time goes on. This means that our labours will be more and more fully appreciated, and we need not fear that in the future there will be any lack of members to the Lodge.

Brethren,—In closing this address I have the highest pleasure in congratulating you all on the perfect harmony which has prevailed in this Lodge through all our proceedings since we began three years ago. This must be a source of great satisfaction to every member. In preserving this harmony we carry out one of the first virtues of our Craft, I trust it will continue; and I promise that nothing shall be wanting on my part in assisting in fostering this feeling amongst us.

BRO. KUPFERSCHMIDT read the following paper:—

NOTES ON THE RELATIONS BETWEEN THE GRAND LODGES OF ENGLAND & SWEDEN IN THE LAST CENTURY.

THE History of Freemasonry in Sweden has hitherto been only of a very fragmentary character, and a trustworthy official account of the Craft in that country is much needed. Although nearly every Grand Lodge has published its history, it is a remarkable fact that the two Grand Lodges, working after the so-called Swedish System, and claiming great seniority, *i.e.*, the Grand Lodge of Sweden and von Zinnendorff's National Grand Lodge of Berlin, have up to the present left the Fraternity without a complete and reliable record of their foundation, development, and proceedings. Thinking, therefore, that any addition to the present small knowledge of this subject might prove useful, I have tried to collect a few particulars concerning the relations which existed between the Grand Lodges of England and Sweden.

Writers on the history of Freemasonry in Sweden have claimed for its first foundation there, a very old age, but without producing any positive proofs of their assertions.

It seems, however, that in the third decade of the last century, Freemasonry in its present form was introduced into Sweden by persons of rank, who had been initiated either in France or in England. Amongst these was one Count Axel Erick Wrede Sparre, who had been initiated at Paris, 4th May, 1731, and who soon after his return founded a Lodge, which, however, was not properly constituted until 2nd January, 1752, when it received the name of St. Jean Auxiliaire, and is now considered the first and Mother Lodge in Sweden. Other lodges soon followed the constitution of this lodge, and we find the foundation of the following lodges.

Lodge Adolf Fredrik, founded 1753, in Stockholm, by King Adolf Fredrik.

Lodge Salomon à trois serrures, constituted 30th November, 1754, at Gothenburg.

Lodge St. Augustin in Helsingfors, founded 24th June, 1756, by John Jennings, who had been initiated 30th January, 1753, in the Lodge St. Jean Auxiliaire.

Lodge of St. Erick, founded 30th Nov., 1756, in Stockholm, by I. Torpadius.

Lodge of St. Edvard in Stockholm, constituted 15th June, 1757, by Edvard Corleson.

St. Andrew's Lodge, L'Innocente, at Stockholm, although said to have been founded 30th Nov., 1756, did not begin regular meetings until the middle of 1758.

Lodge L'Union, founded in Stockholm, 15th June, 1759, by General Count Fredrik Horn.

Until 1759, the lodges constituted, with the exception of the St. Andrew's Lodge, L'Innocente, had not received any of the higher French degrees, but in this year (1759) Charles Fredrik Eckleff, supported by Fredrik de Stenhagen, Patrick Alströmer, Anders Lidberg, Israel Torpadius, and fifteen other brethren who were in possession of the higher degrees, founded the Grand Lodge of Sweden the 25th December, 1759. Ch. F. Eckleff had travelled very much in Europe, and thus acquired a thorough knowledge of the then existing system of Freemasonry in different countries. With the aid of the materials thus collected, he set to work on his return to Sweden, in 1750, and within the following nine years seems to have compiled a ritual, founded principally on the French high degrees, which became the basis of the present Swedish system.*

There seem to have been, however, some brethren not satisfied with the system of Masonry transplanted from France to Sweden, but who preferred to adhere to the English way of working, and most probably applied through the influence of Sir John Goodricke, English Ambassador at Stockholm, and himself a mason, to the Grand Lodge of England, to establish an English Provincial Grand Lodge in Sweden. Certain it is that on April 10th, 1765, a warrant was granted by the G.M. Lord Blaney to Charles Tullman (not *Fullman*, as recorded by all historians) of Stockholm as Prov. Grand Master of Sweden.†

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* Bro. Findel's publication, "Br. Schiffmann und die Grosse Landesloge von Deutschland," Leipzig, 1877, gives the result of Br. Schiffmann's full and searching investigations regarding Eckleff, and the origin of the present Swedish system.

† Bro. Tullman before he went to Sweden had been Secretary to the Swedish Ambassador at Copenhagen, where he had been instrumental in settling a dispute concerning the Lodge "Of the three ardent Hearts." The Grand Lodge of Enland had granted a patent as E.P.G.M. of Denmark and Norway to Count Christian Conrad Danneskjold-Laurvig, Admiral in the Danish Navy, under date of the 10th February, 1750, and through his influence the two then existing Lodges of St. Martin and Zorobabel were

During his appointment he succeeded in constituting three Lodges, which first appeared in the official English List of Lodges of the year 1770, under Nos. 385, 386, and 387, mysteriously called Nos. 1, 2, 3 in Sweden.* Through a letter of Charles Tullmann to the Grand Lodge of England I am enabled to give the names and particulars of these three Lodges.

Lodge No. 1, called "Britannia," was constituted at Stockholm, August 7th, 1765, met the first Saturday of every month, and its W.M. was Sir John Goodricke, Baronet.

Lodge No. 2, called "Phœnix," was constituted Nov. 9th, 1767, held at Stockholm on the first Wednesday of every month, and its first W.M. was Odelius, Dr. Medicinae.

Lodge No. 3 was constituted at Gothenburg in August, 1768, under the name of "St. George," met the first Thursday of every month, and its first W.M. was Cahmius, (this name is not quite distinct in the original) an eminent merchant at Gothenburg.

Nothing further seems to be known about the Lodges "Britannia" and "St. George," but about the "Phœnix" I find (Handbuch iii., page 211), that a St. Andrew's Lodge "Phœnix" held its meetings at Stockholm for some unknown time, till, by an order of the Grand Lodge of Sweden, the Lodge was, on April 8th, 1777, removed to Helsingfors in Finland. There this Lodge had the same W.M. as the St. John's Lodge "St. Augustin," founded 24th June, 1756; but when Finland was incorporated with Russia both Lodges left the jurisdiction of the Grand Lodge of Sweden and finally ceased to work in 1822, when an Imperial decree of the Government ordered the closing of all Lodges in Russia.

Everything seems to have gone smoothly until 1769, when Bro. Tullman came in conflict with the Grand Lodge of Sweden and reported the following to London.

"I have reason to believe that so happy a beginning of my success in settling our ancient royal order here, will in process of time produce desired effect, and force the unlawful, by France, constituted Lodges here to range themselves under my standard, but it is highly necessary that all Lodges under English protection are ordered not to admit in their Assemblies any Mason coming from Sweden without a Certificate of the three English Lodges, or signed by myself. I am just now told that some of these profane French Lodges here have a mind to be as bold as to write to the Grand Master at London, and to ask him some questions about my constitution of Provincial Grand Master of Sweden. But if ever such impudence should happen, I hope they will not be favoured with an answer at all, or be told that they must address themselves to me."* I find no further reference to Bro. Tullman, but a communication, probably the one he refers to, was apparently addressed from Sweden to London in 1770; or, perhaps, some statement was made by Baron de Nolcken, minister from Sweden, who was present at the Grand Festival, May 7th, 1770;† for the original source from which all other writers on the History of Freemasonry in Sweden have drawn their information (for instance, Handbuch iii., 207) relates that in this year the Grand Lodge of Sweden applied to the Grand Lodge of England to be recognized as a Grand Lodge, which recognition the Swedish Grand Lodge received under condition that they should acknowledge the illegality of their French Constitutions, and as a Grand Lodge constitute Lodges within the kingdom of Sweden only.

The principal part of this statement seems to be true, but one point, to my mind, is not so; the Grand Lodge of England did not acknowledge the Grand Lodge of Sweden as such, but only as an English Provincial Grand Lodge. The minutes of the Grand Lodge of England do not mention anything about this occurrence, but Noorthouck in the List of Provincial Grand Masters in his edition of the Constitutions of 1784 (page 412) cites Count Carl Friedrich Scheffer, as filling this office for Sweden. As to when he received his warrant as Provincial Grand Master no particulars are to be found, and an uncertainty has hitherto existed about his relation to the Grand Lodge of England. *Latomia* (vii, page 176) and the *Handbuch* (iii, page 207) presume that he was appointed about the year 1736; in another place the *Handbuch* (iii, page 151) states that he was Grand Master of Sweden, 1770-1774. Even Bro. Gould seems to be at a loss and not to have been able to find any information concerning this worthy Noble.

As far as I have been able to trace, Count Scheffer was already, in 1762, Grand Master of Sweden,‡ for as such he is mentioned in a correspondence from Sweden to the Lodge of the "Drei Greifen" ("three Griffins") at Greifswald, where it is said,§ "that on the 5th September of that year (1762), His Excellency, Count Scheffer, presented the medal of the Swedish Army Lodge to His Majesty, King Adolf Fredrik, at Dorttningholm, and that His Majesty the King, the 7th of that month had declared himself Protector of Freemasonry in Sweden etc.;" and further that "His Excellency, our illustrious Grand Master, Baron Scheffer, has caused the Grand Lodge to relieve the Swedish Army Lodge of all contributions, and to have the Warrant of Consti-

brought under this Constitution. Notwithstanding the existence of this English P. G Lodge, the Lodge of the Three Globes at Berlin, constituted in 1753, a third Lodge at Copenhagen, under the name "Of the three ardent Hearts," this third Lodge worked, besides the three St. John's degrees, a Scott's degree, and was, therefore, not acknowledged by the two other Lodges and the Provincial Grand Lodge. In order to settle this dispute Bro. Tullman collected a number of the Brethren into a new Lodge, under the name of "Phœnix" the others joining the two Lodges, under the E. P. Grand Lodge, and thus the Lodge "Of the three ardent Hearts" became extinct, in or before 1765. Soon after this event Bro. Tullman left for Sweden.

* Bro. Lane's Masonic Records, 1717-1886, page 118, and Bro. Gould's History, vol. iii., page 197.

* The original letter written in English is in the Archives of the Grand Lodge of England; I have given an exact copy of the wording. This letter, and the letters mentioned later on, were put at my disposal by the courtesy of Bro. Colonel H. Shadwell Clerke, Grand Secretary.

† Noorthouck Constitutions, 1874, page 298.

‡ Bro. Findel is wrong in stating in his History of Freemasonry, that Baron Saltza was Grand Master of the Grand Lodge of Sweden in 1762. In the letter to the Swedish Army Lodge, called "Zu den drei Greifen" at Greifswald, (page 68 in the history of this Lodge), he is mentioned "as our Grand Master Baron Saltza," but this means Grand Master of the Swedish Army Lodge, of which Lodge Baron Saltza was Worshipful Master; for in the latter half of the last century it was customary in German Lodges to style the W. M. "Grand Master." Besides the same letter mentions Count Scheffer distinctly as Grand Master of the Grand Lodge of Sweden, as the above quotation shows.

§ See *Geschichte der St. Johannis Loge Carl zu den drei Greifen in Greifswald*, by Treptow and Loose, 1863, page 68.

stution made out gratis." He is further mentioned in the warrant of this lodge, which is dated 17th February, 1763, and which begins: "We, Carl Friedrich Scheffer, lawfully installed Grand Master of all working and legitimate Lodges in Sweden, Gothland, and Wendland, greeting, etc."

He seems to have occupied this position until 1773, when the Duke of Sudermania succeeded him as Grand Master, and he died 1786.

Now this Count Scheffer was the very brother for whom the before-named application to the Grand Lodge of England was made; and in order to prove this and my former assertion that the Grand Lodge of Sweden, in 1770, was only acknowledged as Prov. Grand Lodge, I must make a short digression.

After the formation of the National Grand Lodge of Germany, at Berlin, in 1770, on the Swedish System, by Zinnendorf, efforts were made to spread his system in all directions and countries. Bro. G. G. L. Reichel had undertaken to introduce this Swedish-Zinnendorf system into Russia, and in 1771 he succeeded in founding, or rather reinstating, the Lodge Apollo in St. Petersburg.

In the same year an English Lodge had been constituted there, the 1st June, by the Grand Lodge of England, under the name of "Lodge of Perfect Union;"* the W.M. and the greater number of the members were well-to-do and respected English merchants, who visited the Lodge regularly, and by their energy and zeal kept it in good repute.

As at the time of this foundation a great number of the aristocracy and higher classes had already embraced Freemasonry, and Prince Yelaguin was favourable to the English system of working, the latter was requested to petition the Grand Lodge of England to establish an English Provincial Grand Lodge in Russia. For this purpose Prince Yelaguin sent a Brother Louquin from St. Petersburg to London in the beginning of the year 1772, who succeeded in getting from the Duke of Beaufort the desired warrant, under date of 28th February, 1772.

Bro. Louquin informed the Grand Secretary, Bro. Heseltine, at the time, that a certain Brother Reichel pretended to have a right to establish Lodges under an authority received from Sweden, in consequence of which information Bro. Heseltine wrote the following three letters in the beginning of 1772.†

1. "To His Excellency, John Yelaguin, Prov. G.M. of the most Ancient and Honorable Society of Free and Accepted Masons for all the Russias under the authority of His Grace the Duke of Beaufort, supreme G.M. of the Order."

Bro. Louquin has informed me that there is already a person of the name of Reichel appointed Provincial Grand Master for Russia, and that he acts under an authority granted him by one, Zinnendorf of Berlin, which Zinnendorf is authorised by the Provincial Grand Master of Sweden.

The Count de Scheffer is Provincial Grand Master for Sweden, his authority he received from the Duke of Beaufort, but such authority is confined to Sweden only, consequently he has not the least right to interfere in any other nation. Bro. Louquin is charged with a letter to the Count de Scheffer and a copy of the patent, in order to have the affair explained, but I am inclined to believe the whole an imposition formed by Zinnendorf, and have in consequence thereof wrote likewise to the Royal York Lodge, acting under us at Berlin.*

2. "*To the R.W.M. of the Royal York Lodge at Berlin.*—I am informed that one, Dr. Zinnendorf of Berlin, assumes the title of P.G.M. for Prussia, and says that he has received his authority from the Prov. G. Master of Sweden with a power to constitute or establish other Prov. G. Lodges in different Kingdoms. He also asserts that the G. Lodge of England, by their appointment of the Count de Scheffer as P.G.M. for Sweden, engages not to appoint any other Provincials abroad; in the first place I beg leave to assure you, as Grand Secretary of the Society, that no such engagement has been entered into with the Count de Scheffer or any other P.G. Master. In the next place the Count de Scheffer's authority extends through the kingdom of Sweden only, without the least power to interfere in any other nation, so that if he has given an authority to Mr. Zinnendorf (which I cannot credit) he has exceeded the power allowed him by us—and Mr. Zinnendorf's appointments and every act done by him must be illegal, unconstitutional, and absolutely invalid. Out of the respect the Grand Master bears your Lodge he has authorised me to communicate to you the above particulars to prevent your being imposed upon, and our much beloved esteemed Brother Louquin, who will deliver this to your hands, and who is now possessed of a patent from us appointing a Provincial Grand Master for Russia can further satisfy you with respect to the truth of this Letter."†

* The Minutes or Journal of this Lodge from June 1771 to May 1772 in MS. are in the Library of the Grand Lodge of England. Catalogue F. 6.

† Copies of these three letters are in the Archives of the Grand Lodge of England.

* In a further letter (in the Archives of the Grand Lodge of England), dated 9th May, 1774, the Grand Secretary, Bro. Heseltine writes the following to Prince Yelaguin: "The Prince of Hesse Darmstadt having united with the Prince of Prussia and other persons of distinction in Germany, all regular Masons, applied to us lately for a confirmation of their authority as a National Grand Lodge under such restrictions and conditions as might be agreeable to us, which proposal was approved of in our Grand Lodge; and the Prince of Hesse is the present Grand Master, and Mr. Zinnendorf *who was heretofore looked upon as a very irregular Brother, has conformed to all our regulations* and is now an officer under the Prince of Hesse."

† The 31st March, 1772, the W.M. of the Royal York, the Chevalier de Saverolles, acknowledged the receipt of the above letter, saying: "And if I address myself to you, my dear Brother Grand Secretary, it is for the reason that the Brother Louquin who has just delivered me your letter of the 29th February, 1772, has informed me that the R. W. Prov. G. M. de Vignoles is no longer at London." It is well known, and the Royal York reports it, that Zinnendorf in the month of January of that year (1772) had duped this Lodge, for on the 8th of this month he applied to the Royal York for permission to use their rooms for an initiation, and invited that Lodge to be present on the 10th. He produced a patent written in cipher, and received the desired permission of the Lodge. During the initiation a sheet of paper was clandestinely inserted in the minute book of the Royal York, the proceedings taken down, signed by the R. Y.

3. *To the Right Worshipful the Count de Scheffer, Prov. G.M. of the most, etc., for the Kingdom of Sweden.*—As Grand Secretary of the Society of Free and Accepted Masons, I am directed by his Grace the Duke of Beaufort, Supreme Grand Master, to acquaint you, that one Dr. Zinnendorf, of Berlin, pretends that he is appointed Provincial Grand Master for Prussia, by virtue of an authority from you, and that such his authority extends to the constituting of other Provincial Grand Lodges in different kingdoms, and in consequence thereof he has appointed one Reichel, of St. Petersburg, Provincial Grand Master for Russia.

The Grand Master, fully persuaded of your attention to the Laws and Regulations of the Society and the particular mark of the office of Provincial Grand Master under him, looks upon the affair as an imposition, fabricated by Zinnendorf."

So far the facts as they stand. How it was possible to grant Count Scheffer, who since 1762 was Grand Master of the established Grand Lodge of Sweden, a warrant as Provincial Grand Master of the Grand Lodge of England, seems to me a puzzle. I can only account for this occurrence by the ignorance of the Grand Lodge of England of the state of Masonic affairs on the Continent, and by another suggestion which I will make later on. No answer seems to have been received from Sweden until 1784.

In the meantime, Karl, Duke of Sudermania, brother of King Gustav III., succeeded in 1773 Count Scheffer as Grand Master, an office which he retained until 1780, when on the 15th March he was installed with great pomp by the king himself as "Vicarius Salomonis," of which ceremony the supplement of the Utrecht Gazette, No. 98, of Friday, 7th April, 1780, gives the following description.

"From Stockholm, 21st March. The 15th of this month will ever be a solemn day for the Freemasons established in this kingdom, for on that day the Duke of Sudermania, brother of the King, was installed Grand Master over all lodges in this kingdom, as well as over all those of St. Petersburg, Copenhagen, Brunswick, Hamburg, etc.* For this purpose the Lodge of St. Petersburg had sent a deputy here, and the others had remitted the Diploma of the Installation to the Baron de Leyonhufvud, who had gone for this purpose last year to Copenhagen and Germany; this installation took place with much pomp. The assembly consisted of over four hundred members, and was honoured by the presence of the King, who deigned to accord to the Lodge a Diploma, by which he assures the same of his protection, and who robed the new Grand Master with a mantle lined with ermine. His Royal Highness thereupon took his seat on a throne, invested with the insignia of his new dignity, and received there the compliments of all the members, who, according to their rank, were allowed to kiss the hand, or the sceptre, or the mantle of the new Grand Master, and everyone of whom received a silver medal to perpetuate the memory of this ceremony, which took place in the Hall of the Exchange. It is thought that the King will accord revenues for the 'Commanderies' and that this Royal Lodge, acknowledged by the others as Mother Lodge, will receive from each of them an annual tribute. This solemnity has rescued the order of the Freemasons from a sort of oblivion into which it had fallen."

My object in giving this account of the installation in extenso, is to draw attention to a matter which might interest our numismatical brethren; it is with regard to the silver medal given to each of the members present at this installation, 15th March, 1780. Bro. Merzdorf, in the Latomia XXV., 1866, page 54, in enumerating the medals of the Swedish Freemasons, does not mention this particular one, but describes under No. 5, Stockholm, 1780, a medal struck in memory of the death of Johann de Bjerkén; he thinks that this medal must be the same which is mentioned in a report of the Installation, given in the Vienna Journal for

Members, and the sheet secretly abstracted and forwarded to England, in order to prove that Zinnendorf and his friends were acknowledged as regular Masons, by a properly constituted English Lodge. Instead of exercising greater care with Zinnendorf in consequence of the warning of this letter of the 29th February, this Lodge again acted incautiously. Zinnendorf with his two Wardens were invited to a conference in their Lodge with reference to the letter received from the Grand Lodge of England. Delighted at the simplemindedness with which the contents of the letter had been communicated to him beforehand, he declined the invitation, pretending the conference would be quite useless, as the letter was written entirely through a misunderstanding on the part of the Grand Lodge of England. The matter therefore dropped, and thus Zinnendorf gained more and more ground and time, till at last through the compact with the Grand Lodge of England, he succeeded in 1773 in getting his newly established Grand Lodge acknowledged.

* I may mention here, that this passage created a great sensation in Germany. The Lodge Royal York complained that nothing about this event had been communicated to it, although Baron Horn was their acknowledged representative at Stockholm.

The Duke of Sudermania himself, having seen the printed report, sent a corrected report of it to Brunswick, in which he stated, that on the 15th March, 1780, he had been installed Vicarius Salomonis of the IXth Province, just then restored; the King and the Bishop of Gothenburg investing him with a mantle of blue satin embroidered with golden stars and bordered with ermine, with a hat to match, while in one hand he held a sword and in the other a battle-axe (*Streit-hammer*); and that he had then been proclaimed head and governor over all Freemasons in that country (Sweden).

Dr. H. A. Lachman, in his "History of Freemasonry in Brunswick" (1844), page 95, gives also the following about that occurrence:

The Queen of Denmark (sister of Duke Ferdinand) had asked the Landgrave Karl of Hesse why the Duke of Sudermania had been elected Grand Master; if her brother had resigned this office, he (Landgrave Karl) ought in her opinion to be his successor; she could not conceal from him that this election had attracted her attention. The Queen had seen a newspaper article, which contained the news that the united Lodges of Germany, Russia, and Denmark had elected the Duke of Sudermania as Grand Master, that all lodges acknowledged the Lodge in Stockholm as their mother Lodge, and would pay their tribute to the Swedish Lodge; at the same time there was given a description of a brilliant ceremony arranged by the King of Sweden to enthrone his brother before the assembled court.

The Landgrave Karl answered the Queen that the Duke Ferdinand would always be the only Grand Master of the united Lodges, and if ever he should resign this office he (Landgrave Karl) also would resign, because he was sincerely and eternally attached to her illustrious brother. One of the higher Superiors of Masonry had died, and the Duke of Sudermania had secretly sought to get his office; he (Landgrave Karl) had worked for a whole year against it, because he knew only too well the Swedish policy of extracting triumph and glory from the smallest things, and throwing dust into the eyes of the public; he had not been able to entirely prevent the election of the Swedish Prince. Lower Germany had elected the Prince as P.G.M., while Upper Germany had given him (Landgrave Karl) the same office; and as the Danish Brethren did not want to acknowledge the Duke of Sudermania as P.G.M., they too had elected him (Landgrave Karl) to this office, and held no communication with the Duke of Sudermania. The election of P.G.M. of Lower Germany had given occasion to the narrative of the ceremony in the newspapers, which ceremony, probably, the King of Sweden had invented, as in the German Lodges, they do not know sceptre and hammer, but hammer and "Tabliers." Besides he could assure her on his word of honor and that of a Mason, that the word "Tribute" was not known in the Lodges, nor was the Lodge at Stockholm acknowledged as their mother-lodge; the whole newspaper article was nothing more than a stroke of policy in the usual Swedish style, all the worse, as the truth was known to a great many.

Freemasons, vol. II., part 4., p. 130, *i.e.*: "The 15th March, 1780, the Duke of Sudermania . . . . . was installed Grand Master, a memorial medal was also distributed." He supports his assertion by presuming "that an error of memory, (*Gedaechtnissfehler*) must have taken place in mentioning the Installation and the distribution of the medals, by which only this No. 5 can be meant, together, whilst these two facts ought to have been told separately." But the original report of the Installation was given 21st March, 1780, whilst de Bjerkén died the 28th August, 1780, and the medal struck in memory of his death was distributed in 1781. I maintain, therefore, that there were two distinct medals of the year 1780, one in memory of the Installation of the 15th March, 1780, and another in memory of the death of J. de Bjerkén, of the year 1780, described as No. 5 by Bro. Merzdorf.

The Duke of Sudermania, who after the death of Baron von Hund in 1776, had been elected on the 2nd September, 1778, head of the Strict Observance (the installation took place at Brunswick, 11th December, 1778, Baron von Leyonhufvud being sent over by the Duke to act as his proxy), resigned this office in a long declaration, dated the 10th April, 1781, and now bestowed all his energy to the furthering of the Swedish System in that kingdom. A revision of the Rituals took place, and a Palace for the meetings of the "National Grand Lodge," "the Supreme Chapter," and the St. Andrew's and St. John's Lodges, working at Stockholm, was purchased from Count Fred. Horn, 1st Nov., 1783.

About this time the Grand Lodge of Sweden being anxious to renew the correspondence, which had ceased for some years, with the Grand Lodge of England, addressed a letter to London, still preserved in the Archives of that Grand Lodge, and of which I will give a literal translation in English.

STOCKHOLM,
26th May, 1784.

To the Most Worshipful Grand Master, Wardens, Masters, and Brethren of the Grand Lodge of England,

GREETING,

Most Worshipful Sirs, Knights, and Brethren.

"The Grand Master of all constituted Lodges in the Kingdom of Sweden, His Royal Highness the Duke of Ostgothland, has graciously requested me to convey the brotherly acknowledgment due by us, for the remembrance with which the Sir Knights and Brethren of the Grand Lodge of England had honoured the Grand Lodge of Sweden by their letter some time ago.

"At this opportunity I will give myself the pleasure to inform you that the ancient genuine Masonic Fraternity with us has reached its highest position, since it has been ordained by the Great Architect of the Universe that our most gracious King himself, as an honest and zealous Brother, has deigned to become the Patron of all constituted Lodges in his dominions, and that His Royal Highness the Duke of Sudermania has been installed as chief and leader of Freemasonry in general as well as of the highest degrees in the Innermost Temple.

"We enjoy, therefore, within our Swedish Masonic Fraternity the greatest happiness which we can imagine, and we are happy enough to be illuminated by the most exalted and true light, which is the only true source of the highest degrees and science of the Royal Art, as well as of Freemasonry in general.

"Although all communications and correspondence between us had ceased for some years, from the time when Bro. Tullman's unseemly demands were the principal cause thereof, it will now afford us the greatest pleasure to foster the concord with the Grand Lodge of England; the more so, since by the praiseworthy supervision and attention of our present most wise and enlightened leader, the Swedish Masonic Fraternity has been brought to the highest esteem and independence.

"In order to reciprocate the attention of the English National Grand Lodge in sending us the list of their Grand Officers, I will do myself the honour to do likewise, and herewith send the list of the high personages and Grand Officers in the Grand National Lodge of Sweden.

"We wish and implore for you, for ourselves, and all lawful true Masons, dispersed over the face of the earth, the continued gracious protection of the Grand Architect of the Universe.

"I am with the highest esteem,
"Your true Brother,
"Sincere and obedient servant,
"CARL FR. FREDENHEIM,
"*Grand Secretary.*"

List of the highest Personages and Grand Officers of the Swedish Grand Lodge.

His Majesty the King	Protector of the Order.
His Royal Highness the Duke of Sudermania	Salomonis Vicarius.
His Royal Highness the Duke of Ostgothland	National Grand Master.
Bishop Dr. Wingard	Prelate of the Order.
General Count F. Horn	Dep. Nat. Grand Master.
His Excellency Senator Count Nils Bjelke	Grand Chancellor.
Senator von Stenhagen	Grand Orator.
Bishop Dr. von Troil	Grand Chaplain of the Order.
Colonel Baron Carl Pfeiff	Grand Inquisitor.
His Excellency Senator Count Eric von Stockenström	Grand Conservator.
Colonel Baron C. A. Wachtmeister	Grand Senior Warden.
Colonel Count Ad. Lewenhaupt	Grand Junior Warden.
His Excellency Senator Baron Fred. Sparre	Grand Treasurer.
Colonel Count J. G. Oxenstierna	Grand Master of Ceremonies.
Chamberlain Baron Barnekow	Grand Introducer.
General C. G. Sinklair	Grand Intendant.
Major Baron C. Björnberg	Grand Senior Deacon.
Colonel Baron E. Ruuth	Grand Junior Deacon.
C. F. Fredenheim	Grand Secretary.

I would draw your attention to some points which I think are worthy of notice.

Firstly: The Handbuch (iii page 214) in a foot-note states that Fredrik Adolf, since 1772 Duke of Ostgothland, is cited, in an undated Swedish List as Grand Master of Sweden, and Bro. Speth, in his "Royal Freemasons," page 19, adds "probably in error;" but we have it officially stated in this letter that the Duke of Ostgothland was Grand Master in 1784.

Secondly: If an acknowledgment of the Grand Lodge of Sweden as such by the Grand Lodge of England had taken place in 1770, the Swedish Grand Lodge certainly would have referred to it in their letter, which says that "all communications and correspondence between the two Grand Lodges had ceased for some years from the time when Brother Tullman's unseemly demands were the principal cause thereof."

And thirdly: It seems to me that Bro. Tullman, as E.P.G.M., being, so to say, a thorn in the side of the already established Grand Lodge in Sweden, had to be got rid of, and, in order to effect this, the Swedish Grand Lodge may in 1770 have applied to London for recognition as a Grand Lodge, but only obtained the appointment of Count Scheffer as English Provincial Grand Master for Sweden; and that this appointment, after having effected the desired object of deposing Bro. Tullman, was never acted upon in Sweden. Count Scheffer remained as before Grand Master of Sweden and as such he is named in the Hamburg New Gazette, 1st part, 1771, when on the 29th December, 1770, he visited the Lodge of the Three Roses at Hamburg.

This letter, although dated 26th May, 1784, was sent in April 1786, by the Earl of Effingham, G.M. to Bro. Heseltine, G.S., with the following remark, "The enclosed is the letter from the Grand Lodge of Sweden, which I wanted to have some conversation on with you and some other old Masons before it is laid before Grand Lodge."

Nothing, however, is mentioned about it in the minutes of Grand Lodge, and I must, therefore, conclude that the matter dropped for some reason, hitherto unknown; and the much desired renewal of correspondence and representation between the two Grand Lodges did not take place until 1799.

At the meeting of the Grand Lodge of England, on April 10th of that year (1799), a long letter of the Duke of Sudermania, addressed to the Grand Lodge of England, and dated 24th January, 1798, was presented by the Baron de Silverjhelm, Swedish Ambassador to the English Court, to the M.W. Grand Master his Royal Highness Prince George of Wales, praying again for a union and mutual representation between the two Grand Lodges of England and Sweden. This request was unanimously acceded to by the Grand Lodge of England and made known to the Grand Lodge of Sweden by a letter of His Royal Highness, Prince George, on May 8th, 1799. Ever since that time the fraternal relations between the two Grand Lodges have been of the most friendly character, and were further strengthened by two important events of more recent date.*

* See Bro. Gould's History, Vol. iii., page 199.

The one occurred in 1868, when our present M.W. Grand Master His Royal Highness the Prince of Wales, during a visit to the Swedish Court, was initiated into Freemasonry—a ceremony which was conducted in part by his present Majesty King Oscar the Second, and by King Oscar's predecessor. The second event was a reciprocation of the foregoing, when by a proposal of his Royal Highness the Prince of Wales, communicated to Grand Lodge by the M.W. Pro-Grand Master the Earl of Carnarvon, the rank of Past Grand Master of the Grand Lodge of England was on the 6th June, 1888, conferred upon his Majesty King Oscar the Second, then on a visit to this country.

Bro. GOULD said that the time allotted for the dispatch of their business having run out, he did not rise with a view of prolonging the discussion, but in order to propose the customary vote of thanks to the lecturer. Having had the privilege of perusing the paper, he had hoped that time would have permitted him to make some observations upon it. This, however, he was precluded from doing by the lateness of the hour, and must, therefore, restrict himself to the motion to which he had already referred, though he would add to it his own congratulations to Bro. Kupferschmidt on having cast a new and much needed light on a very obscure portion of Masonic history.

Bro. SPETH observed that, being very much in the same position as the last speaker, he begged leave to second the resolution before the Lodge, which would enable him to say that he had noted many points for further remark and would contribute what he had to say in writing. The paper added considerably to our knowledge of Swedish affairs.

The vote of thanks was then accorded and acknowledged by the lecturer.

The paper by Bro. Kupferschmidt is a most welcome contribution to the little that is known respecting the Swedish Craft, especially during the last century, and though it leaves much to be desired, which under the peculiar circumstances has so far evaded elucidation, I hope that our friend will continue those researches, which already have resulted in important facts being brought to the light.

I have consulted Bro. John Lane (who is *the* authority on Lodge Lists and Numerations) and he tells me that in the Engraved List of Regular Lodges for 1768, in our Grand Lodge, there is a register in MS. relative to the three Lodges in Sweden, numbered 1, 2, and 3 locally, to which apparently 445, 446, and 447 were to be assigned, but for some cause not now known these numbers were given to Lodges in England, and so also 448 and 449, but later on the three following (450 to 452) were allotted to those for Sweden, of course, in MS. only, but doubtless inserted on warrants. In a list for 1769 there is also a MS. note showing that two guineas each were paid for the warrants, though not one of the three got on the Engraved Lists for 1768 or 1769, but are duly noted in that of 1770. Bro. Lane can furnish me with nothing more on the subject at present, but as he is now preparing a "Handy Book to the study of the Lists" he may yet come across some points of interest respecting this curious trio.

Bro. Lane also notes in his "Masonic Records, 1717-1886," a Lodge held at a "Private Room, City of *Stockholm*," which was warranted by the "Atholl" Grand Lodge, 14th July, 1773, and which was "constituted at Globe Tavern, Fleet Street, London;" and states that there are no "*Records after* 1790." These *Returns* or "Records" might be worth a careful examination as they were, I presume, made direct to the Grand Lodge.

It seems to me likely, from the evidence of the Lists, according to copies in Bro. Lane's possession, that Nos. 1 and 2 were "returned" to Grand Lodge as constituted in 1767, and No. 3 in 1768, and that the numbers 385 to 387 were not those on the Warrants, but the aforesaid 450 to 452.

Count Scheffer's name occurs as Provincial Gran Master of Sweden in our Engraved Lists of Lodges from 1770,

but I fancy not earlier, as I have "Charles Fallman" noted on Lists 1764-7. I entirely agree with Bro. Kupferschmidt that this body was only acknowledged as a Provincial Grand Lodge under the Grand Lodge of England.

Clearly there were two distinct medals issued in 1780 as our Brother declares, and Dr. Merzdorf for once is in error, although generally fairly accurate. Bro. Marvin, in his "Masonic Medals," 1880, gives particulars of a number of such struck in Sweden, one being for a "Swedish Army Lodge (Svenska Armeens Loge), in 1762, by Ljungberger of Tralsund. (Marvin's, No. 432.) The one struck in honour of the lamented Bro. Bjerken is Marvin's 434, and is not the Installation Medal of 1780.

I cannot trace the latter anywhere, but possibly Bro. Shackles, of Hull, may have had better luck in his researches.

W. J. HUGHAN.

I have looked carefully into the question of these two medals, but can find no reference in Merzdorf, Marvin, Zacharias, or Hildebrand (the latter being the best authority on all Norwegian or Swedish Medals) to the one alleged to be struck on the installation of Karl, Duke of Sudermania, brother to Gustavus III. in 1780. Marvin quotes the "Bierken" Medal which I possess in my collection. It is as follows. Obv. Bust of Bierken to right, under which is the letter F., quite small, the initial of Fehrman the engraver. Legend IOH · A BIERKEN · R · SV · ACONS · CONCELL · ET EQV · AUR (John von Bierken, Arch Counsellor, Chancellor and Knight of the Kingdom of Sweden). Rev. On a platform approached by three steps, a sarcophagus on which lie the ribbon and jewel (the square) of a presiding Master. Legend FLENDI COPIA DIVES (Worthy of a flood of tears) In exergue L. FR. MUR. EXS. S. EDUARD PRÆF. MER. MORT. A.D. MDCCLXXX. Marvin reads the abbreviations "The Freemasons in honour of the memory (exsequias) of the Master (Praefectus) of St. Edward's Lodge, deceased A.D. 1780. Mer. is too indefinite to interpret; probably it is some Latin equivalent for Worshipful." I can find no reference to any other Medal struck in 1780. I have one struck in 1787 in honour of Charles, Duke of Sudermania, bearing the following legends. Obv. CAROLUS D · G · REGN · SVEC · PR · HAER · ET DUX SUDERM (Charles by the Grace of God, Prince and Heir of the Kingdom of Sweden and Duke of Sudermania). Rev. LUCE FIDA ET CONSTANTE (With faithful and constant light). In exergue SUMMO PRAEFECTO | LIB. FR. MUR. SVECI | MDCCLXXXVII (To the Grand Master of the Fraternity of Freemasons of Sweden, 1787). This was struck at Stockholm by the Grand Land Lodge of Sweden in 1787, and presented to the Grand Duke on St. Charles' Day (28th January) 1787. The identification, therefore, of a hitherto unknown medal by Bro. Kupferschmidt, is an interesting contribution to our numismatic knowledge, and to me, especially, renders his paper of great value.

GEO. L. SHACKLES.

It is with great pleasure we must all welcome Bro. Kupferschmidt's appearance before the Lodge as the author of a paper, which is moreover a very excellent production from various points of view. Bro. Kupferschmidt had long been known to Bro. Gould and myself as a Masonic student, and we were by no means surprised to find him amongst us as a visitor at our first literary meeting. At our second, he once more appeared, in order, in his own words, to break a lance with me, in defence of the integrity of his countryman Bro. Fallou, whose veracity I had impugned. That hard blows were delivered on either side, must be in the recollection of many of us, but the joust was conducted, as I hope will always be the case in the Quatuor Coronati, in the true spirit of fraternal chivalry. Since then our Bro. has attended nearly every meeting, and was the 22nd member enrolled in our Correspondence Circle. He now appears before us as a candidate for Lodge membership, and there can be no doubt in any brother's mind that the paper read is a full and sufficient "Masterpiece." It is the paper of an archæologist, showing microscopic attention to, and grasp of detail, together with a masterly arrangement of data, and closeness of argument.

The history of the Grand Lodge of Sweden has yet to be written. Almost every Grand Lodge possesses a history, authorised or otherwise, but that of Sweden has not even the beginning of one. Von Nettlebladt, a shining light of the Grand National Lodge of Germany, which professes the Swedish System, wrote a ponderous vol. of some 1000 pp. quarto, somewhere about 1845, which professes to give a History of every System of Lodges, but, except to claim infallibility for the Swedish Systems, never mentions them. This pretension is once more amusingly exemplified in one of the letters quoted by Bro. Kupferschimdt; the G.S. of Sweden stating that they "are happy enough to be illuminated by the most exalted and true light,"—whereas every impartial student is ready to affirm, that no Masons have diverged further from the true light of Masonry, than those under the Swedish Systems in Sweden, Denmark, and Germany.

The data given respecting the "Lodges Nos. 1, 2, and 3, in Sweden" are of great value. Absolutely nothing has ever been known of these Lodges beyond the bare fact of their existence, and yet the knowledge lay all the while hidden in the archives of our own Grand Lodge, whence even the patient research of Bro. Lane failed to unearth it.

A further proof is supplied, if such were wanted, of the folly of our rulers last century and of their ignorance of continental affairs. Starting with a well-founded belief that Zinnendorf was a gross impostor, and after denouncing him far and wide as such, they yet condoned his past, and recognised his usurpation because, forsooth, he had enticed into his toils and entrapped the Princes of Hesse Darmstadt and of Prussia. And to this new jurisdiction they subordinated, not only their Lodge "Royal York" at Berlin, and their Prov. G. Lodge at Hamburg, but, worst of all, their Prov. G.L. at Frankfort, the only body on the whole Continent which had remained true to them in spirit as well as words, and kept inviolate and unsullied the pure and simple teachings of English Freemasonry. Of such power was the mere mention of the names of a couple of princes!

As regards the Swedish medals, Bro. Kupferschmidt has rendered us another service, upon which I will not dilate, because I feel that either Bro. Hughan or Bro. Shackles is more competent to deal with the subject.

Finally, our Bro. Kupferschmidt crowns his deserts by pointing out a serious error into which I fell some years ago. In Sweden the G.M. is the head of the Symbolic Lodges only *i.e.*, of the first three degrees. The head of the Order is called Vicarius Salomonis. The two offices can be, and have been, held conjointly. The Duke of Sudermania was installed G.M. in 1774, and in 1780 he succeeded his brother, at that time King Gustaf III., as Vicarius Salomonis, which office he held till his death in 1818. It is stated that in 1811 he resigned the lower dignity to his adopted son Bernadotte, afterwards King Carl XIV., and I therefore presumed that he held both offices from 1780 to 1811. His nephew Fredrik Adolf first appears on the Masonic scene about 1777 and died in 1803. I was therefore led to place little reliance upon an undated list, whose authenticity was very vaguely established. But now this list crops up attached to an authentic letter of 1784, and must be accepted, and it states that Fredrik Adolf was Grand Master in 1784. I am therefore inclined to believe that in 1780 the Duke of Sudermania divested himself of the secondary dignity in favour of his nephew, and that he resumed it on the latter's death in 1803, retaining it till 1811.

G. W. SPETH, *Secretary*.

Without again traversing the ground which has been so well covered by the Secretary, I may, perhaps, be allowed to echo the cordial approval bestowed by him on the paper of the 8th inst. It is an excellent example of the good work that can be done by a diligent and accurate student, who departs from the beaten track, and carries on his explorations in the by-paths of Masonic history. By labours of a like character to those so happily performed by Bro. Kupferschmidt much benefit would result, and in this way I regard his paper as not only good in itself but of particular value as a portion of our *Transactions*, since it points out to others a form and method of research, as yet too little practised, but from which, let us hope, something more may be anticipated in the future.

R. F. GOULD, *I.P.M.*

The Secretary called attention to the deed which had been prepared, according to a resolution of the Lodge, vesting the Lodge Library and Museum in the hands of Trustees, so that should untoward circumstances befall the Lodge, the

collection would be placed in the Grand Lodge Library, and thus be preserved to the Craft. He, therefore, requested all members of the Lodge then present to execute the deed in the interval between the closing of the lodge and the sitting down to refreshment.

DEED OF TRUST, QUATUOR CORONATI LIBRARY.

This Indenture, made the eighth day of November one thousand eight hundred and eighty eight **Between** **Robert Freke Gould** of the Junior Army and Navy Club Saint James Street in the County of Middlesex Esquire Barrister at Law **William Simpson** of No. 19 Church Road Willesden in the County of Middlesex Esquire and **Sisson Cooper Pratt** of the Junior Army and Navy Club Saint James Street in the County of Middlesex a Lieutenant Colonel in the Royal Artillery and all other the persons who shall execute these presents of the one part and **Sir Charles Warren** of 44 Saint George's Road Pimlico in the County of Middlesex Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George and Knight Commander of the Most Honourable Order of the Bath the said **Robert Freke Gould William Harry Rylands** of No. 11 Hart Street Bloomsbury in the County of Middlesex Esquire **Thomas Hayter Lewis** of No. 12 Kensington Gardens Square in the said county Esquire Professor F.S.A. **William Wynn Westcott** of 396 Camden Road in the said County Esquire B.M. **The Honourable Sir Henry James Burford Burford Hancock** of The Palace Gibraltar Knight Chief Justice of such colony and **George William Speth** of Streatham House Margate in the Isle of Thanet Gentleman (hereinafter called the said Trustees) of the other part **Whereas** the parties hereto are the members of and constitute a Lodge of Free and Accepted Masons under the title or denomination of the "Quatuor Coronati" Lodge (hereinafter called the said Lodge) numbered 2076 on the Grand Register of England **And** whereas the said Lodge possesses divers valuable printed books manuscripts prints and drawings which the said Lodge has transferred to the said Trustees and the said Lodge intends to acquire by purchase gift and otherwise other books manuscripts prints drawings maps charts papers and documents of a similar nature and the said parties have agreed to provide for the custody management safe keeping and disposition of the same in manner hereinafter appearing **Now** this **Indenture** **witnesseth** that in pursuance of the said agreement it is hereby agreed that all the printed books manuscripts prints drawings maps charts papers and documents of a similar nature medals antiquities carved or engraved articles (other than the jewels and the furniture belonging to the said Lodge) objects of art or curiosity which have been so transferred to the said Trustees as aforesaid or which now belong to the said Lodge or which shall at any time hereafter by purchase gift or otherwise be acquired by the said Lodge and all of which books manuscripts articles and premises are hereinafter called "the said Library" shall be held by the said trustees and the survivors and survivor of them and the executors and administrators of such survivor their or his assigns upon the trusts following that is to say

Upon trust to permit and suffer the said Library to be kept in such place or places and used by such persons and in such manner and under such rules and restrictions and generally to be managed and the books manuscripts and all other articles forming part of the same to be used lent sold exchanged given away or otherwise disposed of and dealt with in such manner for such purposes and to such person or persons as the said Lodge or any duly appointed Committee thereof shall so long as the said Lodge remains undissolved and consists of three members shall think fit.

Upon trust that if and whenever the said Lodge shall be duly dissolved or the members thereof be reduced in number to three then that the said trustees shall forthwith transfer deliver and hand over the said Library to the Grand Lodge in England of the said Free and Accepted Masons and the same shall from thenceforth become and form part of the Library of such Grand Lodge.

None of the said Trustees shall be liable to see to the insurance or safe custody of the said Library or any portion thereof or be in anywise liable for any loss or damage which may happen to the same or any part thereof.

New or additional Trustees or a new or additional trustee of these presents may be appointed at any time by the Worshipful Master, Immediate Past Master, Treasurer, Secretary, and Senior Warden of the said Lodge for the time being or any three of them by writing under their hands in the minute book of the said Lodge **In Witness** whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written

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The Lodge was closed, and the brethren adjourned to dinner.

The W.M. proposed "The Queen" in felicitous terms, and, in calling upon the brethren to drink "The Health of the M.W.G.M.," took occasion to relate some few incidents that had come under his personal notice, and which illustrated very forcibly the kindness of heart and regard of H.R.H. for all those about him, from the highest to the lowest.

The toast of "The Grand Offices" was responded to by Bro. Partridge, P.A.G.D.C. and Prov. Dep. G.M. for Leicester and Rutland.

Bro. GOULD, who next proposed "The Health of the W. Master," said: "On occasions like the present, when it is observed that the I.P.M. has possession of the gavel, the brethren become aware that the toast of the evening is about to be proposed. The privilege thus devolving upon me I value very highly, and will now, to the best of my ability, proceed with the somewhat difficult task of compressing within a short speech the varied and interesting 'record' of our Worshipful Master, of which, indeed, some kind of summary is both due to the Lodge and, I am aware, is anticipated by the brethren. Of our personal relations, I shall merely say that during my year of office no Master of a Lodge ever received greater support from his Wardens than I did. More than once in matters that had lain outside the course of my own reading I consulted the Senior Warden, and the information sought for was never withheld. Indeed, quite the contrary, and I remember in one special instance, having written to our brother concerning the symbolism of the hand, that I found myself very much in the same position as the Indian ryot, of whom it is related, that praying fervently for rain, he was somewhat disconcerted when straightway the Ganges overflowed him. From this, however, I conceived the hope that our Bro. Simpson might, perhaps, be equally communicative with regard to the circumstances of his own very remarkable career. But here I was disappointed, as our brother observes a singular reticence respecting achievements of which he has every reason to feel proud. Nevertheless, I have succeeded, after a fashion, in piecing together, from one source or another, at least a bare outline of the previous career of the worthy and distinguished brother whose installation this night has been the chief feature of our proceedings. What may be termed the notable career of the W.M. began in 1854, with the Crimean War, and he was in Balaklava during the terrible winter of that year. Days and nights were spent by him in the trenches; nor was he associated with the land service only, for he often accompanied one of our ships of war when such was detached for the purpose of bombarding a fortress. Bro. Simpson's sketches were published in two folio volumes, dedicated to the Queen, and I have it on good authority, that the greatest lady of the land was graciously pleased to compliment our brother, not only on the result of his labours, but also on the gallantry and daring which he had evinced in the pursuit of his profession. After the Crimean War, Bro. Simpson made a tour in Circassia. Then came the Indian Mutiny, and our brother, long attracted by the East, went to India to illustrate that country. There he remained for three years, visiting all the most celebrated spots, including the wonderful cave-temples of Ellora and Ajunta, and in this way became familiar with Indian temples, from seeing and sketching the various places of worship. While in the Himalayas, among other sacred spots, our brother visited the source of the Ganges, where he bathed and drank the water—a ceremony, I may observe in passing, which, according to the Hindu belief, entirely whitewashes all former sin. The precise extent, indeed, to which our W.M. benefited by his ablutions I cannot

say, but he was, at all events, sufficiently invigorated corporeally, to be able shortly afterwards to penetrate into Tibet, where he found himself among Buddhist Lamas, or monks, and, as a matter of course, embraced the opportunity of sketching their monasteries and ceremonies. In 1866 we find him at St. Petersburg attending the marriage of the present Emperor of Russia, after which he was included in the suite of H.R.H. the Grand Master on a visit made by the Prince of Wales to Moscow. In 1868 he was with the Abyssinian Expedition, and, at the close of the year, went to Egypt to illustrate the Suez Canal; and, this completed, he went to Jerusalem, where he was shown the underground wonders of that city by one of our Past Masters. *then* Captain Charles Warren, of the Royal Engineers. Two years later we find our brother at Rome, the occasion being the meeting of the Vatican Council. Then followed the Franco-German War, with regard to which I shall only mention in passing that the late Emperor Frederick sent our brother the war medal for it. After this, Bro. Simpson had some thrilling experiences of the Commune in Paris, and was a witness to the street fighting. In 1872 he went to Peking to illustrate the marriage of the Emperor of China, and here our W.M. proved himself a man of resource, for the most important part of the ceremony, which no facilities were afforded him for seeing, he succeeded in witnessing by a midnight ambush, or, in other words, by looking through a chink in the paper window of an opium den. It almost goes without saying that our brother paid a visit to the Great Wall. On his homeward journey, Bro. Simpson travelled via Japan and America, and, reaching San Francisco, found a great excitement over the Modoc War; so off he went again (where I am quite unable to follow him) on the war-path. Before leaving the United States, our brother accomplished a good deal, and I have certain information that he visited Yosemite Valley, and the great Mammoth Cave of Kentucky, besides interviewing the Mormon patriarch, Brigham Young, at Salt Lake City. In 1876 he accompanied H.R.H. the Prince of Wales on his Indian tour, and a few years later, 1878-9, was again in the same country, the occasion being the Afghan War, at the conclusion of which he explored some old Buddhist monuments, and made several archæological discoveries. In 1883 he was at Moscow, attending the coronation of the Emperor of Russia, and the following year accompanied the Afghan Boundary Commission, under Sir Peter Lumsden. It was through his absence with this expedition that our W.M. does not figure as a founder of this Lodge, which it was always the intention that he should do, though I may here observe that we have ever regarded him as a virtual founder, as the offices he has successively been called upon to fill will attest. Bro. Simpson got back to England from Afghanistan by way of Persia, the Caucasus, and the Caspian Sea; and here my story of his travels approaches an end, though I shall just mention the funeral obsequies of the late emperor Frederick of Germany, which were recently brought so vividly before our eyes in the oldest of our illustrated newspapers, where, also, there was the following notice: "From sketches by our Special Artist, Mr. William Simpson." One event, indeed, in the Worshipful Master's 'record' I have omitted in its proper order. His last collection of drawings was entitled 'Troy, Mycenæ, and Ephesus.' These were the sketches he made when sent out to illustrate Dr. Schliemann's explorations, and in connection therewith he wrote some articles in "Fraser's Magazine," which led to a paper war in the *Times*. But, although Dr. Schliemann denied the accuracy of what our W.M. said about his Hissarlik (*Troy*) explorations, the former has since had to concede the position taken up by Bro. Simpson, *viz*., the absence of any evidence to establish the doctor's claim that he had discovered the palace of Priam. Our brother is honourably known in connection with more than one of the fine arts, and, as we all know, combines in himself both those qualifications of which we offer candidates their choice, who may be duly recommended for our full membership. But I must confine my remarks to the master art or science with which as Freemasons we are, or should be, most closely concerned. Bro. Simpson has read papers before the Royal Institute of British Architects, on the architecture of India, of China, of Abyssinia, of Afghanistan, and on the wooden architecture of the Himalayas. His last paper, read before the same body, was on quite a novel subject—"Mud Architecture"—and though the title was at first regarded as a joke, I believe I am right in saying, that by the authorities of the Institute it was pronounced to be the very best which Bro. Simpson had ever produced for them. All these architectural papers contained new matter picked up by our W.M. on his visits to different countries, and each of them was a very valuable contribution to our knowledge of the architecture of the world. With this introduction, brethren, I now give you 'The Health of the W.M.,' with whose extensive learning and varied experience all of you may not yet be as familiar, as you already are with the kindness of heart and geniality of disposition, which has endeared him to every member of the Lodge."

BRO. SIMPSON, in returning thanks, remarked that, owing to his deficiency in the ritual requirements for the occupant of the chair, he should have felt constrained to decline the honour if proffered by any other Lodge; but, as W.M. of the Quatuor Coronati he felt that those accomplishments were of a secondary nature, and that being so, the honour was too great to refuse. No position in Masonry appeared to him equal to the one he then occupied, and it would be his first thought during his year of office to uphold the proud position the Lodge had already acquired, and to further its interests to the utmost of his power. Before sitting down he would ask the brethren to pledge "The Past Masters and Founders of the Lodge." Two of these were that day absent—Sir C. Warren, whose acquaintance he had first made many years ago in the excavations beneath the Temple of Jerusalem, detained owing to the necessity of preparing for the Lord Mayor's Show, and his old friend Walter Besant, whose health prevented his attendance. Others, however, were present, and he would call upon the I.P.M., Bro. Gould, to reply.

BRO. GOULD said that the founders of the Lodge, who mustered that evening in greater strength than the Past Masters, derived much satisfaction from the success which had already crowned their initial efforts. With regard to the Mastership, the responsibility seemed to him not unlike that appertaining to the keeping of a watch on board ship. The outgoing Master had, so to speak, in their own case, handed over the charge of the ship to his successor. But the course of the vessel remained the same, and though he (Bro. Gould) from being the captain, had become one of the crew, he hoped and believed that in him, the I.P.M., their present W.M. possessed no more loyal or dutiful subordinate. Both Circles he thought, would feel confident, that with Bro. Speth at the helm and the W.M. on the bridge, their ship could not possibly be in better hands, and that those brethren, with the officers of the Lodge, would be found fully equal to the duties devolving upon them, or to any emergencies that might arise. More he would not say, because his watch on deck was at an end, and he handed over the speaking-trumpet, with the other emblems of authority, to the worthy and distinguished brother who, to the satisfaction of them all, had already entered upon the discharge of his duties, as Master for the twelve months ensuing, in a manner which left no room for doubt that his tenure of office would be productive of the greatest possible benefit to the lodge.

The WORSHIPFUL MASTER next proposed "The Officers of the Lodge," coupled with the name of the S.W.

BRO. LIEUT.-COL. PRATT replied, and incidently mentioned that the W.M. had left future travellers little to do in the way of discovery. There yet, however, remained Central Africa, and he thought it would be interesting if a deputation of the Lodge invaded that district, in order to ascertain whether the whitewashing which, on the authority of the W.M., was there applied to the natives under certain conditions of initiation, at all resembled the process as carried out in their own Law Courts.

The WORSHIPFUL MASTER, in proposing "The New Members," said in a lodge like theirs, more than in any other, it was quality, not quantity, that was to be desired. Their regulations insured this by insisting upon a literary or artistic qualification, and the success of their system was proved by the eminence in various lines of the one member admitted that evening and of the three proposed for joining. It was necessary that members should not only be fit to appreciate the labours of the Lodge, but competent themselves to afford in-

struction to the others. He coupled the toast with the name of Bro. Mattieu Williams.

BRO. WILLIAMS returned thanks, and remarked that years ago he entered Masonry for the sake of knowledge. He could not say that he received none at all, but to him personally it was unsatisfying in its nature and extent. That evening he made a second venture in the same direction, and, from what he had already seen, was convinced that that time at least he need not fear disappointment.

The WORSHIPFUL MASTER proposed "The Treasurer and Secretary," and appealed to the latter to maintain the high standard of their Transactions, as upon that depended their future and continued success.

BRO. SPETH returned thanks, and said his connection with the Transactions was confined to the editing; the maintenance of the standard depended upon the contributors. He must, therefore, pass on the appeal to the members of the Lodge in general; but he was confident that they would not leave him in the lurch, and that, however good the preceding numbers of "Ars Quatuor Coronatorum" might be, those to come would be better.

In proposing "The Correspondence Circle," the W.M. pointed out that at the date of his predecessor's appointment to office the roll numbered 155 members. The year just passed had witnessed the accession of 292 members, bringing the total up to 447. He trusted the year to come would prove even still more successful.

Bro. J. B. MACKEY responded, and the Tyler's toast brought a very enjoyable meeting to a close.

REVIEWS.

HISTORY OF No. 2 SCOTLAND, 1677—1888.*—As all Masonic Students are aware, the Histories of "Mother Lodge Kilwinning," No. 0, and the Lodge of Edinburgh, No. 1, have been written, the first mentioned by Bro. D. Murray Lyon, *the* Scottish Masonic Historian, and later on by Bro. Wylie, Past R.W. Prov. G.M. of Ayshire; and the second by my friend Lyon only, in a volume which has made his name for ever famous in Masonic Annals. Lodge "*Canongate Kilwinning*" is an off-shoot of No. 0, having been constituted in a certain fashion, on Dec. 20th, 1677. An excellent facsimile of the entry in the minutes of "Mother Kilwinning" is to be found in Lyon's History of No. 1, at p. 101, *with the "marks" of brethren attached*, and is to the effect that "the brethren of the cannigate in edinbroughe" were empowered "to *enter, receave, and pase* ony qualified persons that they think fitt, *in name and behalf of the ludge of Killwinning* and to pay ther entry and booking moneys due to the sd ludge *as we do ourselves*." If a copy of this authority was given to these petitioners from Edinburgh (which is likely), the document was not forthcoming in 1736, when it was wanted on the formation of the Grand Lodge of Scotland, so the Members on Feb. 16th of that year again petitioned their *Alma Mater*, and a second authority was granted, bearing date 24th June, 1736. The phraseology of the last charter is not quite in accord with the original record of 1677, but happily "the document is still in good preservation," and a faithful reproduction thereof is one of the many features of Bro. Mackenzie's handsome volume.

The work is a Lodge History, pure and simple. It could not be more than this, that is, more of a General History, unless the cost of printing were of no moment, for with "the somewhat difficult task to condense the very large and varied amount of material into the space at command," some 260 pages (quarto) are occupied in narrating the chief particulars of the Lodge's eventful past. Bro. Allan Mackenzie has the necessary enthusiasm as well as knowledge, the exemplary patience, as well as the needful discrimination, to be amply qualified as the Lodge Historian, and I have no hesitation in declaring, that as a Lodge History, the work has no superior, and but few equals. In the matter of typography, and as respects the illustrations, it appears to me impossible to suggest any improvement, save that I should have liked to see a *facsimile* of the resolution aforesaid, of 1677, as one of its attractive reproductions: but when so much is given for the merely nominal subscription, and any profits (I say *any*, because that seems to me very unlikely to occur), are to be devoted to the Building Fund, it would savour of ungraciousness to breathe one word of regret.

The photos, gems in their way, are by Bro. J. Duncan Smith, of No. 1, Hanover Street (who has also published them on a larger scale), and the printing is from the press of Bro James Hogg, of North Bank Street, both names being a guarantee that the best typographical and artistic skill have been employed in the production of the noble tome, which is a credit to all concerned.

After the elaborate and most appreciative review which appeared in the "Freemason" for June 16th, 1888, I need not refer at length to the varied and interesting, as well as curious and important, records which are now made known to the Masonic world. Seven volumes of minutes from 1735 to 1888 are thus opened and exhibited to the astonished and interested reader, and every now and then, in fact wherever needful, Bro. Mackenzie obligingly introduces notes and comments, which make doubtful passages "clear as noon-day:" and his biographical sketches are perfect specimens of their kind. No wonder it has been a "labour of love" to compile such a history, when it is such a delight to read, for to my mind it is much more "interesting than a novel," and certainly a deal more instructive and entertaining to such as the writer, who has made the history of Freemasonry his study for over a quarter of a century. The *first* Grand Master of Scotland, "William St. Clair, of Rosline, Esq.," was initiated in this famous Lodge on May 18th, 1736, and on Nov. 30th of that year "was installed, saluted, homaged, and acknowledged," as the Grand Master. Twenty-one more Grand Masters have been proud to hail from No. 2 as their "own Lodge," from Nisbet of Dirleton in 1746, to the Earl of Rosslyn in 1870, and as to the "*few* selected names from the Roll of Members," that the author speaks of, distinguished in science, literature, and art, military and naval heroes, noblemen, travellers, etc., etc., etc., it is impossible to say aught now, as the list appended runs to over 350 names,

* "History of the Lodge Canongate Kilwinning No. 2. Compiled from the Records, 1677—1888, by Allan Mackenzie, R.W.M. 1883—1887 &c. &c." Copies may be had from the author, 17, Saint Andrew's square Edinburgh, at 15s. 6d., *post free*. The work is sold on behalf of the "Building Fund" of this ancient Lodge.

and even then the selection must have proved a considerable difficulty. The facsimile autographs of eminent men and craftsmen are dispersed throughout the volume by scores, and of themselves are a rich treat. Of course Robert Burns is a prominent character, as well he may be, Bro. Watson's plate being reproduced for the purpose of illustrating his investiture as Poet Laureate of the Lodge.*

Commencing with Burns in 1789, there have been thirteen poets so honoured, including James Hogg, the "Ettrick Shepherd," in 1835; William Hay, 1836-41; Francis Nicoll, 1846-49; William Pringle; and Anthony O'Neal Haye, the Historian of the Templars. The present holder of this distinction is Bro. Charles H. McKay, who is evidently at home in his office.

The earliest minute in Scotland relating to the degree of "Master Mason" is to be found in the first volume preserved by No. 2, and is dated 31st March, 1735, the oldest record of those preserved being of Feb. 13th of that year. The adherents of the Stuart cause were welcomed within the fold of No. 2 early last century, several of the foremost Jacobite noblemen and gentlemen being "brethren of the mystic tie." Doubtless to this cause is due the loss of Records prior to 1735, the unsuccessful rising in 1715 sending into exile those who escaped death on the battlefield. 1745 did not affect the Lodge so very much, the meetings being resumed on 24th June, 1746. The Roll of Masters from 1734-5 is a most extraordinary one, and should be reprinted, some day, in the pages of our proceedings, with the list of a few of the principal brethren, if only to illustrate the remarkable membership of this lodge. Its Masonic Hall has been in use for its members from 1736, and, in fact, every item respecting the Lodge savours of antiquity.

W. J. HUGHAN.

HISTORY OF THE FALKIRK LODGE BY BRO. JOHNSTON.†—This is an unpretentious little 8vo. of some 50 pages, wherein is pleasantly told the history of an old Scottish Lodge, which, existing before the formation of the Grand Lodge of Scotland in 1736, accepted a warrant from that body in 1740, and filled a useful place in the Craft till about 1838, when it succumbed to financial pressure and collapsed; a state which our Scottish Brethren are in the charitable habit of describing as "dormant." The tale of its gradual decline, produced by the growing debt on its Masonic Hall, built in 1762, and hastened by the pernicious habit of borrowing large sums at interest to stave off claims, instead of manfully subscribing the required amount, which culminated in sequestration of the Lodge property, is graphically described; and our sympathies are strongly enlisted for the brethren who, themselves owing such large sums, were unable to collect the debts due to them for hire of the hall, amongst the defaulters being, sad to relate, the Bench of Justices of the Peace.

In 1863, what we should describe as a new Lodge was formed. The prime movers were strangers to the old Lodge, the warrant is a new one, the number on the roll is a new one, the old Lodge had disappeared from the Grand Lodge List, and the only point of contact with the extinct Lodge was the adhesion of some few of the old members. Our Scottish Brethren prefer to call this a re-awakening, revival, of the old Lodge, and if it pleases them I certainly shall not take further exception to the term. In 1879 they laid the foundation stone of their new hall, and I grieve to see, that undeterred by former experience, and unmindful of Ruskin's advice to beg or steal, but not to borrow, they have once more incurred a liability, for that purpose, of £300 to the Society of Oddfellows. However, Bro. Johnston writes in glowing terms of their prospects, which I heartily trust may be fulfilled.

Sufficient *verbatim* extracts from the minutes are given to interest, without wearying, the reader, and appear judiciously chosen. The most prominent members sided with "Charlie" in 1745, thereby entailing the loss of their own heads and a period of enforced repose for the Lodge, from which it speedily recovered. An interesting and authentic account is recorded of one of those cases, so numerously reported and often on very slight foundation, when the tie of brotherhood rose superior to the stern demands of warfare. A welcome little volume might be indited on this subject, and although many apocryphal cases would probably have to be rejected if the author were a critic, I am convinced enough would remain to evince to the world at large that our professions are not vain imaginings.

No record of the first allusion to the third degree is contained in this book, but I notice that in the order of a procession in 1754 no masters are mentioned, but only the Fellow-crafts and the "Entred Prentices."

Every Lodge-history I have yet perused contains some little point that is new to students, and often of a character bordering on the comical. This one contains several of the kind, but I will only allude to the free initiation of Robert Balderston, in 1802, because he had hitherto cooked the Lodge dinners so nicely, and to his election in 1815 to a totally novel office, unique in the Craft, that of "Pie-baker" to the Lodge. Bro. Johnston's history is decidedly both entertaining and instructive.

G. W. SPETH, *Secretary*.

THE TOWER OF BABEL, AND THE BIRS NIMROUD. BY WILLIAM SIMPSON, R.I., M.R.A.S. This is a reprint of a paper recently read by our W.M. before the Society of Biblical Archæology, and apart from its value as a contribution on a subject hitherto untreated, viz., the origin of the Zikkuratus or Terraced Towers of Mesopotamia, possesses features of special interest to Masons. Bro. Simpson, as usual in matters purely architectural, proceeds on a strictly scientific basis. Alluding to structures, the main features of which are well-known, and which he himself has largely assisted in investigating, such as the Buddhist Monuments of India, known under the various names of the Stupas, Topes, Dagobas, and

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* It is fair to state that this appointment of Burns is questioned by not a few of our Students, but into that matter I do not now enter.

† The Old Masonic Lodge of Falkirk, now known as Lodge St. John, No. 16, by Thomas Johnston, lately Secretary of the Lodge. Falkirk: printed for the Lodge at the Herald Office, MDCCCLXXXVII.

Chaityas, the Pyramids of Egypt, the Pagodas and Terraced Temples of China, the purport of whose construction is generally admitted, he reduces these to their primitive forms, divested of the architectural accretion of centuries, and following the same course with the Zikkuratus, proves that all were fundamently similar, and probably of identical origin; viz., a cairn, mound or tumulus, surmounted by an altar to the manes of the individuals reposing beneath, which altar developed into a temple. He thus explains the origin of the towers in question, and enforces his architectural arguments with quotations from ancient writers, lately deciphered inscriptions and other sources.

To us, as Masons, the special interest culminates in two distinct points. Firstly, one of these Mesopotamian Terraced Temples, that at Borsippa, or the Birs Nimroud, is generally assumed to be the veritable Tower of Babel, so intimately mixed up with our traditions and legendary documents, and was certainly repaired by Nebuchadnezzar, also a favourite Masonic character; and any theory respecting its origin must be welcome to Masonic students. Secondly, Bro. Simpson mentions in his paper that he could bring additional reasons to sustain his argument; he however only glances at them, reserving their discussion for another place. "The subject is intimately related to a conclusion I have long held, that almost all temples had their origin in connection with worship at tombs: 'Worship of Ancestors' it it generally called, but I prefer to describe it as the 'Worship of Death.'" It is gratifying to know that our W.M. holds that, of all the learned Societies with which he is connected, the Quatuor Coronati is the one most fitting wherein to ventilate his theories in this connection. The Worship of Death will be the paper brought before us on the 4th January next. The M.S. is now in my hands, and I can promise those brethren who attend a rare treat indeed.

Bro. Simpson coins a new expression for the method of induction of which he is so capable an exponent: viz. "Comparative Monumentology," and he incidently describes the Begging-bowl of Buddha as the Sangrael of the Buddhists. The allusion appears to me a happy one, and a fit subject for a new chapter in "Comparative Symbology." Will our W.M. take the hint?—G. W. SPETH, *Secretary*.

THE RELIGION OF FREEMASONRY, BY BRO. H. J. WHYMPER*.—Bro. Whymper possesses what too many of us lack, the courage of his convictions. Having lived for many years in India he has seen the growth and extension of Freemasonry in that Empire, and has at the same time witnessed what he regards as a distinct diversion or falling away from the original plan of the Order. We who live in England only read or hear of the practices of Lodges under the English Constitution in the East, and what we have heard and read has lead us to the belief that in India the Universality of Freemasonry is more widely and favourably exemplified than in any other part of the world. How this Universality has been brought about we have, perhaps, not stayed to enquire, and our own comparative ignorance of the circumstances has prompted us to accept everything as orthodox and in order without any very close or critical examination. In common with other brethren, I confess to have never had, before reading Bro. Whymper's book, any misgivings as to the propriety of everything that is done in East Indian Lodges or as to the actual and careful preservation therein of our ancient landmarks in their integrity. But I am free to admit that my impressions in this respect have received a somewhat rude shock, and I feel sure that no thoughtful brother can rise from a perusal of this work without a conviction that its author has made out a case for very careful consideration, both on the part of individual brethren and of the rulers of Craft Masonry under our English Constitution.

I have said that the author holds strong opinions, and this book is their outcome, its object being to prove "that there is no inconsistency in Freemasonry claiming to be *both* a *Christian* and an *universal* institution, that no other view is consistently tenable, that the allegories, symbols, and teaching cannot otherwise be reconciled, *neither can the ritual have any other meaning in a Christian community*." I have italicised these words because they point to the pith and marrow of Bro. Whymper's book.

It is the common belief of Masons that the leading requirements for admission into their Society is a belief in an Omnipresent, Omniscient, and Omnipotent ruler of the Universe; but it is a pretty well-known fact that in India the "Sacred" books of the East take the place of our Bible when native persons holding local creeds are admitted into the Order. Our author argues that this is wrong, that under the English Constitution the Bible alone can be the volume of the Sacred Law, that it is virtually an insult to the Holy Scriptures to substitute for them any other book, and that the whole of the teachings and symbolism of the Craft point so distinctly and unmistakeably to the Holy Bible that if another so-called "Sacred" book be substituted the whole ceremony is reduced to nonsense.

In order to prove this the first step must be to show that the Craft under the English Constitution represents the original plan of Freemasonry, and that its connection with the Bible is so intimate as not to admit of its divorce therefrom without a complete severance from Ancient Freemasonry as understood by English Masons. This Bro. Whymper has, I think, succeeded in doing in a very complete manner. In a series of exhaustive chapters dealing successively with the old and new Constitutions, the lectures and the ritual he has shown in detail that in the first instance Freemasonry was essentially Christian and Trinitarian; that at the period known as the Revival, in 1717, a determined effort was made to give to Freemasonry a tone of universality which it never possessed before, and that with this object it was attempted, but only with very partial success, to eliminate all Christian teaching from the Constitutions and Ritual.

* THE RELIGION OF FREEMASONRY, by Bro. Henry Josiah Wymper, P.D.D.G.M. Punjab. With an introduction by Bro. William James Hughan, P.S.G.D., England. Edited by Bro. George William Speth, P.M. London: George Kenning.

In this connection, by the way, Bro. Whymper seems to be very much in accord with the theory of Bro. Carson, who believes that the consequence of this anti-Christian crusade was the formation of the Christian degrees by those Freemasons who were dissatisfied with the arbitrary proceedings of Anderson and his allies. I am very much inclined to take a similar view, which has been strengthened by a certain passage in the ritual of what I conceive to be, without doubt, the oldest, and certainly the most doctrinal, of all the Christian orders, thus: "To what intent was it," this order, "re-established and amendments made therein?" Answer: "To correct the errors and reform the abuses which had crept into the three degrees of St. John's Masonry." The ritual from which the foregoing is an extract was very probably formulated about the year 1750.

That the endeavour to squeeze all Christianity out of the order was not quite successful is next shown by the author, and here again all Masonic students must admit him to be correct seeing that during the whole period, from 1717 to 1813, the practice of offering up Christian prayers in the Lodges was quite usual and, in fact, almost universal. In 1813 a further turn was given to the screw, and this latest squeeze resulted in the knocking out of the Christian prayers and certain other allusions of a Christian character. Even then, however, says Bro. Whymper, in the ritual that was agreed upon at the Union, our present ritual, there is ample evidence to be found of a general Christian tone, indeed some of the symbolism, if not directly pointing to Christianity, is reduced to a meaningless array of words, more particularly in the case of some portions to be found in the working of the Third Degree.

Passing on to the subject of the Royal Arch, our author maintains that its symbolism is Trinitarian, and in this I quite agree with him, the fact of the great antiquity of the Delta as a religious emblem merely proving the fact that from the earliest times of antiquity the mind of man has been imbued with an ineffaceable impression of the existence of a Triune God. The Royal Arch is, of course, declared by our Constitutions to be an integral part of Ancient Free and Accepted Masonry, although Bro. Speth has lately published a very well reasoned out article for the purpose of proving that the Arch is no part of ancient Freemasonry, which extends no further than the Third Degree. Nevertheless, the Grand Lodge of all England working at York, the most ancient Masonic body in England, emphatically declared as late as the close of the 18th century that there were five Degrees in Freemasonry, the 4th being the Royal Arch and the 5th the Christian Degree of the Knight Templar.

That English Freemasonry is founded upon the English Bible is quite clear, as Bro. Whymper shows in great detail. All its traditions, titles, and words are taken from the Scriptures, its lessons are derived therefrom, and much of its phraseology is appropriated from the same source; so that if it be true, as is agreed by all Masonic historians of repute, that the whole system of Speculative Masonry, as at present known in the civilised world, is lineally derived from the English Revised Freemasonry of 1717, it necessarily follows that all Freemasons of the present day do or should regard the Bible as the Great Light in Freemasonry. It is easy, of course, to assert, as some do, that the Bible is a mere symbol and of no more real significance than a copy of the Books of Euclid or Colenso's Algebra, and after reading an address by an American member of the Ancient and Accepted Rite, published a few years ago, in which the writer declared that the teaching of the Rose Croix degree bore no allusion to Christianity or its Founder, but was purely allegorical and symbolical of morality, I have ceased to be surprised at anything in the shape of anti-religious argument used by some Freemasons.

Bro. Whymper asks how it can be possible for the English master of a Lodge, under the English Constitution, to point to the Koran or the Zendavestas as "the sacred writings," and tell a candidate that such a book should be the rule and guide of his faith. The Master must either believe or disbelieve what he is saying, and only the Bible can be "sacred" in an English Lodge, every member of which has expressed his distinct belief in the God of the Bible and in the efficacy of prayer. The fact is, as our brother says, modern speculative Freemasonry was never intended to be world-wide in its extension. Its original formulators never anticipated its spread beyond English shores, and, consequently, no provision was made by them for the reception of men of faiths other than that which prevailed at that date, and still almost universally obtains in this country. But, says Bro. Whymper, we are told that Masonry is a "progressive science," and, therefore, must in the natural course of things extend itself, so that our care should be to see that its extension is characterised by dignity and propriety and not by any sacrifice or infringement of ancient landmarks or essential beliefs. It is not difficult to imagine what "confusion of ideas" must arise in Lodges where the Great Light in Masonry *may* mean anything, from the Holy Bible to some of the repulsive writings of the Brahminical sages, and Bro. Whymper's idea that the remedy is to be found in the maintenance of the status of the Holy Bible in English Lodges, and the foundation of Hindoo, Mussulman, and Parsee Lodges under distinct Constitutions seems to have much to recommend it. The rights of visitation and the privileges of Fraternity would still be preserved, yet there would be no anomalies, contradictions, and absurdities as at present.

One of the most interesting sections of this book is that portion in which Bro. Whymper asks what is the nature of the "light" that is declared to be shown to every candidate for the Masonic mysteries if it be not the light of the doctrines of Christianity. Before his admission to the first Degree he is required to profess himself a Theist and a believer in prayer, and this practically covers everything that is told him in that particular ceremony. In the First Degree, therefore, he is taught nothing he did not know before he entered. But in the Second and Third Degrees he is instructed in matters much further advanced, including doctrines not to be discovered in the Old Testament writings but preached for the first time by the Founder of

Christianity himself. Christianity then, our brother urges, is the real "light" *originally* intended to be communicated by Freemasonry. Certainly, we often hear that Freemasonry is not a religion, but only the handmaid of religion. Granted that it is not in itself a religion, but it must have a religion of its own, else why has it prayers and religious teaching?

I agree with Bro. Hughan, whose characteristic preface is a feature of the book, that the Constitutions of the last century tend in the direction of cosmopolitanism and religious universality, but I would add, with Bro. Whymper, that it is a cosmopolitan and religious universality *bounded by the limits of the land in which we live, or, at any rate, by Christian Europe and America.* I can hardly go with Bro. Hughan, however, in his classification of Jews with "men of other faiths" outside the Christian pale, since they, at any rate, meet us on the common ground of the Old Testament from which we have culled all our traditions and a great portion of our moral teaching. With Bro. Hughan I can see that difficulties might *possibly* arise from the chartering of Lodges under different faiths, but I do not think such a contingency *probable*, seeing that already Lodges are specially chartered for the particular use and behoof of brethren holding peculiar views on the intoxicating liquor question, as well as for other brethren pursuing special callings in life; whilst Bro. Hughan himself, speaking of the fact that some Grand Lodges are simply and purely Christian, says: "So long as such organisations are "willing to admit visitors from England and other "countries where the Craft is established on broader "lines it is not for us to object to their narrower "system."

However, I sincerely hope Bro. Whymper's arguments will receive fair and careful consideration from all who look forward to strengthening the influence of Freemasonry in the future and who believe in its great mission in the world. The tendency of the present day is far too much in the direction of so-called Agnosticism, which, in my humble opinion, is only a polite and indefinite term for mental laziness and moral flabbiness, and if any action, or want of action on the part of English Freemasonry in permitting the degradation of an ancient landmark should be aiding in such a movement, the circumstances and facts of the case cannot be too soon comprehended and realised in order that the "progressive" feature of our order may be maintained in an upward and not in a downward direction.

T. B. WHYTEHEAD, P.M.

THE HOLY PLACES OF JERUSALEM.—Bro. Professor Hayter Lewis, S.D. Quatuor Coronati Lodge, No. 2076, has just published under the title of the *Holy Places of Jerusalem*, a very learned work treating on the Archæology and Topography of the Holy City. There are a number of difficult questions connected with buildings still standing in Jerusalem, and with the position of sites mentioned in the volume of the Sacred Law, extending from the time of Solomon to Josephus, and even to later times. No one is better entitled to write on these subjects than Brother Hayter Lewis; he has devoted many years of study to them, and made more than one pilgrimage to Palestine for the purpose of enlarging his knowledge, and seeing things with his own eyes. Being a professor of architecture the author deals principally with the buildings, and chiefly with the Dome of the Rock, which stands on the traditional site of the Temple. The Sacred Rock over which this structure was erected is the summit of the traditional Mount Moriah, a spot of considerable interest to Craftsmen. This rock is about sixty feet from north to south, and stands up above the floor about four or five feet, and is as rough as the summit of any highland hill. According to Mohammedan belief this marks the "Centre of the World"—in this sense it might, perhaps, be called "a point within a circle,"—it is the "Gate of Heaven," for they have transferred Jacob's dream from Bethel to this rock; it is the spot from which Mohammed started in his celebrated "Night Journey"; and like the Black Stone at Mecca, it will rise and ascend to heaven at the last day. The traditions connected with it are endless. Bro Hayter Lewis gives in connection with each subject the very latest information which has resulted from exploration, and at the same time the most recent knowledge derived from books has been brought to throw light on the questions dealt with. We congratulate our Bro. S.D. on having produced one of the ablest books on the Archæology of Jerusalem that has yet appeared. It is elaborately illustrated.

WILLIAM SIMPSON, W.M.

FACSIMILE OF PINE'S ENGRAVED LIST OF LODGES, 1734, WITH INTRODUCTION AND EXPLANATORY NOTES BY BRO. WILLIAM JAMES HUGHAN—Advance sheets of Bro. Hughan's next contribution to his series of Masonic Reprints have just reached me. The only known copy of this list in existence has been kindly lent by its owner, Bro James Newton of Bolton, a member of our Correspondence Circle, for the purpose of this reproduction. This is one of those early lists in which the taverns where the Lodges met are represented, not by words, but by miniatures of the tavern signs themselves. The *facsmile* is perfect in every way, and the "signs" look as fresh as if the original had been engraved yesterday, instead of a century and a half ago. The last number on the Roll is 128, but as 79 is a blank, a fact which has given rise to a seemingly interminable controversy, the Lodges actually tabled are 127. Bro. Hughan gives brief histories of the more important, such as the present Nos. 2, 4, 6, 8, 10, 12, 14, 16, &c., the intermediate numbers being younger Lodges, ("Athole" subordinates) which were sandwiched in at the Union, 1813; and his notes naturally enhance the value of a very interesting publication.

G. W. SPETH, *Secretary*.

OBITUARY.

THE Earl of Mar and Kellie, Past Grand Master Mason of Scotland, expired on Sunday, 16th September, in his 49th year. He succeeded Bro. Sir M. Shaw-Stewart, Bart., as Grand Master in 1881.

WE regret to announce the death of two members of the Correspondence Circle, viz. Bro. Joseph Mixsell, M.D., of Easton, Pennsylvania, on the 7th July; and Bro. Joseph M. Levéy, of New York, on the 20th August. Bro. Levéy was a native of Dover, and died of blood-poisoning at the age of 68.

ON the 30th August, 1888, Bro. Emil F. Adolph Ferdinand Rumpelt Walther, the Deputy Grand Master of the Grand Lodge of Saxony. He was a prolific Masonic writer, and many of his Lodge Orations are in print. In the field of Historic Research he laboured under the strange conviction that no profit could be derived from enquiries into matters of date previous to 1717, inasmuch as the Society was then distinctly and exclusively Christian; and therefore its history could profit little the members of a brotherhood founded on toleration and charity. For upwards of forty years he was a conspicuous member of the Dresden Theatrical Stage. Personally, he is represented to have been of a most lovable character, and his death is greatly deplored by the Fraternity in Saxony.

EXTRACTS FROM CORRESPONDENCE, NOTES, ETC.

SOUTH AFRICA.

THE *Diamond Fields Advertiser* of 13th October, 1888, devotes five columns to the ceremonial of laying the foundation stone of the Masonic Hall at Kimberley. The dimensions and sketch given reveal an imposing structure, and the addresses delivered on the occasion were decidedly above the average. We notice with pleasure that the Hon. Sec. and Treasurer, Bros. Hampton and Solomon, and the officiating Master, Bro. Richards, are all members of our Correspondence Circle.

A MOURNING Lodge was held in the Temple of the Good Hope Lodge on Saturday evening, August 25th, in memory of Bro. Sir J. H. Brand, President of the Free State. The Lodge was opened at seven o'clock, after which members of the Order and then sisters and profanes were admitted, followed by Bro. C. A. Fairbridge, the D.G. Master of the Western Province and the officers of the District Grand Lodge of England, and the Grand Master National (Bro. J. Hofmeyr), and the Provincial Grand Lodge of the Netherlands. His Excellency the Governor, Bro. Sir Hercules Robinson, who was accompanied by his A.D.C. and Private Secretary, was received with the honour due to a distinguished visitor.

In a few appropriate remarks the W.M. of the Lodge, Bro. Marshal, alluded to the sorrowful event that had brought them together that evening, and to the fact that both Sir J. H. Brand and his father, Sir C. Brand, had been members of the Good Hope Lodge.

The Provincial Grand Master, Bro. the Rev. D. P. Faure, delivered a short and earnest address in which he pointed out the noble qualities of their departed Bro., and how it was to Freemasonry South Africa was indebted for so distinguished and upright a colonist, Sir J. H. Brand having been enabled, Lodge, of which Lodge his father had been an honoured member, to prosecute his legal studies at Leyden, and thus ultimately achieve the high position he did.

An oration was delivered by Bro. Douallier, C.G., in which a touching reference was made, *inter alia*, to the sudden death of Bro. Cornwell, the W.M. of the Carnarvon Lodge. The high principles of Masonry were illustrated by the noble life of the late President of the Free State, who had adopted for his motto the now well-known saying "Alles zal rech kom."

SCOTLAND.

BRO. MACBEAN, in his paper on Scottish Freemasonry, p. 194, *ante*, alludes to the Benevolent Fund of the Grand Lodge of Scotland. The Branch thereof devoted to annuities is about to undergo reconstruction, and the following are the clauses of the Grand Committee's Report (adopted 1st Nov., 1888), which are of special interest, the remainder dealing only with the machinery of management.

1. The name of the Fund shall be "The Annuity Branch of Scottish Masonic Benevolence."
2. The Fund shall consist of donations from Lodges and individual Brethren, and one-half of the annual free income of Grand Lodge, and any other sums that Grand Lodge may see proper to grant. The donations and one-half of all sums received from Grand Lodge shall be reserved as capital, and invested in the names of the Trustees of the Fund of Masonic Benevolence, or of such other trustees as Grand Lodge may from time to time direct.
3. The other half of the sums which have been received from Grand Lodge, and the income which has arisen from the capital during the preceding year, under deduction of the expenses incidental to the management, shall, so far as may be required, be distributed in annuities. Any surplus remaining shall be carried forward for disposal in subsequent years; but it shall not be competent to make grants in anticipation of income.
4. The Board shall have power to grant ten annuities of £15 and five of £20 each in cases which are considered deserving of special treatment; but it shall not be competent to have more than these respective numbers of such special grants current at the same time. All other annuities shall be of £10 each. The Board shall have power to appoint annuities to be paid by instalments, and also, if deemed expedient, to fix in what way they are to be applied for the benefit of the annuitant.
5. Every Master Mason registered in the Books of Grand Lodge, and his widow or children, shall be qualified to be placed on the roll of annuitants; but it shall not be competent to have on the roll at the same time more than one annuity in favour of parties deriving right from the same Brother.
6. Any annuity may be withdrawn at the pleasure of the Board.

CHILI.

THE *Bauhütte* reports:—"The Grand Lodge of Chili is overwhelmed with debt. Eighteen years ago it issued mortgage bonds to the amount of £30,000, and shares to £25,000, in order to build a palatial Hall. No interest has ever been paid, let

alone providing for a mortization fund. For years the Hall expenses have only been met by a Gambling Hell, located in this palace. Of its twelve lodges (nominal) eight are dormant and the others only vegetate.

NEW SOUTH WALES.

On the 16th August, the brethren under the Dis. G.L. of England, the Prov. G.L. of Scotland, and the G.L. of New South Wales, (formed in 1877) met in the Great Hall of Sydney University, and having agreed to the Articles of Union, proclaimed the United Grand Lodge of F. and A. Masons of New South Wales. The R.W. Bro. Lord Carrington, P.G.W. of England and Dis. Grand Master, N.S.W.. under the G.L. of England, was elected M.W.G.M. of the new body.

On the 18th September, 1888, Bro. His Excellency Lord Carrington, Governor of the Colony, was installed by Bro. Chief Justice Way, the Grand Master of South Australia, as First Grand Master of the newly created United Grand Lodge of New South Wales.

ERRATA.

p. 2, c. 1, l. 1, *for* 621 *read* 429.
" " l. 2, *for* 429 *read* 621.
p. 5, c. 1, l. 31, *for* parellel *read* parallel.
p. 8, c. 2, l. 18, *for* these *read* there.
" " l. 34, *for* where *read* were.
p. 9. c. 1, l. 19, *for* 1857 *read* 1858.
p. 10, c. 1, l. 23, *for* Steel *read* Street.
" " l. 36, *for* Scottish Customs *read* Scottish Masonic Customs.
" " l. 4 up, *for* plausability *read* plausibility.
p. 25, c. 1, l. 16 up, *after* Tilton *insert* late.
p. 37, c. 2, l. 32, *after* turned *omit* to.
p. 47, c. 1, l. 11 up, *for* zur *read* zu.
" " last line, *for* August *read* Augustus.
p. 53, c. 2, l. 22, *for* provid ea *read* provide a.
" " l. 24, *for* Mathers' *read* Mathers.
p. 54, c. 1, l. 9, *for* re-eleted *read* re-elected.
p. 55, c. 1, l. 15, *after* and *insert* the sum of.
p. 59, c. 2, l. 34, *for* Cuatro *read* Quattro.
p. 65, c. 1, l. 5, *for* simualcrum *read* simulacrum.
" c. 2, l. 9, *for* corniculariï *read* cornicularii.
p. 67, c. 2, l. 34, *for* on *read* or.
p. 69, c. 1, last line, *for* Masonic *read* Masons'
" c. 2, l. 2, *for* national *read* natural.
" " l. 14 up, *for* admissability *read* admissibility.
p. 70, c. 2, l. 2, *for* 1793 *read* 1693.
" " l. 12 up, *for* d'etre *read* d'être.
p. 71, c. 1, l. 11 up, *for* papers *read* paper.
" " l. 8 up, *for* mem. con. *read* nem. con.
p. 72, c. 1, l. 25 up, *for* they were *read* you are.
p. 77, Hebrew quotation. In the first line, the fourth word from the left, should be separated from its neighbour by a *Soph besook*, or Hebrew full stop; it should also commence with a capital letter (*Shin*). The first word in the fourth line should commence with a *Vaw* instead of an *Ayin*.
p. 79, c. 2, l. 2 of note, *for* Ueberliefurungen *read* Ueberlieferungen.
p. 80, c. 2, l. 11 up, *for* three first *read* first three.
p. 81, c. 2, l. 24, *for* corresponding *read* correspondence.
p. 82, c. 1, l. 8 up, *for* humantarian *read* humanitarian.
p. 83, c. 1, l. 16 up, *for* that *read* than.
p. 91, c. 1, *for* Plan of the Temple of Jerusalem *read* Plan of the Tabernacle.
p. 94, c. 2, l. 9 of note, *after* given Pendragon and *insert* other mystic prisons. Such a sepulture is but a well-known stage of transition
p. 102, c. 2, l. 16 up, *after* so *insert* to.
p. 105, c. 2. l. 40, *for* Cobet *read* Colet.
p. 178, c. 2, l. 15, *for* prominent *read* permanent.
p. 179, c. 1, l. 25, *for* excellence *read* excellencies.
p. 202, c. 2, note 2, l. 4, *for* Enland *read* England.
p. 203, c. 1. l. 16, *for* Medicinae *read* Medicinæ.


Lodge of the
Quatuor Coronati
יהוה
To The Members of Lodge and Correspondence Circle
Hearty Good Wishes from The W.M. and Officers
St. John's Day in Winter
1888

Past Masters and Founders.

SIR CHARLES WARREN, G.C.M.G., Past Master.
WILLIAM HARRY RYLANDS.
ROBERT FREKE GOULD, Immediate Past Master.
GEORGE WILLIAM SPETH.
WALTER BESANT.
JOHN PAUL RYLANDS.
SISSON COOPER PRATT, Lieut. Col. R.A.
WILLIAM JAMES HUGHAN.

Officers of the Lodge.

Worshipful Master	WILLIAM SIMPSON, R.I., M.R.A.S.
Senior Warden	Lieut. Col. SISSON COOPER PRATT, R.A.
Junior Warden	WITHAM MATTHEW BYWATER.
Treasurer	WALTER BESANT, M.A.
Secretary	GEORGE WILLIAM SPETH.
Senior Deacon	Prof. THOMAS HAYTER LEWIS, R.I.B.A.
Junior Deacon	WILLIAM WYNN WESTCOTT, M.B.
Inner Guard	Rev. CHARLES JAMES BALL, M.A.
Director of Ceremonies	ROBERT FREKE GOULD.
Steward	EDWARD MACBEAN.

Tyler.

JOHN W. FREEMAN, P.M. 147. Freemasons' Hall, Great Queen Street, W.C.

Margate:
Printed at "Keble's Gazette" Office.
1888.

QUATUOR CORONATI LODGE, No. 2076, and CORRESPONDENCE CIRCLE, LONDON.

FEAST OF ST. JOHN IN WINTER, 1888.

DEAR BRETHREN,

FROM myself, and at the same time in the name of the Officers of the Quatuor Coronati Lodge, I send you our fraternal greetings on this festival day.

In the Installation Address delivered on taking the chair of the Lodge, and which will be in the hands of members about the same time as this, will be found some details of our progress during the last year, our present position, and the work that is before us; and an indication of the aims which should guide us in order to maintain the high character of the lodge and extend its sphere of usefulness.

I need not repeat here what will be read in that address. I can only re-echo the feeling of hope with which our success inspires us all. We have, I am delighted to say, passed the initial stage of uncertainty, our scheme of a Masonic Archæological Lodge is already established on a sure footing, and we now look to the future. That future will depend on one and all doing as much as they can to assist in the work.

The *Ars Quatuor Coronatorum* is the only connecting link we have with most of the "Correspondence Circle," many of the members of which are in distant lands. Our publication has become an important journal of Masonic Archæology, its high merits have been acknowledged from many quarters. This is satisfactory, and our endeavours will be devoted to maintain this position—but more—our efforts will be exerted in every way to improve, wherever it is possible, upon the reputation we have earned. Judging by the past we have every reason to hope that the members of the Lodge will continue the work as they have begun. It would still further help to strengthen the tie of connection between the Correspondence Circle and the Lodge, if the former could be induced in any way, however slight, to take part in the work. Those who have joined the Circle, it may be presumed, have all more or less some knowledge of Masonic Archæology—for it is those who have knowledge who wish for more. We know that many of the members of the Circle stand high as authorities, but there may be others equally learned whose reputation has not reached us. Many may have read and speculated upon points in Masonry, and may wish to ventilate the conclusions they have arrived at; if there be any such, there is no reason why they should not be contributors. If any one can send in any new data he may have met with in the course of his reading, or new idea that has occurred to him, I feel sure that our Brother Secretary, who acts as editor, will be delighted to receive all such contributions.

I may also mention that there is no rule which precludes a paper by any member of the Correspondence Circle—if it be approved of—being read before the Lodge.

We are all brothers wishing to learn, and any brothers who can bring us anything new will be cordially welcomed.

Our Brother Secretary will give the details of our progress during the year, the books added to the library, and the state of the reprints he has in hand, etc.

I conclude by wishing the Members of the Lodge and the Correspondence Circle every good thing that T.G.A.O.T.U. can give them during the coming year, and I remain

Yours faithfully and fraternally,

WILLIAM SIMPSON, *W.M.*

MARGATE, 27th DECEMBER, 1888.

DEAR BRETHREN,

OUR St. John's Card, last year, was so greatly appreciated that no explanation need be offered for its appearance on this occasion. It is scarcely necessary even to promise that this little supplement to our "Transactions" shall constitute a permanent feature of our work. Its use for purposes of reference will be obvious, and the annual greeting, so kindly expressed by the W.M. for the time being, must be welcome to us all. As he will himself receive a copy, I feel that I may here venture to speak in the name of every member of both Lodge and Circle, and tender Bro. W. Simpson, W.M., 2076, our hearty congratulations on his accession to the chair of our Lodge, and our best wishes for his health, happiness, and a successful year of office.

The Card itself has been once more designed by our Bro. Simpson, and that so ardent a student of symbolism, throughout

"Whatever clime the sun's bright circle warms,"

should present us with a pictured allegory, was only to be expected. The symbols are not those which most frequently meet the eyes of Freemasons, but the spirit, I may safely predict, will be found eminently Masonic. The interpretation is left by our W.M. to the ingenuity and judgment of each individual brother.

The members' lists are arranged on a new, and, I trust, better system. Any and every degree outside of pure Craft and Arch Masonry has been omitted for good and sufficient reasons, among which may be mentioned lack of space and simplicity of arrangement. Following each member's name will be found: 1st, the address, *in italics;* 2nd, the number or numbers of his lodge or lodges (the numbers must be read as referring to the G.L. Roll of the country in which he resides, exceptions will be signified by initials in brackets); 3rd, his rank in the Craft (Lodge Office is not tabulated); 4th, the numbers of his Royal Arch Chapters, *in italics;* 5th, Arch Rank; 6th, Provincial or District Rank, *in italics;* 7th, Grand Lodge Rank; and 8th, date of joining the Lodge or the Correspondence Circle. The absence of a date signifies that the name is that of a candidate not yet elected. Applications received after the 1st December, 1888, have been of necessity reserved for next year's list.

A complete index of the abbreviations used will again be found at the end of the lists; and further, a grouping of the members into Provinces, Districts, and Towns, reference being made to them by the numbers prefixed to their names. It is hoped that this feature will be found very useful.

As the W.M. has allowed me to exercise some of his privileges and direct your attention to various matters of interest, I shall first point out that our Library now contains over six hundred and seventy numbers, and that this valuable collection, for such it already is, remains comparatively difficult of access to the members. Dilating upon our progress in last year's Card, the then W.M., Bro. Gould, said that the Correspondence Circle had attained a total of one hundred and seventy-seven members. "But *l'appetit vient en mangeant,* and our ambition, for reasons to be presently shown, now seeks to incorporate with us a total of at least ten or fifteen hundred brothers.

"It is to faciliate the use of what will shortly be a valuable library that we desire the large increase of our numbers alluded to above. This Library should be installed in central London premises, open at all reasonable times to the brethren of the Correspondence Circle in virtue of their membership, and to other students on due application. But London premises are costly, while the Lodge is poor and will always remain so, because its funds will never be allowed to accumulate, but in conformity with the very spirit of our Lodge,

will be expended in the furtherance of Masonic research. With one thousand members we should have the wherewithal to rent premises, small at first but improving with our material success, and yet continue the issue of our publication as heretofore. If every present associate would bestir himself and induce five or six of his friends, his Lodge, Chapter, &c., to join our ranks, our numbers would very soon attain the required dimensions. Let me impress this upon you all—that every Correspondence Member who, while profiting by the perusal of our Transactions, ~~is yet~~ powerless to contribute to our proceedings, may nevertheless assist us materially by using his personal influence. We ask it not for ourselves, the books will not belong to us, except as trustees, the premises will not be ours, the benefit will not be greater to us than to others; indeed many among us have already good private Masonic libraries of our own; but we plead in the name of the Craft in general and of the Correspondence Members themselves in particular. *Every additional member will increase the value of each previous individual's membership;* I am therefore really only asking you to work for your own benefit. The Library, thus installed, will confer an additional boon on many members who perhaps care in a lesser degree for Masonic research. It will afford a resting place for the stranger or visitor in London, where he can read the Masonic periodicals of the day, receive his letters and conduct his correspondence during his temporary sojourn among us; meet his Masonic friends, and obtain Masonic information of every sort."

The Brethren have not complied with Bro. Gould's request; many, the majority indeed, have not introduced a single friend, but others have worked hard, with the result that we now number four hundred and seventy members* of the Correspondence Circle. This is gratifying, but far short of what we hoped to attain. However, the goal is sensibly nearer. Let each brother, therefore, bring us two names during the next twelve months, which is surely not a hard task, and our ambition will then be realised.

As regards the long announced volume of Reprints, I feel that apologies are due to the subscribers, and that their patience has been severely tried. At the present moment the entire series of facsimiles, reprints, and glossary is printed, and the sheets are ready for the binder. But Bro. Gould kindly undertook to write an exhaustive Commentary and Dissertation upon the various documents reproduced, and he has discovered that the task is of greater magnitude than he anticipated. Those of us who are acquainted with his works and literary method, must be aware that, regardless of time and trouble, no point is ever left uninvestigated, and that no page ever leaves his hands until he is of opinion that he can carry his research no further. In the present instance several matters have arisen, demanding infinite labour and microscopical examination, hence the unlooked for delay. But *tout vient à qui sait attendre*, and our patience will be ultimately rewarded by the possession of two such Essays as few beside our I.P.M. could produce. Much of his manuscript is now in type, and I can promise the subscribers that it will maintain the reputation he has already acquired, and worthily mark for evermore his year of office as our Worshipful Master.

While, therefore, we have not accomplished to the letter every aspiration with which we set out last year, we have yet taken a long stride onwards in the path laid out before us, and enter upon the new year with hope and confidence. Moreover, my position as your Secretary enables me to assert, that the tie of the Correspondence Circle has become, and is becoming still more so every day, a veritable Bond of Union among thinking Masons wheresoever dispersed, and that many of the foremost members of the Craft are increasingly proud of their connection with Lodge Quatuor Coronati.

May T.G.A.O.T.U. further bless our united efforts and have us all in His safe keeping during the ensuing year.

Your faithful brother,

G. WM. SPETH, *P.M.*

Secretary, Quatuor Coronati, No. 2076.

* On the 1st December, 1888, the end of our financial year. Many applications have been received since then.

Members of the Lodge in the Order of their Seniority.

1 **Warren,** Sir Charles, G.C.M.G. 44, *St. George's Road, S.W., London.* 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. **Past Grand Deacon.**

2 **Rylands,** William Harry. 11, *Hart Street, Bloomsbury, W.C., London.* 2, 2076. Founder and first Senior Warden. **Past Grand Steward.**

3 **Gould,** Robert Freke, late 31st Regt., Barrister-at-Law. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden, Immediate Past Master and Director of Ceremonies. **Past Grand Deacon.**

Woodford, Rev. Adolphus Frederick Alexander, M.A., late Coldstream Guards, Clerk in Holy Orders. 2, 124, 304, 2076, P.M. Founder. **Past Grand Chaplain.** Deceased, Friday, 23rd December, 1887.

4 **Speth,** George William. *Streatham House, Margate, Kent.* 183, 2076, P.M. Founder, Secretary.

5 **Besant,** Walter, M.A. 1, *Adam Street, Adelphi, W.C., London.* 1159, 2076, P.M. Founder, Treasurer.

6 **Rylands,** John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354, 2076. Founder.

7 **Pratt,** Sisson Cooper, Lieut. Colonel Royal Artillery. 14, *Victoria Road, Old Charlton, S.E., London.* 92, 2076. Founder, Senior Warden.

8 **Hughan,** William James. *Grosvenor House, Torquay, Devon.* 131, 2076, P.M. Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall.* **Past Grand Deacon.**

9 **Simpson,** William, R.I., M.R.A.S, &c. 19, *Church Road, Willesden, N.W., London.* 1159, 2076. **Worshipful Master.** Joined 7th April, 1886.

10 **Bywater,** Witham Matthew. 5, *Hanover Square, W., London.* 19, 2076, P.M. Junior Warden. **Past Grand Sword Bearer.** Joined 7th April, 1886.

11 **Irwin,** Major Francis George, 1, *Brislington Crescent, Bristol.* 153, 2076, P.M., *P.Pr.G.W., Andalusia.* Joined 7th April, 1886.

12 **Whytehead,** Thomas Bowman. *Minster Yard, York.* 1611, 2076, P.M., *P.Pr.G.W., North and East Yorks.* Joined 7th April, 1886.

13 **Riley,** John Ramsden. *Guy's Cliffe, Bradford, Yorks.* 387, 2076, P.M., *P.Pr.G.D.C., West Yorks.* Joined 7th April, 1886.

14 **Lewis,** Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architecture. 12, *Kensington Gardens Square, W., London.* 197, 2076. Senior Deacon. Joined 3rd June, 1886.

15 **Westcott,** William Wynn, M.B., Lond. 396, *Camden Road, N.W., London.* 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire.* Junior Deacon. Joined 2nd December, 1886.

16 **Lane,** John, F.C.A. 2, *Bannercross Abbey Road, Torquay, Devon.* 1402, 2076, P.M., *P.Pr.G.R., Cornwall.* Joined 2nd June, 1887.

17 **Crawley,** William John Chetwode, LL.D., Member of the Senate, Dublin University. *The Chalet, Temple Road, Dublin.* 357, (I.C.), 2076, P.M., *Elected Member of the G.L. of Instruction and Registrar of the Grand Chapter of Instruction, Ireland.* **Grand Steward, Past Grand Sword Bearer,** and **Past Grand Inner Guard, Ireland.** Joined 2nd June, 1887.

18 **Ball,** Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 15, *Chalcot Gardens, N.W., London.* 1820, 2076. Inner Guard. Joined 8th September, 1887.

19 **Burford-Hancock,** The Hon. Sir Henry James Burford, late 49th Regiment, Barrister-at-Law, Chief Justice, Gibraltar. *The Palace, Gibraltar.* 2, 153, 278, 1373, 1506, 2076, 2140, P.M., **District Grand Master, District Grand Superintendent, (R.A.), Gibraltar.** Joined 8th September, 1887.

20 **Kelly**, William, F.S.A., F.R.H.S. *Ivy Lodge, Knighton, Leicester.* 279, 532, 1330, 2076, P.M., **Provincial Grand Superintendent (R.A.), and Past Provincial Grand Master, Leicestershire and Rutland.** Joined 8th November, 1887.

21 **Whymper**, Henry Josiah. *Gora Gully, Punjab, E.I.* 1413, 1448, 1960, 2076, P.M., *P.Dep.Dis.G.M., and P.Dis.G.H., (R.A.), Punjab.* Local Secretary for the Punjab. Joined 6th January, 1888.

22 **Castle**, Edward James, late Roy. Engineers, Barrister-at-Law, Q.C. 8, *King's Bench Walk, Temple, London.* 143, 2076, P.M. Joined 4th May, 1888.

23 **Macbean**, Edward. 97, *Hill Street, Garnet Hill, Glasgow.* 3 *bis*, (S.C.), 2076. Steward. Local Secretary for Glasgow and vicinity. Joined 4th May, 1888.

24 **Goldney**, Frederick Hastings. *Prior Place, Frimley, Farnboro'.* 259, 335, 626, 2076, P.M., *Pr.G.Treas., P.Pr.G.W., Wiltshire.* **Past Grand Deacon.** Joined 4th May, 1888.

25 **Williams**, Professor William Mattieu, F.R.A.S., F.C.S. *The Grange, Neasden, N.W., London.* 329, 2029, 2076. Joined 8th November, 1888.

26 **Kupferschmidt**, Gustav Adolf Cæsar. 23, *Woodberry Grove, Finsbury Park, N., London.* 238, P.M., Proposed 8th November, 1888.

27 **Finlayson**, John Finlay. 14, *Heathcote Street, Mecklenburgh Square, W.C., London.* 385, 711. Proposed 8th November, 1888.

28 **Clarke**, Caspar Purdon, C.I.E. 57, *The Grove, Hammersmith, W., London.* 1196. Proposed 8th Nov. 1888.

Members of the Correspondence Circle.

GOVERNING BODIES.

			Joined
1	Grand Lodge of England, Library	London	September, 1887
2	District Grand Lodge of the Punjab	Lahore	May, 1888
3	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October, 1888
4	Grand National Lodge of Germany, Bro. C. Schulze, Librarian	Berlin	May, 1887
5	Supreme Council, Ancient and Accepted Scotch Rite, England	London	May, 1888
6	Supreme Council Ancient and Accepted Scotch Rite, Belgium	Brussels	May, 1887
7	Order of the Secret Monitor in England	London	June, 1888

LODGES AND CHAPTERS.

8	No.	98	St. Martin's Lodge	Burslem, Staffordshire	May, 1888
9	„	236	York Lodge	York	October, 1888
10	„	253	Tyrian Lodge	Derby	January, 1888
11	„	257	Phœnix Lodge	Portsmouth	March, 1888
12	„	278	Lodge of Friendship	Gibraltar	October, 1888
13	„	309	Lodge of Harmony	Fareham, Hampshire	March, 1888
14	„	331	Phœnix Lodge of Honour & Prudence	Truro, Cornwall	November, 1887
15	„	342	Royal Sussex Lodge	Landport, Hampshire	November, 1888
16	„	374	St. Paul's Lodge	Montreal, Canada	June, 1888
17	„	432	Abbey Lodge	Nuneaton, Warwickshire	March, 1888

					Joined
18	No.	450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November, 1887
19	,,	525	Lodge Zetland	Hongkong	October, 1888
20	,,	545	Geelong Lodge of Unity and Prudence	Geelong, Victoria	May, 1888
21	,,	622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January, 1888
22	,,	637	Portland Lodge	Stoke-upon-Trent	October, 1888
23	,,	698	Ryde Lodge	Ryde, Isle of Wight	January, 1888
24	,,	711	Goodwill Lodge	Port Elizabeth, Sth Africa	June, 1887
25	,,	726	Staffordshire Knot Lodge	Stafford	March, 1888
26	,,	769	Maryborough Masonic Lodge	Maryborough, Victoria	October, 1888
27	,,	804	Carnarvon Lodge	Havant, Hampshire	November, 1887
28	,,	844	Lodge of Otago	Dunedin, New Zealand	May, 1888
29	,,	897	Lodge of Loyalty	St. Helen's, Lancashire	November, 1888
30	,,	1102	Mirfield Lodge	Mirfield, Yorkshire	June, 1888
31	,,	1165	Lodge Perseverance	Hongkong	October, 1888
32	,,	1331	Aldershot Camp Lodge	Aldershot	May, 1888
33	,,	1367	Beaminster Manor Lodge	Beaminster, Dorsetshire	March, 1888
34	,,	1402	Jordan Lodge	Torquay, Devonshire	January, 1888
35	,,	1448	Light in the Himalayas Lodge	Murree, Punjab	October, 1888
36	,,	1454	Plantaganet Lodge	Albany, Western Australia	October, 1888
37	,,	1462	Wharncliffe Lodge	Penistone, Yorkshire	March, 1888
38	,,	1513	Friendly Lodge	Barnsley, Yorkshire	January, 1888
39	,,	1521	Wellington Lodge	Wellington, New Zealand	November, 1887
40	,,	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	March, 1888
41	,,	1611	Eboracum Lodge Library	York	May, 1887
42	,,	1778	Southern Cross Lodge	Harrismith, Orange Free State.	
43	,,	1795	Combermere Lodge	Albury, New South Wales	January, 1888
44	,,	1834	Duke of Connaught Lodge	Landport, Hampshire	October, 1888
45	,,	1884	Chine Lodge	Shanklin, Isle of Wight	March, 1888
46	,,	1896	Audley Lodge	Newport, Shropshire	January, 1888
47	,,	1927	Lodge Victory	Nelson, New Zealand	
48	,,	1990	Hampshire Lodge of Emulation	Portsmouth	January, 1888
49	,,	1991	Agricola Lodge	York	November, 1887
50	,,	2069	Prudence Lodge	Leeds	November, 1887
51	,,	2074	St. Clair Lodge	Landport, Hampshire.	
52	,,	2118	York Lodge of Instruction	York, Western Australia	June, 1888
53	,,	2153	Lodge of Hope	Gosport, Hampshire	November, 1887
54	,,	2177	North Suburban Lodge of Instruction	Carlton, Victoria.	
55	,,	2208	Horsa Lodge	Bournemouth, Hampshire	January, 1888
56	,,	2219	Mandalay Lodge	Mandalay, Burma	June, 1888
57	New Zealand Pacific Instruction Lodge			Wellington, New Zealand	May, 1888
58	Ark Lodge, No. X. (I.C.)			Belfast	October, 1888
59	Lodge de Goede Hopp (D.C.)			Cape Town	September, 1887
60	William de Irwin R.X. Chapter No. 28			Weston-super-Mare	October, 1888

OTHER ASSOCIATIONS.

61	Masonic Hall Library	Leicester	November, 1887
62	New Zealand Masonic Journal	Dunedin, New Zealand	May. 1888
63	London Library	St. James' Sq., London	May, 1888

BROTHERS.

64 **Aburrow**, Charles. *Kimberley, South Africa.* 1574, 1832, P.M., *1574, 153* (*S.C.*), P.Z. October, 1888.

65 **Aburrow**, Edward. *Kimberley, South Africa.* 1417.

66 **Allen**, George. *Castlecary House, Bedford Hill Road, Balham, London, S.W.* 144, 720, P.M.; *186, 742,* P.Z. September, 1887.

67 **Armitage**, Edward. 9, *St. Andrew's Street, Cambridge.* 859, 1074, 1 (S.C.), P.M., *859,* P.Z., *P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.S.B., Cambridge* October, 1888

68 **Arnold**, James. *Quarry House, Undercliffe, Bradford.* 1034, P.M. October, 1888.

69 **Arnold**, Newton D. *Providence, Rhode Island, U.S.A.* 1, **Grand Master of Grand Lodge of Rhode Island.** May, 1887.

70 **Arthur**, William Monarch Burnside. *Hongkong.* 525, P.M., *525,* P.Z., *P. Dis. G.R., P. Dis. G.O., Dis. G.S.W., South China and Hong Kong.* October, 1888.

71 **Atherton**, Jeremiah Leech. 21, *Fairfield Road, Bradford.* 439, P.M., *439,* P.Z., *P.Pr.G.D.C., West Yorks.* Local Secretary for Province of West Yorks. November, 1887.

72 **Atkins**, Henry John. *The Firs Glen, Bournemouth.* 1764, P.M., *P.Pr.G.W., Northamptonshire and Huntingdonshire.* March, 1887.

73 **Austen**, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., *P.Dis.G.W., Eastern Division of South Africa. May,* 1887.

74 **Baker**, George Edward. 24, *Endymion Terrace, Finsbury Park, N., London.* 192. January, 1888.

75 **Balme**, John William. *Westcroft House, Halifax, Yorks.* 61, P.M., *61*, P.Z. March, 1888.

76 **Barber**, Joseph Wright. 19, *Park Lane, Bradford, Yorks.* 1648, P.M., *600*, P.Z. October, 1888.

77 **Barker**, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., *258*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.D.C. (R.A.), West Yorks.* May, 1888.

78 **Barnes**, Charles Barritt. 27, *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June, 1888.

79 **Baskett**, Samuel Russell. *Evershot, Dorchester.* 1367, P.M., *P.Pr.G.R., Dorsetshire.* March, 1887.

80 **Batchelor**, James Cunningham. *P.O.B.* 872, *New Orleans, U.S.A.* P.M., **Grand Secretay of Grand Lodge and Grand Chapter of Louisiana.** September, 1887.

81 **Bateman**, Arthur Henry. *The Woodlands, Belvedere, Kent.* 1973. P.M. March, 1887.

82 **Bates**, Stockton. 1900, *Tioga Street, Tioga, Philadelphia, U.S.A.* 153, P.M., *183*, P.H.P., *Mem. of Com. on By-Laws, G.L. of Pennsylvania.* March, 1888.

83 **Battye**, George. *New Cross Street, Manchester Road, Bradford, Yorks.* 176 (S.C.) October, 1888.

84 **Bazenjee**, Merwanjee Pestonjee. *Hong Kong.* 1026, *1341.*

85 **Bazenjee**, Pestonjee. *Hong Hong.* 522, 1189, P.M., *123 (S.C.)*, *582*, P.Z. *Dis. G. Treas., Hong Kong and South China.*

86 **Beaumont**, Charles G., M.D. *Shirley, Southampton.* 26, 1112, P.M. March, 1888.

87 **Beck**, Rudolf Carl. *Wettiner Strasse*, 14, *Dresden.* Lodge Zum Goldenen Apfel, Dresden. March, 1887.

88 **Begemann**, Dr. Georg Emil Wilhelm. *Rostock, Mecklemburg.* Vereinte-Loge, Rostock, P.M., **Provincial Grand Master of Mecklemburg.** February, 1887.

89 **Bellew**, William Septimus. Captain Cape Police. *Blink-klip, Hay, South Africa.* 83, 1417. June, 1888.

90 **Belton**, Charles. 33, *Norfolk Street, W.C., London.* 1, P.M., *Pr.G.W., Surrey. Vice Pres. Board of General Purposes, England.* March, 1888.

91 **Binckes**, Frederick. *Freemasons' Hall, Great Queen Street, W.C., London. Sec. R.M.I.B.* **Past Grand Sword Bearer, England.** November, 1888.

92 **Black**, William. *Falkirk, N.B.* 16, P.M., *210*, P.Z., *Sub. Pr. G.M., Stirlingshire*, **Grand Steward, Scotland.** October, 1888.

93 **Blackmore**, George J. *Railway Department, Dunedin, New Zealand.* 844, P.M. May, 1888.

94 **Blake**, Captain G. *Barrack Master, Rawul Pindee, Punjab. P. Dep. Dis. G.M., Punjab.* October, 1888.

95 **Bland**, William Charles, M.B. *Boro' Lunatic Asylum, Portsmouth.* 257.

96 **Bodenham**, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., *601, 726*, P.Z., *P.Pr.G.R. Hereford; P.Pr.G.Treas., Staffordshire; P.Pr.G.W., North Wales and Shropshire; P.Pr.G.J., Staffordshire;* **Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England.** Local Secretary for Provinces of Shropshire and Staffordshire. November, 1887.

97 **Bodman**, Alfred James. *Harrogate, Yorks.* 1001, P.M., *289, 1001*, J. March, 1888.

98 **Boor**, Leonard George. *Nelson, New Zealand.* 1927. *P.Dis.G.W., Wellington, N.Z.*

99 **Bowley**, Edward A. *Kimberley, South Africa.* 591 (S.C.) May, 1888.

100 **Bradford**, William Keysall. *Kimberley, South Africa.* 1574.

101 **Bramble**, Colonel James Roger, F.S.A., Local Mem. Council B.A.A., V.P. Clifton Antiquarian Club, etc., *Cleeve House, Yatton, Somerset.* 103, 1199, 1404, P.M., *103*, P.Z., *P.Pr.G.W., Pr.G.R., P.Pr.H., Bristol,* **Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England.** February, 1887.

102 **Brayshaw**, John Lund. *Settle, Yorkshire,* 2091, *265.*

103 **Bremner**, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., *107* (I.C.), *Pr.G.D. (I.C.), Ceylon.* May, 1887.

104 **Brice**, Singleton Mercer. *Chestnut Hill, Philadelphia, U.S.A.* 51. May, 1887.

105 **Briggs**, William Aiton. *Kimberley, South Africa.* 1409. May, 1888.

106 **Brooks**, William Edwin. *Barkly West, South Africa.* October, 1888.

107 **Brown**, J. *Gora Gully, Punjab.* 1960. June, 1888.

108 **Browne**, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, *600.* November, 1888.

109 **Budden**, Frederick. 5, *Adelaide Buildings, Bournemouth.* 195, 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire.* January, 1888.

110 **Bull**, Edward. *Kimberley, South Africa.* 1574.

111 **Bunting**, William F. *St. John, New Brunswick, Canada.* **Past Grand Master, Grand Lodge of New Brunswick.** January, 1888.

112 **Calhoun**, Rev. S. F. *Orwell, Vermont, U.S.A.* 10, **Grand Chaplain of Grand Royal Arch Chapter, Vermont.** September, 1887.

113 **Cama**, Dorabjee Pestonjee. 3, *Great Winchester St., E.C., London.* **Past Grand Treasurer, England.** September, 1887.

114 **Camadore**, Dhanjibore F. *Rawul Pindee, Punjab.* 1448, P.M., *1448*, P.Z. June, 1888.

115 **Camp**, Robert. *Peabody, Marion Co., Kansas, U.S.A.* 120, P.M. May, 1887.

116 **Campbell**, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October, 1888.

117 **Carbert**, George. *Wakefield, Yorks.* 495, *495.* October, 1888.

118 **Carter**, Arthur Roger. *Ashbridge, Hervey Road, Shuter's Hill, S.E., London.* 1728, P.M. June, 1888

119 **Carter**, C. A. *Clarendon Crescent, Port Elizabeth, South Africa.* 863, P.M. October, 1888.

120 **Cass**, Rev. Charles Frederick Guise. *Wimborne, Dorset.* 622. May, 1888.

121 **Cass**, John, J.P. *Ashgrove, Bradford.* 1034, P.M., *302*, P. Z. November, 1888.

122 **Caswell**, George. *Children's Home, Dayton, Ohio, U.S.A.* 13. September, 1887.

123 **Cator**, George Charles, *Kimberley, South Africa.* 1574, W.M. October, 1888.

124 **Chadwick**, John. 2, *Cooper Street, Manchester.* 44, *Pr.G.Sec., East Lancashire.* **Past Grand Sword Bearer, England.** October, 1888.

125 **Chapman**, John. *The Lawn, Torquay, Devon.* 189, 551, 1402, P.M. *P.Pr.G.D., Devonshire.* May, 1887.

126 **Cochran**, William Allison. *S.W. Corner 42nd Street and Walnut Street, Philadelphia, U.S.A.* 368 P.M., *183.* May, 1888.

127 **Cockrem**, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts.* 1802, P.M. *P.Pr.G.Ch., Nottinghamshire.* March, 1888.

128 **Contreras**, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May, 1887.

129 **Cooper**, Charles Bennett. *Bedford Row House, Bedford Row, W.C., London.* 449, W.M., *403.* June, 1888.

130 **Cooper**, Charles Partington. *Steam Packet Quay, Dundalk, Ireland.* 47. Local Secretary for Province of Armagh. November, 1887.

131 **Cooper**, George. *Cedars, Brentwood, Essex.* 198, 214, P.M., *214, 1706.* **Past Grand Deacon and Past Assistant Grand Sojourner, England.** October, 1888.

132 **Cousans**, Henry Edward. *The Greenstones, Lincoln.* 297, P.M., *297*, P.Z. *P.Pr.G.W., P.Pr.G.So., Lincolnshire.* October, 1888.

133 **Cowper**, William Henry. *Ravenscroft, Grove Hill, Middlesbrough, Yorks.* 602, P.M., *602*, P.Z., *P.Pr.G.R., P.Pr.G.So., North and East Yorks.* March, 1888.

134 **Cox**, Benjamin. 1, *Hope Villas, Weston-super-Mare.* 1222, P.M., *1222*, P.Z., *P.Pr.G.Pt., P.Pr.G.D.C., (R.A.), Somersetshire.* Local Secretary for Province of Somersetshire. February, 1887.

135 **Cox**, John Samuel. *Dunedin, Caterham Valley, Surrey.* 2095, P.M., *2095*, P.Z., *P.Dis.G.R., Hong Kong and South China.* February, 1887.

136 **Crabtree**, Charles. *Hillside Villas, Bradford.* 600, P.M., *600*, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March, 1888.

137 **Craig**, Robert. 49, *Springfield Place, Leeds.* 304, P.M., *P.Pr.G.D., West Yorks.* October, 1888.

138 **Cramer**, B. Editor of "Latomia." *N.W. Moabit, Bremer Strasse, 66, Berlin.* Lodge zur Siegenden Wahrheit. February, 1887.

139 **Cranswick**, William F. 76, *Main Street, Kimberley, South Africa.* 1409. March, 1888.

140 **Craven**, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 382, *209.* *Pr.G.Ch., Caithness, Orkney and Zetland.* February, 1887.

141 **Crickmay**, George Rackstrow. 17, *Parliament Street, S.W., London.* 170, P.M., *P.Pr.G.W., Dorsetshire.* November, 1887.

142 **Crocker**, Edwin Alfred. *Foochow, China.* 1912, W.M., *Dis. G. Sup. W., North China.*

143 **Croghan**, Edward Henry, M.D. *Beaconsfield, South Africa.* 1022, 1832, P.M.

144 **Croghan**, James Carlton Hill. *Beaconsfield, South Africa.* 1832.

145 **Croghan**, John George, M.D. *Beaconsfield, South Africa.* 1832.

146 **Cross**, Edward William. 1, *Granville Crescent, Bournemouth.* 195, *195.* March, 1887.

147 **Crowe**, Frederick Joseph William, Lic. Mus., F.S.S. *Park View, Ashburton, South Devon.* 2189, *710.* November, 1888.

148 **Cumberland**, J. S. *Alfred House, Rosendale Road, W. Dulwich, S.E., London.* *P.Pr.G.W., North and East Yorks.* November, 1887.

149 **Dally**, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M. March, 1888.

150 **Daniels**, L. E. *Mazon, Grundy Co., Illinois, U.S.A.* 124, *31.* May, 1887.

151 **Da Silva**, Joseph. 46, *Alkham Road, Stoke Newington, N., London.* 205, P.M. May, 1887.

152 **Des Geneys**, the Count. *Audrey House, Gosport.* 1705, 1990, P.M. September, 1887.

153 **Dewell**, James D. *New Haven, Connecticutt, U.S.A.* 1. January, 1888.

154 **Dewhurst**, J. H. *Main Street, Kimberley, South Africa.* 1409, W.M. October, 1888.

155 **Dickey**, Samuel J. 54, *North 13th Street, Philadelphia. U.S.A.* 436, P.M., *183*, P.H.P. May, 1887.

156 **Dickson**, J. *Wheatsheaf, Upper Tooting, S.W., London.* 720. November, 1887.

157 **Dickson**, Robert. *Grefthuregatan 57, Stockholm.* **Grand Secretary, Grand Lodge of Sweden.** September, 1887.

158 **Dieperink**, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Trouw (D.C.), P.M., *334* (E.C.,) *86* (S.C.,) *Pr.G.W. Netherlands, South Africa.* Local Secretary for West Division, South Africa. May, 1887.

159 **Douallier**, Oscar Charles Dalton. 17, *Rowland Street, Cape Town.* Lodge de Goede Hoop (D.C.), P.M. *Pr. G. Orator, Netherlands, South Africa.* October, 1888.

160 **Downes**, Rev. John Farrington, M.A. 5, *Trafalgar Square, Chelsea, S.W., London.* 2035, *2054, Pr. G. Ch., Hertfordshire.* May, 1888.

161 **Driver**, Professor Frederick William, M.A. 62, *Lancaster Road, Notting Hill, W., London.* 45, P.M. *472,* P.Z. October, 1888.

162 **Dumolo**, William. 20, *Bridge Street, Aberdeen, N.B.* 3 (I.C.) P.M., *3,* (*I.C.*) P.K. *P.Pr.G.I.G. Munster.* October, 1888.

163 **Duncan**, James Dalrymple. 211, *Hope Street, Glasgow. Dep. Pr.G.M., Dumbartonshire; Pr.G.H. Lower Ward of Lanarkshire,* **Senior Grand Deacon (Craft) and Grand Chancellor (R.A.,) Scotland.** June, 1888.

164 **Dunkley**, George Joseph. *Haseldean, Comford Grove, Balham, S.W., London.* 1851, P.M., *65, 1503. 1777. P.Pr.G.O. Middlesex and Surrey.* Sept. 1887.

165 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November, 1888..

166 **Dutt**, Prosonno Coomar. 14, *Seetaram Ghose's Street, Calcutta.* 234, P.M. *234,* P.Z. *P.Dis.G.D.C. Bengal.* March, 1887.

167 **Dutton**, John Rowe. 6, *Stanley Place, Chester.* 425. September, 1887.

168 **Earnshaw**, Edmund. *Godwin Street, Bradford.* 600. May, 1888.

169 **Edwards**, Charles Lund Fry. *The Grove, Wrington, Somersetshire.* 291, 357, 1199, 1750, *357, 446. P.Pr.G.Sup.W., Oxfordshire, Pr. G. Treas., and P.Pr.G.J., Somersetshire.* October, 1888.

170 **Ellis**, Frank Tate. *Head Master, Bishop Gobat School, Jerusalem.* 1545. October, 1888.

171 **Eve**, Richard. *Aldershot, Hants.* **Past Grand Treasurer, England,** March, 1888.

172 **Fendelow**, Charles. *Newbridge, Wolverhampton.* 1 (S.C.,) 419, 468, 526, 1838, P.M., *419,* P.Z. *P.Pr.G.W.,P.Pr.G.J., Staffordshire,* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies, (R.A.,) England.** November, 1887.

173 **Ferry**, C. E. 55, *Tregunter Road, South Kensington, London, S.W.*, 65, P.M., *65,* P.Z. February, 1887,

174 **Finnemore**, Mr. Justice Robert Isaac, F.R.H.S., F.S.Sc., F.R.G.S., F.Z.S., F.S.S., F.R.C.I., &c., &c. *Durban, Natal.* **District Grand Master, Natal.** Local Secretary for Natal.

175 **Firth**, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* 1869, P.M., *175, P.Pr.G.O.Hants and Isle of Wight.* October, 1888.

176 **Firth**, Harrie. *Baildon, Shipley, Yorks.* 1545, *600.*

177 **Fitz-Patric**, Alexander Findley. 8, *Northgate, Wakefield, Yorkshire,* 495, *495.* March, 1888.

178 **Fletcher**, Archibald Henry John, M.A. *Kilsby Imperial Chambers, Huddersfield.* 275, 2227, *275* November, 1888.

179 **Fletcher**, James. *Point Durban, Natal.* 1937, W.M. October, 1888.

180 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304,* J. November, 1888.

181 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse, 49, III.* Lodge Friedrich Wilhelm z.g. G., Berlin. **President of the Innermost Orient of the Grand Lodge "Royal York" at Berlin.** November, 1887.

182 **Forbes**, Samuel Russell. 93, *Via Babuino, Rome.* Lodge Universo. November 1887.

183 **Forshaw**, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., *155.* October, 1888.

184 **Foster**, Samuel George. *Kimberley, South Africa.* 591 (S.C.), W.M. June, 1888.

185 **Francis**, Charles King. 401, *Walnut Street, Philadelphia, U.S.A.* 265, P.M. February, 1887.

186 **Francis**, Thomas. *Havant, Hants.* 804, P.M., *P.Pr.G.D., Sussex.* May, 1887.

187 **Gankroger**, William. *Fernside, Halifax, Yorks.* 61, P.M., *61,* P.Z., *P.Pr.G.D., P.Pr.G.H., West Yorks.* March, 1888.

188 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417.

189 **Geddes**, Charles William Barraclough. *Kimberley, South Africa.* 1409. June, 1888.

190 **Geesteranus**, Anne Marie Maas, LL.D. *Eykenduynen Cottage, Loosduinen, Holland.* W.M. Lodge L'Union Royale. **Deputy Grand Master, Grand Orient of the Netherlands,** June, 1888.

191 **Giles**, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131. October, 1888.

192 **Gill**, Alfred. *Batley, near Leeds.* 264, P.M., *264,* J. November, 1888.

193 **Gillman**, William. *Wytham Lodge, Lennox Road, Southsea.* 257.

194 **Gillies**, David. *Hong Kong.* *Dis.G.D., Hong Kong and South China.* October, 1888.

195 **Girling**, Thomas H. *Hong Kong.* 796, 1160, 1484, 2167, P.M., *P.Pr.G.Sec., Bengal.* Local Secretary for Hong Kong and South China. September, 1887.

196 **Glenn**, Joseph Barber. 67, *Packhurst Road, Holloway, N. London.* 3. March, 1888.

197 **Glynes**, Webster. 29, *Mark Lane, E C., London.* 29, P.M., *29,* P.Z. **Past Grand Steward, England.** March, 1888.

198 **Goddard**, John Hawksley. 136, *Leinster Road, Rathmines, Co. Dublin.* 728, P.M. **Representative from Grand United Orient of Portugal at Grand Lodge of Ireland.** February, 1887.

199 **Goddard**, John Williams. 136, *Leinster Road, Rathmines, Co. Dublin.* 728, P.M., *728,* P.Z. May, 1888.

200 **Gordon**, George. *Union Bank of Australia, Adelaide, South Australia.* 844, P.M. May, 1888.

201 **Gottlieb**, Felix Henry, J.P., F.R.G.S., F.S.S. *Penang, Straits Settlements.* 508, 1152, 1555, 1910, 2108, 2127, 2191, P.M., *508,* P.Z. *P.Dep.Dis.G.M., Eastern Archipelago.* **Past Grand Sword Bearer (Craft) and Past Grand Standard Bearer (R.A.) England.** March, 1888.

202 **Gough**, Colonel Foster, LL.D. *Wolverhampton, Staffordshire.* 526, P.M., *419.* P.Z. **Acting Provincial Grand Master, Staffordshire. Past Grand Standard Bearer, England.** October, 1888.

203 **Gowan**, Robert A. *Clydesdale, East Finchley, N., London.* 2029. May, 1888.

204 **Granger**, Richard Keat. *Barkly West, South Africa.* 1417, P.M., *1417, P.Dis.G.D., Griqualand.* October, 1888.

205 **Granja**, Dr. Edward de la. 265, *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October, 1888.

206 **Green**, J. E. *Cradock, Cape Colony.* 1469, P.M., *Dis. G.W., South Africa, Eastern Division.* Local Secretary for Eastern Division of South Africa.

207 **Greenhough**, Tom Earp. *Hawk Hill House, Guiseley, Yorks.* 1545. October, 1888.

208 **Greenwood**, Charles. 26, *Akeds Road, Halifax, Yorks.* 448. November, 1888.

209 **Greenwood**, Thomas. *Harnham Cliff, Salisbury.* 257, *Pr.G.St. Oxfordshire.* March, 1888.

210 **Greiner**, G. 10, *Milton Street, Cripplegate, E.C., London.* 92. January, 1888.

211 **Groothoff**, Herrmann. *Bredgade, 25, Copenhagen.* **Grand Steward of Grand Lodge of Denmark.** May, 1887.

212 **Gumbs**, J. A. 28, *St. Vincent Street, Port of Spain, Trinidad.* June, 1888.

213 **Gunn**, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, W.M. March, 1888.

214 **Guthrie**, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June, 1887.

215 **Haarhoff**, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M.

216 **Haasforther**, Georg Carl Albert. *Vryburg, Brit. Bechuanaland, South Africa.* 2232, W.M.

217 **Haigh**, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P., **Past Deputy Grand High Priest of the Grand Chapter, Massachusetts.** November, 1887.

218 **Halliwell**, Frederick William. *De Grey Rooms, York.* 1611. January, 1888.

219 **Hampton**, John. *Town Office, Kimberley, South Africa.* 591 (S.C.), May, 1888.

220 **Harbord**, Richard. *Kimberley, South Africa.* 1832, P.M., *1574.* October, 1888.

221 **Harper**, James E. 735, *Broad Street, Augusta, Richmond Co., Georgia.* 1, P.M. March, 1888.

222 **Harrhy**, William Rosser, M.R.C.S. *Barkly West, South Africa.* 1417. January, 1888.

223 **Harrison**, Frank Drake. 40, *Arnold Street, Whetley Hill, Bradford.* 600. October, 1888.

224 **Hartley**, W. Darley, Editor "South African Freemason," *Cathcart, Cape Colony.* 1824, 2092, *P.M., P.Dis.G.D., Western Division, South Africa.* October, 1888.

225 **Hatherly**, William Firmer. *Hong Kong.* 1341. October, 1888.

226 **Hay**, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, W.M., *173.* January, 1888.

227 **Hayes**, Michael. 38, *Horton Lane, Bradford.* 600. October, 1888.

228 **Headley**, Rev. Alexander Arthur. *Portchester, Fareham, Hants.* 309, P.M., *309,* P.Z., *P.Pr.G.Ch., Pr.G.A.Sec., Pr.G.Sc.E., Hants and Isle of Wight.* January, 1888.

229 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* 622, P.M., *622, 586, 1037, 1146,* P.Z., *Pr.G.Ch., Dorset.* November, 1887.

230 **Hehner**, Otto. 11, *Billiter Square, E.C., London.* 238. February, 1887.

231 **Henderson**, Matthias H. *Sharon, Mercer Co., Pennsylvania, U.S.A.* 433, P.M., **Grand High Priest of the Grand Chapter of Pennsylvania.** January, 1888.

232 **Henderson**, William. *Hebron, Griqualand West, South Africa.* 1417, P.M., Local Secretary for Griqualand. November, 1887.

233 **Higman**, John Wheeler. *St. Austell, Cornwall.* 496, P.M. May, 1888.

234 **Hill**, John. *Ennis, Ireland.* 60, *60, Pr.Dep.G.M., North Munster.* October, 1888.

235 **Hillis**, John. 28, *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M.

236 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March, 1888.

237 **Hogard**, Charles Frederick. 89, *Balfour Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W., Essex.* **Past Grand Standard Bearer, England.** May, 1887.

238 **Holbrook**, A. R. *Holmwood, Victoria Road South, Southsea.* 309. March, 1888.

239 **Holdsworth**, Hugh Sugden. *West Hill, Gibbet Street, Halifax.* 408, 448, P.M., *448*, P.Z., *P.Pr.G.D.C., West Yorks.* March, 1888.

240 **Holland**, J. L. *The Brewery, Rawul Pindee, E.I.* 1960. June, 1888.

241 **Holmes**, Alfred W. S. *Hong Kong.* 1341.

242 **Holmes**, John Richard. *Gold Coast, Africa.* June, 1886.

243 **Hooper-Rastrick**, Robert J. *Chesterfield, Elm's Grove, Southsea.* 1069, 1990, P.M. *Pr.G.Treas., Hants and Isle of Wight.* January, 1888.

244 **Hopekirk**, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1658, 1986, P.M., P.Z., **Past Grand Pursuivant, England.** March, 1888.

245 **Horton**, William. *Summerlands, Yeovil.* 130, P.M., *P.Pr.G.Pt., Hants and Isle of Wight.* Nov., 1887.

246 **Howard**, J. W. *Newara Eliya, Ceylon.* 1960. June, 1888.

247 **Howell**, Alexander Nathaniel Yateman. *Talfourd House, Elm Grove, Southsea.* 257. March, 1888. Local Secretary for Hampshire and the Isle of Wight.

248 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184. February, 1887.

249 **Hunt**, George. *Chatham Buildings, Hope Street, Manchester.* March, 1888.

250 **Inall**, E. P. *Murree, Punjab, E.I.* 1498. October, 1888.

251 **Innes**, David Charles. *Wellington, New Zealand.* October, 1888.

252 **Irving**, E. W. 6, *Wellington Terrace, Old Trafford, Manchester.* 1170, P.M., *P.Pr.G.St., East Lancashire.* September, 1887.

253 **Ives**, Frederick. *Saltaire Road, Shipley, Yorks.* 387, P.M. January, 1888.

254 **Jacob**, William Henry. *Magdala Villas, Winchester.* 76, 1883, P.M., *52*, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A. So., Hants and Isle of Wight.* March, 1888.

255 **Jaffrey**, William. 27, *Booth Street, Manchester.* 152, P.M., *P.Pr.G.D., East Lancashire.* Sept., 1887.

256 **Jefferis**, Arthur Henry. 24, *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September, 1887.

257 **Jerrard**, Alfred Wilker. *Victoria House, Gladstone Buildings, Southsea.* 257. October, 1888.

258 **Jordan**, Abraham. 238, *Catherine Street, Philadelphia, U.S.A.* 51. September, 1887.

259 **Kauffman**, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., *224*, P.H.P., *Dis. Dep. G.M., No.* 1 *Pennsylvania.* June, 1888.

260 **Kempster**, William Henry, M.D. *Oak House, Battersea, S.W., London.* 60, 890, 1420, 1853, P.M., *766, 890*, P.Z. March, 1888.

261 **Kenning**, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., *192, 1657*, P.Z., *P.Pr.G.D., and P.Pr.G.D.C. (R.A.), Middlesex.* November, 1887.

262 **Kenning**, George Henry. *Upper Sydenham, London, S.E.* 60. January, 1888.

263 **King**, R. G. *Brisbane House, Brockhurst, Gosport.* 2153. January, 1888.

264 **Kingsbury**, R. A. 276, *Kennington Park Road, London, S.E.* 1668, 2205, P.M., *1540*. January, 1888

265 **Kirchhoffer**, S. G. M.A., F.G.S., F.R.G.S. *Yateley Grange, Farnboro' Station, Hants.* 1492, 1714, 1899, P.M., *948, 1395*, P.Z., *P.Pr.G.W., Surrey.* November, 1887.

266 **Knight**, James Blackburn. 4, *St. Paul's Road, Bradford.* 302, P.M., *302*, P.Z. November, 1888.

267 **Knight**, Josiah Franklin. 200, *Walnut Place, near 4th Street, Philadelphia, U.S.A.* 271, P.M., *52*, P.H.P. **Member of Library Committee, Grand Lodge of Pennsylvania.** May, 1887.

268 **Krumbhaar**, William Turnbull. 117, *South 21st Street, Philadelphia.* 51, P.M., *251*. May, 1888.

269 **Lake**, William. 11, *St. Julian's Farm Road, West Norwood, S.E., London.* 131, P.M. *P.Pr.G.R., Cornwall.* May, 1887.

270 **Lambert**, Richard. *P.O.B., 872, New Orleans, U.S.A.* 59, P.M. **Assistant Grand Secretary of Grand Lodge, and Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. June, 1887.

271 **Lane**, Charles Sheriff. *Newstead House, West Hartlepool, Durham.* 764, 1862, P.M., *764*, P.Z. *P.Pr.G.D. and P.Pr.G.Sw.B. (R.A.), Durham.* March, 1888.

272 **Lancaster**, George Felton. *Admiralty Cottage, Forton, Gosport.* 903, 1990, 2153. P.M. *342, 903, 1428*, P.Z., *P.Pr.G.R., P.Pr.G.J., Hants and Isle of Wight.* May, 1887.

273 **Last**, John Thomas. 9, *Belle Vue, Bradford.* 378. March, 1887.

274 **Lawrence**, General Samuel Crocker. *Masonic Temple, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March, 1888.

275 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600.*

276 **Laxton**, Frederick. *Newlands, Brighouse, Yorkshire.* 1301, P.M, *275*, P.Z., *P.Pr.J.* March, 1888.

277 **Lazarus**, Abraham. 45, *Gore Road, South Hackney, E., London.* 1278, P.M. May, 1888.

278 **Le Feuvre**, John Emilius. J.P. 1, *Waterloo Place, Southampton.* 130, P.M. *Dep.P.R.G.M. Pr.G.H. Hants and Isle of Wight.* **Past Grand Deacon and Past Grand Sword Bearer, (R.A.), England.** September, 1887.

279 **Lemon**, Rev. Thomas William, M.A., S.C.L. *Mutley, Plymouth.* 70, 189, 223, 1071, 1205, 2025, P.M. *70, 189, 223, 494, 2025,* P.Z. *P.Pr.G.Ch., P.Pr.G.W., P.PrG.Prin.Soj., Pr.G.H., Devonshire.*

280 **Lewis**, Harold. *Mercury Office, Bristol.* 686. February, 1887.

281 **Locking**, George Henry. *Pontefract, Yorkshire.* 910, P.M., *495*, P.Z. March, 1888.

282 **Lockwood**, Thomas W. F.R.I.B.A. 80, *Foregate Street, Chester.* 425, P.M., *P.Pr.G. Sup. W. Cheshire.* March, 1888.

283 **Logan**, William. *Langley Park, Durham.* 124, 2135, P.M. *P.Pr.G.R. Durham.* February, 1887.

284 **Lovegrove**, Henry. F.S.I., A.R.I.B.A., 26, *Budge Row, Cannon Street, E.C., London.* 1507, 1777, 1949, 2048, P.M., *72, 1549,* P.Z., *P.Pr.G.S.W. and Pr.G.Treas. (R.A.), Middlesex.* Nov., 1887.

285 **Lupton**, William Charles. *Cheapside, Bradford.* 974, P.M., *302*, P.Z., *P.Pr.D.G.*, West Yorks. March, 1888.

286 **Lyte**, Joshua L. *Lancaster, Pennsylvania, U.S.A.* 43, P.M. September. 1888.

287 **MacCalla**, Clifford Paul. Editor of "Keystone." 237, *Dock Street, Philadelphia, U.S.A.* 67, P.M. **Deputy Grand Master, Grand Lodge of Pennsylvania,** February, 1887.

288 **MacClenachan**, C. T. 31, *Chambers Street, New York, U.S.A.* 271, P.M., **Representative of G.L. of Pennsylvania at G.L. of New York.** May, 1887.

289 **MacConnachy**, John. *Hong Kong.* 80, 190 (S.C.), *80, 363 (I.C.)*

290 **Macdougall**, Hamilton C. 24, *Summers Street, Providence, R.I., U.S.A.* 21. March, 1888.

291 **Mackay**, Edward. 32, *Forster Square, Bradford, Yorks.* 600. May, 1888.

292 **Mackenzie**, Allan. 17, *St. Andrew's Square, Edinburgh.* 2, P.M., *56*, P.Z., **Grand Steward, Scotland.** November, 1888.

293 **Mackey**, John Brunt. 2, *Bouverie Street, Fleet Street, E.C., London.* 257, *319*. October, 1888.

294 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P., **Past Deputy Grand Master, Pennsylvania.** May, 1887.

295 **MacNaught**, Thomas. *Kimberley, South Africa.* 1409.

296 **Maitland**, William. *Colombo, Ceylon.* 454, 2170, 115, (I.C.), P.M. March, 1888.

297 **Markham**, Commodre Albert Hasting, C.B., &c. *H.M.S. Active, Training Squadron, Portsmouth.* 257.

298 **Martin**, Sidney. *Darham Lodge, Watford, Hertfordshire.* 404, P.M., *Pr.G.D., Hertfordshire.* May, 1888.

299 **Mason**, Charles Letch. 1, *Moorland Terrace, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June, 1887.

300 **Mason**, J. J. *Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario.* **Grand Secretary of the Grand Lodge of Canada.** March, 1888.

301 **Mason**, John William. *Church Street, Pietermaritzburg, Natal.* 956. November, 1888.

302 **Massie**, E. J. *Church Street, Barnsley, Yorkshire.* 1513, P.M. January, 1888.

303 **Masson**, David Parkes. *Murree, Punjab, E.I.* 1960. *P.Dis.G.Treas., Punjab.* June, 1888.

304 **Mather**, David. *Kimberley, South Africa.* 521, P.M. June, 1888.

305 **Matier**, Charles Fitzgerald. 8a, *Red Lion, Square, W.C., London.* **Past Grand Sword Bearer, England.** June, 1888,

306 **Maughan**, Veargitt W. 13, *Goulton Road, Clapton, E., London.* 357. March, 1887.

307 **Mayner y Ros**, José. 89, *East Street, Kingston, Jamaica.* P.M., *P.Dis.G.Sec., P.Dis.G.W., P.Dis.G.Z., P.Dis.G.Sc.E., Jamaica.* September, 1887.

308 **Mead**, Colonel J. *Red Hill, Surrey.* 1571. September, 1887.

309 **Mears**, Arthur. *Herberton, Northern Queensland, Australia.* 1978, P.M., *P.Dis.G.St., P.Dis.G.S.B., Queensland.* March, 1888.

310 **Mendelssohn**, Sidney. *Kimberley, South Africa.* 1409.

311 **Meyer**, Charles E. 1717, *Chestnut Street, Philadelphia, U.S.A.* **Chairman of Library Committee of the Grand Lodge and Past Grand High Priest of the Grand Chapter of Pennsylvania.** February, 1887.

312 **Miles**, Charles George. *Port Elizabeth, Cape of Good Hope.* 711. March, 1888.

313 **Monckman**, Joseph Woodhead. 19, *Charles Street, Bradford.* 1018, P.M., *600*, P.Z., *P.Pr.D.C. (Craft), P.Pr. Soj. (R.A.), West Yorks.* March, 1888.

314 **Morgan**, W. Wray. Editor and Proprietor of "Freemasons' Chronicle." *Belvidere Works, Hermes Hill, Pentonville, N., London.* 211, P.M. November, 1887.

315 **Morris**, Richard, M.A., LL.D. *Lordship Lane, Woodgreen, N., London.* Head Master of the Royal Masonic Benevolent Institution for Boys. November, 1887.

316 **Morrison**, Robert. 96, *Napiershall Street, Glasgow, N.B.* 413, Dep.M., *50*, P.Z. October, 1888.

317 **Mortimer**, G. F. W. *Chirk Lodge, Romsey, Hampshire.* 1112, P.M. *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.

318 **Mouat**, Charles. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.W., Eastern Div., South Africa.* May, 1887.

319 **Mugglestone**, John Thomas. *Darley Street, Bradford.* 600. May, 1888.

320 **Myers**, Reverend E. M. *Petersburg, Virginia, U.S.A.* Petersburg Lodge and Chapter. *P.Pr.G.Ch., (S.C.), Melbourne.* March, 1888.

321 **Mylchreest**, Joseph. *Peel, Isle of Man.* Peace and Harmony Lodge (D.C.), Cape.

322 **Newman**, Henry Field. 16, *High Street, Shrewsbury, Salop.* 114. October, 1888.

323 **Newton**, James. 23, *Silverwell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire.* February, 1887.

324 **Nippel**, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February, 1887.

325 **Norfolk**, Thomas. 68, *Southfield Square, Bradford.* 600. January, 1888.

326 **Norman**, George. 9, *Clarence Street, Cheltenham, Gloucestershire.* 246, P.M., *82*, P,Z., *P.Pr.G.R. Pr.G.So., Gloucestershire.* May, 1888.

327 **Norton**, Jacob. 419, *Washington Street, Boston, U.S.A.* 188. November, 1887.

328 **Nott**, William. *Devizes, Wiltshire.* 663, P.M., *632*, P.Z., *P.Pr.G.W., P.Pr.G.H., Pr. G. Treas. (R.A.). Wiltshire.* September, 1887.

329 **Olsen**, Terer. *Hong Kong.* 618 (I.C.) October, 1888.

330 **Orde-Powlett**, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks.* **Past Grand Warden, England.**

331 **Owen**, Captain Henry. *Lansdowne House, Queen's Park, Southampton.* 398 (S.C.) November, 1888.

332 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March, 1888.

333 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Rector of Clydesdale, East Griqualand, South Africa.* 1205, 1886, 2113, P.M., *Dis.G.Chap., Natal.* May, 1888.

334 **Paik-Griffin**, Richard. *Padstow, Cornwall.* 1785. October, 1888.

335 **Palmer**, Rev. James Nelson. *Bembridge, Brading, Isle of Wight.* 10, 357, 498, 1990, P.M., *175.* P.Z., *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* **Past Grand Chaplain and Past Principal Sojourner, England.** November, 1888.

336 **Partridge**, Samuel Steads. *Leicester.* 523, 1560, P.M., *279, 1560*, P.Z., *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A,), England.**

337 **Paterson**, William Sleigh. 100, *Reade Street, New York, U.S.A.* May, 1888.

338 **Paton**, John Roper. 98, *West George Street, Glasgow. N.B.* 3½, Dep.M., *50,* P.Z. June, 1888.

339 **Pattinson**, Thomas Henry. 20, *Westfield Terrace, Baildon, Shipley, Yorks.* 1545, *600.* March, 1888

340 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. **Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania.** May, 1887.

341 **Pearce**, Gilbert B. *Mellanear House, Hayle, Cornwall.* 459, P.M., *Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March, 1887.

342 **Peek**, Rev. R. *Sweffling, Saxmundham, Suffolk.* 555, 936, 859, P.M., *Pr.G.Ch., Suffolk.* May, 1888.

343 **Perks**, Thomas. *Kimberley, South Africa.* 1417. May, 1888.

344 **Perry**, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431. March, 1888.

345 **Peters**, Frederick William. *Kimberley, South Africa.*

346 **Peters**, Herbert William. *Kimberley, South Africa.* 1409, P.M. June, 1888.

347 **Pinckard**, George Josiah. *P.O.B., 1759, New Orleans, U.S.A.* 72, P.M., **Representative of Grand Lodge of England at Grand Lodge of Louisiana.** May, 1887.

348 **Poore**, Thomas. 151, *Wirtemberg Street, Clapham, S.W., London.* 720, P.M., *720,* P.Z. May, 1887.

349 **Powell**, Champney. *The Elms, Dixton, near Monmouth.* 457, P.M., *P.Pr.G.St., Monmouth.* May, 1888.

350 **Powell**, F. A., A.R.I.B.A. 200, *Kennington Park Road, S.E., London.* 457, P.M., *Pr.G.W., Monmouthshire.* November, 1887.

351 **Pringle**, Colonel Sir Norman William Drummond, Bart. *United Service Club, Pall Mall, S.W., London.* 92, 278. May, 1887.

352 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* 236, 591, P.M. **Past Grand Chaplain, England.** January, 1888.

353 **Ranking**, D. Fearon, LL.D. *Rockville, Merchiston, Edinburgh.* September, 1887.

354 **Raymond**, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329. March, 1888.

355 **Read,** John. 49, *Somerleyton Road. Brixton, S.W., London.* 720, 21[illegible], [illegible], *20,* P.Z., *P.Pr.G.O., Middlesex.* September, 1887.

356 **Reed,** Captain George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *P.Pr.G.Sw.B. Cornwall.* March, 1888.

357 **Renzy,** T. G. de. *Exchange Court, Dunedin, New Zealand.* 844. May, 1888.

358 **Reynolds,** Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., *488, 1165.* October, 1888.

359 **Richards,** George. *Kimberley, South Africa.* 1574, P.M., *1574,* Z., October, 1888.

360 **Richardson,** Stephen. 135, *Wirtemburg Street, Clapham, London, S.W,* 183, P.M. February, 1887.

361 **Riddiford,** Henry. *Huntingdon, West Virginia, U.S.A.* 231, *27,* K. May, 1887.

362 **Riley,** Thomas. *Charles Street, Bradford, Yorkshire.* 600, P.M., *600, 1001,* P.Z., March, 1888.

363 **Roberts,** Austin. 20, *Park View, Halifax, Yorkshire.* 307, 448, P.M., *61, 448,* P.Z. March, 1888.

364 **Roberts,** Richard Miles. *Kimberley, South Africa.* 1574, P.M., *P.Dis.G.W., Griqualand.* Oct., 1888.

365 **Robertson,** Rev. Arthur George Lennox, *San José de Flores, Buenos Ayres.* 617, *617, Dis.G.Ch., Argentine Republic.* September, 1887.

366 **Robertson,** J. Ross. 55, *King Street, W., Toronto, Canada.* 22, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.G.Dis.Sup., P.G.Sc.N.* **Deputy Grand Master of the Grand Lodge of Canada.** March, 1888.

367 **Robins,** Rev. James W., D.D. 1821, *De Laney Place, Philadelphia, U.S.A.* 121, P.M. **Grand Chaplain, Pennsylvania.** May, 1887.

368 **Robinson,** John Chesworth. *The Elms, Mollington, Chester.* 425, P.M., *425,* P.Z., *P.Pr.G.D., P.Pr.G.J. Cheshire.* February, 1887.

369 **Ronaldson,** Rev. W. *Caversham, Dunedin, New Zealand.* 844, P.M. May, 1888.

370 **Roome,** General Charles. *Masonic Temple, 23rd Street & 6th Avenue, New York, U.S.A.* **Past Grand Master of the Grand Lodge of New York.** May, 1887.

371 **Rowley,** Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks.* 289. March, 1888.

372 **Roy,** Robert. 83, *Kensington Gardens Square, W., London.* 1118, 1492, P.M., *1118, P.Pr.G.Pt., Cambridgeshire.* November, 1888.

373 **Rush,** D. B. *The Club, Johannesburg, Transvaal, South Africa.* June, 1888.

374 **Rymer,** J. Sykes. *Moat Bridge, York.* 236, P.M., *236,* P.Z., *P.Pr.G.R., P.G.H., North and East Yorkshire.* November, 1888.

375 **Sadler,** Henry. *Freemasons' Hall, Greet Queen Street, W.C., London.* **Grand Tyler and Sub-Librarian, Grand Lodge of England.** February, 1887.

376 **Sartain,** John. 728, *Sansom Street, Philadelphia, U.S.A.* P.M. May, 1887.

377 **Saunders,** John. *Sea Cliff House, near Cape Town, South Africa.* 398, 420 (S.C.), P.M., *P.Pr.G.Sup., Cape of Good Hope (S.C.)* October, 1888.

378 **Saunders,** Sibert. *The Bank, Whitstable, Kent.* 1915, W.M. November, 1887.

379 **Saunders,** William. *P.O.B., 41, Grand Haven, Michigan, U.S.A.* 139, P.M. May, 1887.

380 **Savage,** John W. 126, *South 4th Street, Philadelphia, U.S.A.* 528. October, 1888.

381 **Schott,** Charles Jacob. 36, *Richmond Road, Bradford, Yorks.* 302, *302.* November, 1888.

382 **Schultz,** Edward T. 11, *South Howard Street, Baltimore, Maryland, U.S,A.* 13, P.M. **Past Grand Warden and Past Deputy Grand High Priest, Maryland.** June, 1888.

383 **Scott,** William George. *Winnipeg, Manitoba, Canada.* 1, P.M., **Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba.** May, 1887.

384 **Scratchley,** Rev. Charles Edward, M.A. *Rectory, Barkly West, South Africa.* 1417. October, 1888.

385 **Selzer,** Andreas. *Delport's Hope, Griqualand, South Africa.* 1417, P.M., *1417,* Z. October, 1888.

386 **Shackles,** George Lawrence. 7, *Land of Green Ginger, Hull.* 1511, P.M., *1511,* P.Z., *P.Pr.G.D., P.Pr.G.R., North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. May, 1887.

387 **Shearman,** John. 126, *Fellows Road, South Hampstead, N.W., London.* 1146, W.M. *Pr.G.W. Dorsetshire.* June, 1888.

388 **Sillitoe,** James Hill. 7, *Regent Road, Birkdale, Southport, Lancashire.* 317, 645, P.M., *42, 116, 126, 317, 645, 1387,* P.Z., *P.Pr.G.D.C., P.Pr.G.W., P.Pr.G.J., Pr.G.H., East Lancashire.* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England.** May, 1888.

389 **Simmonds,** Professor Peter Lund, F.L.S., F.R.C.I., etc. 85, *Finborough Road, South Kensington, W., London.* 141, 554, 1159, P.M., *554, 1159,* P.Z. **Past Grand Steward, England.** January, 1888.

390 **Simonsen,** Joseph Heimann. *St. Kiobmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June, 1887.

391 **Simpers,** Robert N. 131, *South 5th Street, Philadelphia, U.S.A.* 493. September, 1887.

392 **Singleton,** William R. *Masonic Temple,* 909, *F. Street, N.W,, Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia.** September, 1887.

393 **Smith**, Albert C. 24 and 26, *Tremont Street, Boston, Massachusetts. U.S.A.* Joseph Warren Lodge, **Past Grand High Priest, Grand Royal Arch Chapter of Massachusetts,**

394 **Smith**, Benjamin Arthur, M.A, *Fountain Court, Temple, E.C., London.* 523, P.M., *1560, P.Pr.G.Std.B., Leicester and Rutland.* May, 1888.

395 **Smith**, John. *High Street, Coldstream, N.B.*, 25, 280, P.M., *10.* November, 1888.

396 **Smith**, Thomas Lamb. *Holly Lodge, Britannia Square, Worcester.* 280, 1247, P.M., *P.Pr.G.D., Worcestershire.* September, 1887.

397 **Smithies**, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M. October, 1888.

398 **Smyth**, Thomas Adger. *Charleston, South Carolina, U.S.A.* 4, P.M. **Grand Master, Grand Lodge, and Past Grand High Priest, Grand Chapter of South Carolina.** May, 1887.

399 **Solomon**, Solomon Temple. *Public Library, Kimberley, South Africa.* 1409, P.M. May, 1888.

400 **Stanley**, Frederick. 6, *Clifton Gardens, Margate.* 127. May, 1888.

401 **Starkey**, John W. *Gas Office, La Valetta, Malta.* 349, P.M., *P.Dis.G.Sec., Malta.* January, 1888.

402 **Steer**, H. A. 73, *High Street, Rhyl.* 1674, P.M., *P.Pr.G.D.C., North Wales.* January, 1888.

403 **Stewart**, William Edward, F.R.C.S. 16, *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* **Past Grand Assistant Director of Ceremonies, and Past Grand Sword Bearer (R.A.), England.** January, 1888.

404 **Stocker**, Anthony Eugene, A.M., M.D. 2,212, *Fitzwater Street, Philadelphia, U.S.A.*

405 **Stokes**, Horace A. *Ohio Soldiers' and Sailors' Orphans' Home, Xenia, Ohio, U.S.A.* 405. May, 1888.

406 **Stopher**, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., *52,* P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.

407 **Storr**, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., *704 749,* P.Z. March, 1888.

408 **Stott**, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., *61, 275.* March, 1888.

409 **Strasser**, Solomon. 9 *and* 11, *Green Street, Albany, New York, U.S.A.* 8, W.M., *5.* November, 1888.

410 **Stringer**, H. L. *Hong Kong, China.* 1341, W.M., *1341, Dis.G.O., Hong Hong and South China.* June, 1888.

411 **Swift**, Henry. *Kimberley, South Africa.* 1409. June, 1888.

412 **Swithenbank**, John Swaine. *Exchange Buildings, Bradford, Yorks,* 1648, P.M., *600.* Nov. 1888.

413 **Tanqueray**, Arthur Charles. *Brewery House, Clerkenwell Road, E.C., London.* 33, *33,* June, 1888.

414 **Taylor**, John. *The Belgrave Pharmacy, Torquay.* 328, 1402. January, 1888.

415 **Taylor**, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., *377,* P.Z., *P.Pr.G.W., Pr.G.Sec., Worcestershire.* November, 1888.

416 **Tempels**, Pierre. *Avenue Louise,* 2, *Brussels.* **Member of the Grand Orient and Supreme Council of Belgium.** May, 1887.

417 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, London, W.C.* **Past Grand Standard Bearer, England.** June, 1888.

418 **Tesseyman**, William. *Land of Green Ginger, Hull.* 57, P.M., *P.Pr.G.Sup.W., N. and E. Yorkshire.* May, 1887.

419 **Thomas**, John Burritt. *Longlands, Vaal River, South Africa.* 1417. October, 1888,

420 **Thomas**, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November, 1887.

421 **Thompson**, John Rae Menzies. *York, Western Australia.* 2118, P.M., *Dis.G.D., West Australia.* November, 1887.

422 **Thompson**, J. W. Howard. *Devereux Chambers, Temple, E.C., London.* 165. March, 1888.

423 **Thompson**, William Edmund, junr. *Morton, Delaware Co., Pennsylvania, U.S.A.* 158, P.M., *251.* May, 1888.

424 **Todd**, Joseph. *Registry House, Duncombe Place, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., North and East Yorkshire.* February, 1887.

425 **Tracy**, Nathaniel. 27, *Westgate Street, Ipswich, Suffolk.* 370, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September, 1887.

426 **Travers-Drapes**, G. F. *Rangoon, Burma.* 646, 832, 1268, P.M,, *646, 832, 1268,* P.Z., *Dep.Dis.G.M., Dis.G.H., Burma.* March, 1888.

427 **Treise**, Thomas Bickford. 9, *Molesworth Road, Stoke, Devonport.* 1136. May, 1888.

428 **Treves**, George. *Oldridge Road, Balham, S.W., London.* 720, P.M., *720.* September, 1887.

429 **Trevor-Smith**, James Warren. *Barkly West, South Africa.* 1417. January, 1888.

430 **Tristram**, Rev. Henry Baker, D.D., F.R.S. *The College, Durham. Dep.Pr.G.M., Durham.* **Past Grand Chaplain, England,** February, 1887.

431 **Turner**, John William. 27, *Water Street, Huddersfield, Yorkshire.* 521, 1458, 1783, P.M., *290, 521,* P.Z., *Pr.G.D., P.Pr.G.Sw.B.* (*R.A.*), *West Yorks.* November, 1888.

432 **Vaillant**, John P., LL.D. *The Hague, Holland.* Lodge L'Union Royale. P.M. **Grand Secretary of the Grand Orient of the Netherlands.** June, 1888.

433 **Vassar-Smith,** Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., *82, 839,* P.Z., *Dep.Pr.G.M. & Pr.G.H., Gloucestershire.* November, 1888.

434 **Vernon,** W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* January, 1888.

435 **Vivian,** Hugh Phillips. *Pengegon House, Camborne, Cornwall.* 589, 1544, P.M., *450. P.Pr.G.W., Cornwall.* September, 1887.

436 **Vizard,** Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, W.M. March, 1888.

437 **Wade,** Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., *348* (I.C.), P.K. *Dis.G.Sec., Auckland.* June, 1888.

438 **Waldron,** Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut.** October, 1888.

439 **Walker,** Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M. May, 1888.

440 **Walker,** Stephen James. *Penn Fields, Wolverhampton.* 418, 1838, P.M., *P.Pr.G.W., P.Pr.G.H., Staffordshire. March,* 1888.

441 **Walsh,** Albert. *'Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.D. East Div., South Africa.* June, 1887.

442 **Walters,** A. H. *Johnstown, Pennsylvania, U.S.A.* 538. May, 1887.

443 **Ward,** Dr. Charles Samuel. 18, *West 30th Street, New York.* 8. January, 1888.

444 **Watson,** William. 28, *East Parade, Leeds.* 61, 2069, P.M. February, 1887.

445 **Webb,** Frederick Owen. *Ice Establishment, Port of Spain, Trinidad.* 251 (S.C). November, 1888.

446 **Welchans,** George Reuben. *Lancaster, Pennsylvania, U.S.A.* 43, P.M., *43,* P.H.P. June, 1888.

447 **Wells,** Harry. *Northumberland Court, Blackett Street, Newcastle-on-Tyne.* 1676, P.M. *P.G.A.D.C., Northumberland.* February, 1887.

448 **Welsman,** John Robert. *Simon Street, Bradford, Yorkshire.* 600, P.M., *600,* P.Z. March, 1888.

449 **Wheeler,** Joseph Kellogg. *Hartford, Connecticut, U.S.A.* 4. **Grand Secretary, Grand Lodge of Connecticut.** May, 1888.

450 **Whiteley,** Frederick. *Corn Market, Halifax, Yorkshire.* 61, 448, P.M., *61,,* P.Z. March, 1888.

451 **Whitley,** Edward. Mem. R.I. Cornwall. *Penarth House, Truro, Cornwall.* 1529, *P.Pr.G.O. (R.A.), Cornwall.* Local Secretary for the Province of Cornwall. March, 1887.

452 **Wiarda,** Karl. *Port Elizabeth, South Africa.* 711. June, 1886.

453 **Wicks,** Henry John. 56, *Milkwood Road, Herne Hill, S.E., London.* 1269, P.M., *1269,* Z. March, 1888.

454 **Williams,** T. R. *St. Andrew's, Queen's Crescent, Southsea.* 257, P.M., *P.Pr.G.W., Hampshire.* October, 1888.

455 **Williamson,** Capt. William Blizzard, J.P. *Sunny View, Battenhall, Worcester.* 529, P.M., *280,* Z., *P.Pr.G.W., Worcestershire.* May, 1888.

456 **Willmott,** John. *Hong Kong.* 525, *525.* October, 1888

457 **Wilkinson,** Samuel Blaze. 32, *Hazelwood Road, Northampton.* 360. November, 1888.

458 **Wilkinson-Pimbury,** Charles James. 60, *Marmora Road, Honor Oak, London, S.E.* 65, 1997. March, 1887.

459 **Wilson,** Alexander. 66, *Fountainhall Road, Aberdeen.* 93, *155.* November, 1888.

460 **Wilson,** Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June, 1888.

461 **Wilson,** Thomas William. 7, *Bootham, York.* 236. May, 1888.

462 **Wood,** Rev. Charles Henton, M.A. 13, *Tichborne Street, Leicester.* 1560, P.M., *279,* P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland.* March, 1888.

463 **Wood,** Rev. John George. *Freeman Lodge, St. Peter's, Kent.* 194, 340, 478, 1209, P.M., *21, 340,* P.Z., *P.Pr.G.Ch., Oxfordshire.* October, 1888.

464 **Wood,** Frederick, *Bostol Hill School, Abbey Wood, Kent.* *1973,* P.M., 1973, P.Z. June, 1888.

465 **Woodman,** William Robert, M.D. *St. Albans, 23, Greville Road, Maida Vale, N.W., London,* 33, 66, 441, P.M., *33, 444,* P.Z., **Past Grand Sword Bearer, England.** June, 1887.

466 **Woollan,** Frank Montgomery. *Kimberley, South Africa.* 1574.

467 **Wray,** Samuel W, 137, *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September, 1887.

468 **Yarker,** John. *Burton Road, Withington, near Manchester.* 163, 463, P.M., *163, 463,* P.Z. May, 1887.

469 **Young,** James. 60, *Hazlehurst Street, Daisy Hill, Bradford.* 1545. October, 1888.

RESIGNED.

Burghardt, Frederick. *Coennern an der Saal.*
Down, Evan R. *Shajtesbury, Dorset.*
Nicholl, William, *Manchester*

DECEASED.

Brockbank, George Parker. *Late of Bolton, Lancashire.* 2nd June, 1888.
Levey, Joseph M. *Late of New York.* 20th August, 1888.
Mixsell, Joseph, M.A., Ph.D. *Late of Easton Pennsylvania.* 7th July, 1888.

JOINED THE LODGE.

Burford-Hancock, Hon. Sir H. J. *Gibraltar.* 8th September, 1887.
Kelly, William. *Leicester.* 8th November, 1887.
Kupferschmidt, Cæsar. *London.* Proposed, 8th November, 1888.
Macbean, Edward. *Glasgow.* 4th May, 1888.

LOCAL SECRETARIES.

Armagh	C. P. Cooper	Steam Packet Quay, Dundalk
Cornwall	E. Forbes Whitley	Penarth House, Truro
Denmark	S. H. Simonsen	St. Kiobmagergade, 14, Copenhagen
Glasgow and Vicinity	E. Macbean	97, Hill St., Garnet Hill, Glasgow
Hampshire	Alex. Howell	Talfourd House, Elm Grove, Southsea
Hong Kong and South China	T. H. Girling	Hong Kong
Louisiana	R. Lambert, Assistant Grand Secretary	New Orleans
Punjab	H. J. Whymper	Gora Gully, E.I.
South Africa, Eastern Division	J. E. Green	Cradock, Cape
South Africa, Western Division	Dr. H. W. Dieperink	So merset West, Cape Colony
South Africa, Griqualand West	W. Henderson	Hebron
South Africa, Natal	Mr. Justice R. I. Finnemore, District Grand Master	Durban
Somersetshire	Benj. Cox	1, Hope Villas, Weston-super-Mare
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Wellington, New Zealand	G. Robertson	Wellington, N.Z.
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	21, Fairfield Road, Bradford

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STATED MEEEINGS OF THE LODGE IN 1889.

Friday, the 4th January
Friday, the 1st March
Friday, the 3rd May
Monday, the 24th June
Friday, the 4th October
Friday, the 8th November

Directory.

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Durham, Durham, 283, 430; West Hartlepool, 271.

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Gloucestershire, Cheltenham, 326, 433; Dutsley, 436.

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Wiltshire, Devizes, 328; Salisbury, 209.

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MEDITERRANEAN.

AFRICA.

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INDIA.

CHINA.

EASTERN ARCHIPELAGO.

AUSTRALASIA.

AUSTRALASIA.—*Continued.*

SOUTH AMERICA.

WEST INDIES.

UNITED STATES OF AMERICA.

CANADA

Abbreviations.

MASONIC.

A.	Arch, Assistant.
A.G.D.C.	Assistant Grand Director of Ceremonies.
A.G. Pt.	Assistant Grand Pursuivant.
A.G. Sec.	Assistant Grand Secretary.
B.	Bearer.
C.	Ceremonies, Constitution.
Ch.	Chaplain.
Chap.	Chapter.
Com.	Committee.
D.	Director, Deacon, Dutch.
D.C.	Director of Ceremonies.
(D.C.)	Dutch Constitution.
Dep.	Deputy, Depute (Scotch).
Dep. Dis.	Deputy District.
Dep. Dis. G.M.	Deputy District Grand Master
Dep. G.D.C.	Deputy Grand Director of Ceremonies.
Dep. G.M.	Deputy Grand Master.
Dep. Pr.	Deputy Provincial.
Dep. Pr. G.M.	Deputy Provincial Grand Master.
Dis.	District.
Dis. A.G.	District Assistant Grand.
Dis. G.	District Grand.
Div.	Division.
E.	Ezra, English, Excellent.
(E.C.)	English Constitution.
G.	Grand, Guard.
G. Ch.	Grand Chaplain.
G. Chap.	Grand Chapter.
G.D.	Grand Deacon.
G.D.C.	Grand Director of Ceremonies.
G.H.	Grand Haggai.
G.H.P.	Grand High Priest (*American R.A.*)
G.J.	Grand Joshua.
G.L.	Grand Lodge.
G.M.	Grand Master.
G.O.	Grand Organist.
G.P.	Grand Principal (R.A.)
G. Pt.	Grand Pursuivant.
G.R.	Grand Registrar.
G.S.B.	Grand Sword Bearer.
G.Sc.E.	Grand Scribe Ezra.
G. Sec.	Grand Secretary.
G. Std. B.	Grand Standard Bearer.
G. So.	Grand Sojourner.
G. Sup.	Grand Superintendent (R.A.)
G. Sup. W.	Grand Superintendent of Works.
G. Treas.	Grand Treasurer.
G.W.	Grand Warden.
G.Z.	Grand Zerubbabel.
H.	Haggai, High.
H.P.	High Priest (*American R.A.*)
I.	Irish, Inner.
(I.C.)	Irish Constitution.
I.G.	Inner Guard.
J.	Joshua, Junior.
J.D.	Junior Deacon.
J.W.	Junior Warden.
K.	King (*American R.A.*)
L.	Lodge.
M.	Master, Most.
Mem.	Member.
M.E.	Most Excellent.
M.W.	Most Worshipful.
N.	Nehemiah.
O.	Organist.
Or.	Orator.

MASONIC.—*Continued.*

P.	Principal, Priest (*American R.A.*), Past.
P.Dep.	Past Deputy.
P. Dep. Dis.	Past Deputy District.
P. Dep. Pr.	Past Deputy Provincial.
P. Dis.	Past District.
P. Dis. G.	Past District Grand.
P.G.	Past Grand.
P.H.	Past Haggai.
P.H.P.	Past High Priest (*American R.A.*)
P.J.	Past Joshua.
P.K.	Past King (*American R.A.*)
P.M.	Past Master.
P.Pr.	Past Provincial.
P.Pr.G.	Past Provincial Grand.
Pr.	Provincial.
Pr.A.G.	Provincial Assistant Grand.
Pr.G.	Provincial Grand.
Pt.	Pursuivant.
P.Z.	Past Zerubbabel.
R.	Registrar, Right.
R.A.	Royal Arch.
R.W.	Right Worshipful.
R.W.G.	Right Worshipful Grand.
S.	Senior, Scottish, Sword.
S.B.	Sword Bearer.
(S.C.)	Scottish Constitution.
Sc.	Scribe.
Sc.E.	Scribe Ezra.
Sc.N.	Scribe Nehemiah.
S.D.	Senior Deacon.
Sec.	Secretary.
So.	Sojourner.
St.	Steward.
Std.	Standard.
Sub.	Substitute (Scottish).
Sup.	Superintendent.
Sup. W.	Superintendent of Works.
S.W.	Senior Warden.
Treas.	Treasurer.
W.	Warden, Worshipful, Works.
W.M.	Worshipful Master.
V.	Very.
V.W.	Very Worshipful.
Z.	Zerubbabel.

SOCIAL, ACADEMICAL, MILITARY, &c.

A.R.I.B.A.	Associate of the Royal Institute of British Architects.
B.A.	Bachelor of Arts.
B.A.A.	British Archæological Association.
C.I.E.	Companion of the Order of the Indian Empire.
D.D.	Doctor of Divinity.
Dr.	Doctor.
F.C.A.	Fellow of the Institute of Chartered Accountants.
F.C.S.	Fellow of the Chemical Society.
F.G.S.	Fellow of the Geological Society.
F.L.S.	Fellow of the Linnean Society.
F.R.A.S.	Fellow of the Royal Astronomical Society.
F.R.C.I.	Fellow of the Royal Colonial Institute.
F.R.C.S.	Fellow of the Royal College of Surgeons.
F.R.G.S.	Fellow of the Royal Geographical Society.
F.R.H.S.	Fellow of the Royal Historical Society.
F.R.I.B.A.	Fellow of the Royal Institute of British Architects.
F.R.S.	Fellow of the Royal Society.
F.S.A.	Fellow of the Society of Antiquaries.
F.S.S.	Fellow of the Statistical Society.
F.Z.S.	Fellow of the Zoological Society.
G.C.M.G.	Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George.
Hon.	Honourable.
J.P.	Justice of the Peace.
K.C.B.	Knight Commander of the Most Honourable Order of the Bath.
Lic. Mus.	Licentiate of Music.
LL.D.	Doctor of Laws.
M.A.	Master of Arts.
M.B.	Bachelor of Medicine.
M.D.	Doctor of Medicine.

SOCIAL, ACADEMICAL, MILITARY, &c.—*Continued.*

M.I.C.E.	Member of the Institute of Civil Engineers.
M.R.A.S.	Member of the Royal Asiatic Society
Ph.D.	Doctor of Philosophy.
Prof.	Professor.
R.A.	Royal Artillery.
Rev.	Reverend.
R.I.	Royal Institute of Painters in Water Colours.
R.I.B.A.	Royal Institute of British Architects
R.N.	Royal Navy.
S.C.L.	Student of Civil Law.
V.P.	Vice President.

Finis.